THE CL.

PSALMES OF DAVID IN EN-glish metre.

WITH THE FORME OF Prayers, and Miniſtration of the Sacraments &c. vſed in the Churche of Scotland. Whereunto beſydes that was in the former bookes, are added alſo ſundrie other Prayers, with a newe & exact Kallender for xvi. yeres next to come.

¶ The contentes of this Booke are ſpecified in the page following after the declaration of the Almanak.



Printed at Edinburgh by Thomas Baſſandine dwelling at the nether.

BOW. 1575.

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❧ A Table to finde out the Golde nombre, the Dominicall lettre, Leape yere, and mouable feastes for xvi. yere.

The yere of our Lord.	Leape yere Dom. letter		Gold. nomber	Firste daye of Lent in March or Februarye	Easter daye in March or Apr.	Witsonday in May or Iune.
1575	b		18	20. Feb.	3. Ap.	22. M.
1576	g	a	19	18. Ma.	22. A.	10. Iu.
1577	f		1	24. Feb.	7. A.	26. M.
1578	c		2	16. Feb.	30 M.	18. M.
1579	d		3	8. Mar.	19 A.	7. Iune
1580	b	c	4	21. Feb.	3. A.	22. M.
1581	a		5	12. Feb.	26 M.	14. M.
1582	g		6	4. Mar.	15 A.	3. Iune
1583	f		7	17. Feb.	31 M.	19. M.
1584	d	e	8	8. Mar.	19 A.	7. Iune
1585	c		9	28. Feb.	11 A.	30. M.
1586	d		10	20. Feb.	3. A.	22. M.
1587	a		11	5. Mar.	16. A.	4. Iune
1588	f	g	12	25. Feb.	7. A.	26. M.
1589	e		13	16. Feb.	30 M	18. M.
1590	d		14	8. Mar.	19. A.	7. Iune

Ianuary hath xxxi. dayes.

Sonne riseth h.	m.	Golden nõber		Mone. h.	m.	chãge of the		Signe of the Mone.		Sonne setteth h.	m.
8.	25.	19	A	6.	15.	b	Circumcis.	i.	a	3.	35.
			b					ii.	b		
		8	c	0.	55.	b.		iii.	c		
			d					iiij.	d		
8.	19.	5	e	7.	39.	b.		v.	e	3.	41.
		13	f	2,	40.	a.	Epiphan.	vi.	f		
			g					vii.	g		
		2	A	3.	55.	b.		viii.	h		
		10	b	7.	49.	a.		ix.	i		
8	11		c				Sonne in A	x.	k	3.	49.
			d				quarius.	xi	l		
		18	e	5.	57.	b.		xii.	m		
		7	f	8.	56.	a.		xiii.	n		
			g					xiiii.	o		
8.	2.		A					xv.	p	3.	58.
		4	b	3	33.	a.		xvi.	q		
			c					xvii.	r		
		12	d	0.	17.	b.		xviii.	ſ		
		1	e	1.	5.	b.		xix.	s		
7	53	9	f	7.	58.	a.		xx.	t	4.	7.
			g					xxi.	v		
			A					xxii.	u		
			b					xxiii.	x		
		6	c	9.	42.	b.		xxiiii.	y		
7.	43	14	d	5.	11.	a.	Conu.Pau.	xxv.	z	4.	17
			e					xxvi.	&		
		3	f	2.	35.	b.		xxvii.	ſt		
		11	g	4.	5.	a.		xxviii.	a		
			A					xxix.	b		
			b					xxx.	c		
		19	c	1.	21.	b.		xxxi.	d		

February hath xxviij. dayes.

Sonne ryseth h. m.	Golde nober		Chãge of the mone. H. M.		Signe of the mone.		Sonne setteth h. m.
7. 27	8	d	6. 32 a.	Pur. Mariæ.	i	e	4. 33.
		e			ii	f	
	5	f	1. 53. a.		iii	g	
		g			iiii	h	
7. 19	13	A	1. 14. b.		v	i	4. 21.
	3.	b	8. 31. a.		vi	k	
		c			vii	l	
	10	d	2. 17. 2.		viii	m	
		e		Sonne in	ix	n	
7. 9.	18	f	10. 17. 2.	piſces.	x	o	4. 51.
		g			xi	p	
	7.	A	10. 25. b		xii	q	
		b			xiii	r	
		c			xiiii	ſ	
6. 56.	4	d	2. 28 b.		xv	s	5. 4.
	12	e	1. 28. 2.		xvi	t	
	1	f	7. 46. 2.		xvii	v	
		g			xviii	u	
	9	A	2. 11. a.		xix	x	
6. 44.		b			xx	y	5. 16.
		c			xxi	z	
	6	d	7. 48 a.		xxii	&	
		e			xxiii	ſt	
	14	f	2. 46. b.	S. Matth.	xxiiii	a	
6. 33.	3	g	4. 33. a.	Leape yere.	xxv	b	5. 27.
		A			xxvi	c	
	11	b	8. 17. b.		xxvij	d	
		c			xxviij	e	
	19	d	6. 33. a.		xxix	f	

Marche hath xxxi. dayes.

Sonne ryseth h.	m.	Golde nóber		Chãge of the mone. H.	M.		Signe of the mone.		Sonne setteth h.	m.
6.	21		d				i	f	5.	39.
		8	e	9.	12.b.		ii	g		
			f				iii	h		
			g				iiii	i		
6.	14	5	A	3.	17.b.		v	k	5.	46.
		13	b	0.	10.a.		vi	l		
			c				vii	m		
		2	d	1.	24.a.		viii	n		
			e				ix	o		
6.	0.	10	f	8.	20.b.	Sonne in	x	p	6.	0.
			g			Aries.	xi	q		
		18	A	11.	34.b		xii	r		
		7	b	9.	0.a.		xiii	r		
			c				xiiii	ſ		
5.	51.	4	d	2.	1.a.		xv	s	6.	9.
			e				xvi	t		
		12	f	3.	38.b.		xvii	v		
			g				xviii	u		
		1	A	0.	59.a.		xix	x		
5.	39.		b				xx	y	6.	21.
		9	c	5.	49.b.		xxi	z		
			d				xxii	&		
			e				xxiii	ſt		
		6	f	4.	28.b.		xxiiii	a		
5.	27.	14	g	11.	52.b	An. Mariæ.	xxv	b	6.	33.
			A				xxvi	c		
		3	b	7.	22.b.		xxvij	d		
			c				xxviij	e		
		11	d	1.	21.b.		xxix	f		
			e				xxx	g		
		19	f	1.	21.b.		xxxi	h		

Apryle hath xxx. dayes.

Sonne ryseth h. m.	Golde nober	Chage of the Mone. h. m.		Sonne setteth h. m.	Signe of the Mone.		
5. 11.	g				i.	i	
	A			6. 49.	ii.	k	
	5 b	0. 45.a.			iii	l	
	13 c	11. 49.a			iiii	m	
5. 1.	d				v	n	
	e			6. 59	vi	o	
	2. f	6. 6.b.			vii	p	
	g				viii	q	
	10 A	0. 25.b.			ix	r	
	18 b	9. 47.a			x	f	
4. 50.	c		Sonne in		xi	s	7. 10.
	7 d	5. 31.b.	Taurus.		xii	t	
	e				xiii	v	
	4 f	2. 23.b.			xiiii	u	
4. 38.	12 g	6. 27.a.			xv	x	7. 22.
	A				xvi	y	
	b				xvii	z	
	1 c	4. 13.b.			xviii	&	
	9 d	6. 34.a.			xix	ſt	
4. 30.	e				xx	a	7. 30.
	f				xxi	b	
	6 g	0. 25.a.			xxii	c	
	14 A	9. 20.a.			xxiii	d	
4. 19.	b				xxiiii	e	7. 41.
	3 c	10. 37.a.			xxv	f	
	d				xxvi	g	
	11. e	5. 22.a.			xxvii	h	
	19. f.	8. 25.a.			xxviii	i	
	g				xxix	k	
	8. A.	5. 53.b.			xxx	l	

May hath xxxi. dayes.

Sonne ryseth h.	m.	Golden nober		Chãge of the mone H.	M.		Signe of the Mone.		Sonne setteth h.	m.
4.	7.		b			Phil. & Iac.	i	m	57.	53
		5	c	10.	46.a.		ii	n		
			d				iii	o		
		13	e	0.	14.a.		iiii	p		
3.	59.		f				v	q	8.	1.
		2	g	9.	24.a.		vi	r		
			A				vii	s		
		10	b	2.	21.a.		viii	s		
			c				ix	t		
		18	d	5.	57.b.		x	v		
		7	e	0.	50.a.		xi	u		
3.	49.		f			Sonne in	xii	x	8.	11
		4	g	3.	26.a.	Gemini.	xiii	y		
			A				xiiii	z		
		12	b	9.	31.b.		xv	&		
			c				xvi	ſt		
		1	d	4.	56.a.		xvii	a		
			e				xviij	b		
3.	36.	9	f	4.	49.b.		xix	c	8.	24.
			g				xx	d		
		6	A	8.	4.a.		xxi	e		
			b				xxii	f		
		14	c	7.	26.b.		xxiii	g		
			d				xxiiii	h		
3.	30.	3	e	1.	50.a.		xxv	i	8.	30.
			f				xxvi	k		
		11	g	8.	3.b.		xxvii	l		
		19	A	5.	25.b.		xxviii	m		
		8	b	1.	14.a.		xxix	n		
			c				xxx	o		
			d				xxxi	p		

Iune hath xxx. dayes.

Sonne ryseth h. m.	Golden nober		Chage of the Mone. H. M.		Signe of the Mone.		Sonne setteth h. m.
3. 24.	5	e	9. 50. b.		i	q	8. 36.
		f			ij	r	
	13	g	1. 53. b.		iij	r	
3. 22	2	A	11. 34. b		iiij	ſ	8. 38.
		b			v	s	
		c			vi	t	
	10	d	2. 1. b.		vij	v	
	18	e	0. 51. a.		viij	u	
	7	f	9. 54. a.		ix	x	
		g		S. Barnabe	x	y	
		A			xi	z	
3. 31.	4	b	3. 34. a.	Sonne in	xij	&	8. 32.
	12	c	0. 26. b.	Cancer.	xiij	ſt	
		d			xiiij	a	
		e			xv	b	
	1	f	3. 34. b.		xxi	c	
	9	g	1. 5. a.		xvij	d	
		A			xviii	e	
		b			xix	f	
3. 23.	6	c	5. 52. b.		xx	g	8. 37.
	14	d	7. 19. a.		xxi	h	
		e			xxii	i	
		f			xxiii	k	
	3	g	4. 30. b.	Na. Io. Ba.	xxiiii	l	
3. 26.	11	A	9. 19. a.		xxv	m	8. 34.
	19	b	1. 5 a.		xxvi	n	
	8	c	8. 0 a.		xxvii	o	
		d			xxviii	p	
		e			xxix	q	
	5	f	16. 3. a.		xxx	r	

Iuly hath xxxi. dayes.

Sonne ryseth h.	m.	Golden nober		Chage of the Mone. H.	M.		Signe of the Mone.		Sonne setteth h.	m.
	31.		g				i	ſ	8.	29.
		13	A	4.	21.a.		ii	s		
			b				iii	t		
		2	c	11.	56.a.		iiii	v		
			d				v	u		
	36.	10	e	11.	51.b.		vi	x	8.	24.
		18	f	7.	42.a.		vii	y		
			g				viii	z		
		7	A	3.	42 b.		ix	&		
			b				x	ſt		
		4	c	8.	39.a.		xi	a		
			d				xii	b		
		12	e	2.	57.a.	Sonne in Leo.	xiii	c		
			f				xiiii	d		
	49.	1	g	0.	34.a.		xv	e	8.	14.
		9	A	8.	21.a.		xvi	f		
			b				xvii	g		
			c				xviii	h		
		6	d	4.	52.a.		xix	i		
	59.		e				xx	k	8.	1.
		14	f	8.	46. b.		xxi	l		
			g				xxii	m		
		3	A	6.	29.a.		xxiii	n		
		* 19	b	8.	6.a.		xxiiii	o		
	9.	11	c	9.	8.b.	Iames apo.	xxv	p	7.	51.
			d				xxvi	q		
		8	e	3.	7.b.		xxvii	r		
			f				xxviii	ſ		
			g				xxix	s		
		5	A	0.	53.a.		xxx	t		
			b				xxxi.	v		

Auguſt hath xxxi. dayes.

Sonne ryſeth h. m.	Golde nober		Chãge of the Mone. H. M.		Signe of the Mone.		Sonne ſetteth h. m.
4.23.	13	c	7. 35.b.	Pet.ad vin.	i	u	7. 37.
		d			ij	x	
	2	e	10. 56.b		iij	y	
4. 32	10	f	8. 25.a.		iiij	z	7. 28.
		g			v	&	
	18	A	3. 22.b.		vi	ſt	
	7	b	1. 11.a.		vij	a	
		c			viij	b	
		d			ix	c	
	4	e	11. 55.b	S.Laurent.	x	d	
		f			xi	e	
4. 50.	12	g	3. 45.b.		xij	f	7. 10.
	1	A	8. 40.a.		xiij	g	
		b		Son. ĩ virg.	xiiij	h	
	9	c	3. 39.b.	Aſſ.Mariæ.	xv	i	
		d			xxi	k	
		e			xvij	l	
	6	f	6. 11.b.		xviii	m	
	14	g	12. 0.a.		xix	n	
5. 4.		A			xx	o	6. 56.
		b			xxi	p	
	3	c	7. 44.b.		xxii	q	
	11	d	7. 43.a.		xxiii	r	
	19	e	3. 38.b.	S.Barthol.	xxiiii	ſ	
5. 15.	8	f	11. 36.b		xxv	s	6. 45.
		g			xxvi	t	
		A			xxvii	v	
		b			xxviii	u	
	5	c	4. 46.b.		xxix	y	
	13	d	11. 9.a.		xxx	z	
		e			xxxi	z	

September hath xxx. dayes.

Sonne ryseth h. m.	Golden nober		Chage of the Mone. H. M.		Signe of the Mone.		Sonne setteth h. m.
5. 32.	2	f	8. 48. a.		i	&	6. 28.
		g			ii	ſt	
	10	A	4. 39. b.		iii	a	
	18	b	0. 53. a.		iiii	b	
5. 41½.		c			v	c	6. 19.
	7	d	1. 17. b.		vi	d	
		e			vii	e	
		f		Nat. Mar.	viii	f	
	4	g	3. 15 b.		ix	g	
	12	A	5. 50. a.		x	h	
		b			xi	i	
	1	c	4. 50. b.		xii	k	
	9	d	11. 51. b		xiii	l	
6. 0.		e			xiiii	m	6. 0.
		f		Sonne in	xv	n	
	6	g	9. 59. a.	Libra,	xvi	o	
		A			xvii	p	
	14	b	4. 45. a.		xviii	q	
		c			xix	r	
6. 16.	3	d	8. 0. a.		xx	ſ	5. 44.
	* 11	e	5. 36. b.		xxi	s	
	19	f	0. 33 a.		xxii	t	
	8	g	10. 36. a.		xxiii	v	
		A			xxiiii	u	
6. 25.		b			xxv	x	5. 32.
		c			xxvi	y	
	5	d	9. 40. a.		xxvii	z	
		e			xxviii	&	
	13	f	2. 36. a.		xxix	ſt	
		g			xxx	a	

October hath xxxi. dayes.

Sonne ryseth h. m.	Golden nober		Chaunge of the Mone. H. M.		Signe of the Mone.		Sonne setteth h. m.
6. 42.	2	A	6. 11. b.		i	a	5. 18.
	10	b	1. 20. a.		ii	b	
		c			iii	c	
	18	d	1. 11. b.		iiii	d	
6. 54.	7	e	4. 19. a.		v	e	5. 6.
		f			vi	f	
		g			vii	g	
	4	A	6. 3. a.		viii	h	
		b			ix	i	
	12	c	7. 57. b.		x	k	
	1	d	1. 46. a.		xi	l	
	9	e	10. 1. a.		xii	m	
7. 9.		f			xiii	n	4. 51.
		g		Sonne in	xiiii	o	
		A		Scorpio.	xv	p	
	6	b	3. 46. a.		xvi	q	
		c			xvii	r	
	14	d	10. 14. b.		xviii	ſ	
		e		S. Luke.	xix	s	
7. 25.	3	f	7. 28. b.		xx	t	4. 35.
	*19	g	11. 53. a.		xxi	v	
	11	A	3. 21. a.		xxii	u	
	8	b	c. 29. a.		xxiii	x	
		c			xxiiii	y	
7. 36.		d			xxv	z	4. 24.
		e			xxvi	&	
	5	f	2. 51. a.		xxvii	ſt	
		g		Sim. & Iu.	xxviii	a	
	13	A	5. 19. b.		xxix	b	
	2	b	3. 57. a.		xxx	c	
		c			xxxi	d	

Nouember hath xxx. dayes.

Sonne ryseth h. m.	Golden nober		Chāge of the Mone. H. M.		Signe of the Mone.		Sonne setteth h. m.
7. 51.		d			i	d	4. 9.
	18	e	4. 37.a.		ii	e	
		f			iii	f	
	7	g	10. 8.b.		iiii	g	
7. 59.		A			v	h	4. 1.
		b			vi	i	
	4	c	7. 55.b.		vii	k	
	12	d	5. 21.a.		viii	l	
		e			ix	m	
	1	f	0. 24.b.		x	n	
		g		S.Martin.	xi	o	
	9	A	10.40.b.	Sonne in	xii	p	
8. 11.		b		Sagitt.	xiii	q	3. 49.
		c			xiiii	r	
	6	d	10. 33.b		xv	ſ	
		e			xvi	s	
	14	f	3. 17.b.		xvii	t	
	3	g	6. 24.a.		xviii	v	
	*19	A	1. 54.a.		xix	u	
8. 24.	11	b	1. 30.b.		xx	x	3. 36.
		c			xxi	y	
	8	d	7. 26.b.		xxii	z	
		e			xxiii	&	
		f			xxiiii	ſt	
8. 30.		g			xxv	a	3. 30.
	5	A	7. 8. b.		xxvi	b	
	13	b	6. 41.a.		xxvii	c	
		c			xxviii	d	
	2	d	2. 20.b.		xxix	e	
	10	e	10. 48.b	S.Andr.	xxx	f	

December hath xxxi. dayes.

Sonne riſeth h. m.	Golde nõber		chãge of the Mone. h. m.		Signe of the Mone.		Sonne ſetteth h. m.
8. 53.		f			i	g	3. 25.
	18	g	10. 40. b		ii.	h	
		A			iii.	i	
	7	b	5. 34. b.		iiij.	k	
8. 38.		c			v.	l	3. 22.
	4	d	8, 25. a.		vi	m	
		e			vii.	n	
	12	f	4. 12 b.		viii.	o	
		g			ix.	p	
	1	A	1. 2. a.		x.	q	
	9	b	2. 12. b.		xi	r	
8 39		c		Sõ. in capr.	xii.	ſ	3. 21.
		d		Lucia virg.	xiii.	s	
		e			xiiii.	t	
	6	f	4. 43. b.		xv.	v	
	14	g	6. 50. a.		xvi.	u	
		A			xvii.	x	
	3	b	4. 56. b.		xviii.	y	
	11	c	0. 17. a.		xix.	z	
8. 37.	19	d	6. 39. a.		xx.	&	3. 23.
		e		Tho. apoſt.	xxi.	ſt	
	8	f	0. 30. b.		xxii.	a	
		g			xxiii	b	
		A			xxiiii.	c	
8 34	5	b	9. 28. a.	Nat. Dom.	xxv.	d	3. 26.
		c			xxvi.	e	
	13	d	6. 39. b.		xxvii.	f	
	2	e	1. 45. a.		xxviii.	g	
		f			xxix.	h	
	10	g	0. 31. b.		xxx.	i	
		A			xxxi.	k	

A Table to finde out in what ſigne the Moone is in, at any tyme for euer.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	y	n	c	v	l	ſt	ſ	h	z	p	e	u	m	a	s	i	&	q	f
Aries	z	o	d	u	m	a	s	i	&	q	f	x	n	b	t	k	ſt	r	g
	&	p	e	x	n	b	t	k	ſt	r	g	y	o	c	v	l	a	ſ	h
Taurus	ſt	q	f	y	o	c	v	l	a	ſ	h	z	p	d	u	m	b	s	i
	a	r	g	z	p	d	u	m	b	s	i	&	q	e	x	n	c	t	k
Gemini	b	ſ	h	&	q	e	x	n	c	t	k	ſt	r	f	y	o	d	v	l
	c	s	i	ſt	r	f	y	o	d	v	l	a	ſ	g	z	p	e	u	m
	d	t	k	a	ſ	g	z	p	e	u	m	b	s	h	&	q	f	x	n
Cancer	e	v	l	b	s	h	&	q	f	x	n	c	t	i	ſt	r	g	y	o
	f	u	m	c	t	i	ſt	r	g	y	o	d	v	k	a	ſ	h	z	p
Leo	g	x	n	d	v	k	a	ſ	h	z	p	e	u	l	b	s	i	&	q
	h	y	o	e	u	l	b	s	i	&	q	f	x	m	c	t	k	ſt	r
Virgo	i	z	p	f	x	m	c	t	k	ſt	r	g	y	n	d	v	l	a	ſ

Libra	k	&	q	g	y	n	d	v	l	a	ſ	h	z	o	e	u	m	b	s
	l	ſt	r	h	z	o	e	u	m	b	s	i	&	p	f	x	n	c	t
Scorpio	m	a	ſ	i	&	p	f	x	n	c	t	k	ſt	q	g	y	o	d	v
	n	b	s	k	ſt	q	g	y	o	d	v	l	a	r	h	z	p	e	u
	o	c	t	l	a	r	h	z	p	e	u	m	b	ſ	i	&	q	f	x
Sagittarius	p	d	u	m	b	ſ	i	&	q	f	x	n	c	s	k	ſt	r	g	y
	q	e	x	n	c	s	k	ſt	r	g	y	o	d	t	l	a	ſ	h	z
Capricorne	r	f	y	o	d	t	l	a	ſ	h	z	p	e	v	m	b	s	i	&
	ſ	g	z	p	c	v	m	b	s	i	&	q	f	x	n	c	t	k	ſt
	s	h	&	q	f	u	n	c	t	k	ſt	r	g	y	o	d	v	l	a
Aquarius	t	i	ſt	r	g	x	o	d	v	l	a	ſ	h	z	p	e	u	m	b
	v	k	a	ſ	h	y	p	e	u	m	b	s	i	&	q	f	x	n	c
	u	l	b	s	i	z	q	f	x	n	c	t	k	ſt	r	g	y	o	d
Piſces	x	m	c	t	k	&	r	g	y	o	d	v	l	a	ſ	h	z	p	e
	y	n	d	v	l	ſt	ſ	h	z	p	e	u	m	b	s	i	&	q	f

A brief declaration for easie vnderstanding of this Almanacke and Kalendare.

IN the first rowe of the kalendare are placed the houres and minutes of the ryſing of the Sonne euerie moneth in the partes of Scotland: of the which may be easelie gathered the houres of the setting of the same and how long it shineth euerie day.

In the second rowe is set the golden nomber directlie vpon the day wherein the mone changeth: and for what yere euerie golden nomber serueth you wil finde in the table before the kalendare.

Next after the gold.nõb. followeth the dominical(or Sondayes)letter of eche yere

And after the dom. letter are added the houres and minutes of the change of the mone calculate according to the meridiane of Edinburgh for 16. yeres, ending in the yere of our Lord 1590. which houres and minutes are placed directlie forneni the Golden nõbre and dom. letter of the day whereon the mone changed with the letter B following thereafter, if the change be before none: and if it be after none with the letter A.

But it is tobe noted that in certane places of the kalendar where this marke* is put forgane any dominical letter,it signifieth the change of the mone to fall vpon the other day which is before or followeth after the said * as in Iuly the Golden nombre. 19. hauing this marke* signifieth the change of that yere and moneth to fall not vpon b,but vpon the dom. letter c,which followeth in the next line. Likwise in September the Golden nomber 11. so marked*falleth not vpon e (forgane which letter it stan-

ſtandeth) but vpon F. And contrary wiſe in October the golden nombre 11 being ſo marked, falleth not vpon A but vpon the lettre preceding G. But in Nouember the golden nombre 19. is declared to fall not vpon A, but vpon the lettre following, which is B.

In the laſt rowe of the Kalendare forgane the nombres of the dayes of euerie moneth you finde are placed letters according to the order of the a.b.c. whiche with the table preceding ſhew in what ſigne the mone is euerie day of the yere. As for example: if thou wolde knowe what ſigne of the Zodiake the mone is into the 14. day of Apryl 1575. yere, turne vnto the kalendare, and you ſhal finde this letter (u) in the end of the linie of the 14. daye of Aprile, beare (u) then in mynde and turne vnto the Table of the mone here foregane, and ſeke out (u) right vnder the Golden nomber, whiche ſerueth for the yeare 1575. whiche is 18. and right againſt the letter (u) on the left hand I finde a blanke, and aboue it Gemini, wherby I vnderſtand the Mone that day to be in the midde parte of the ſigne of Gemini. The which is eaſie to practiſe in al others.

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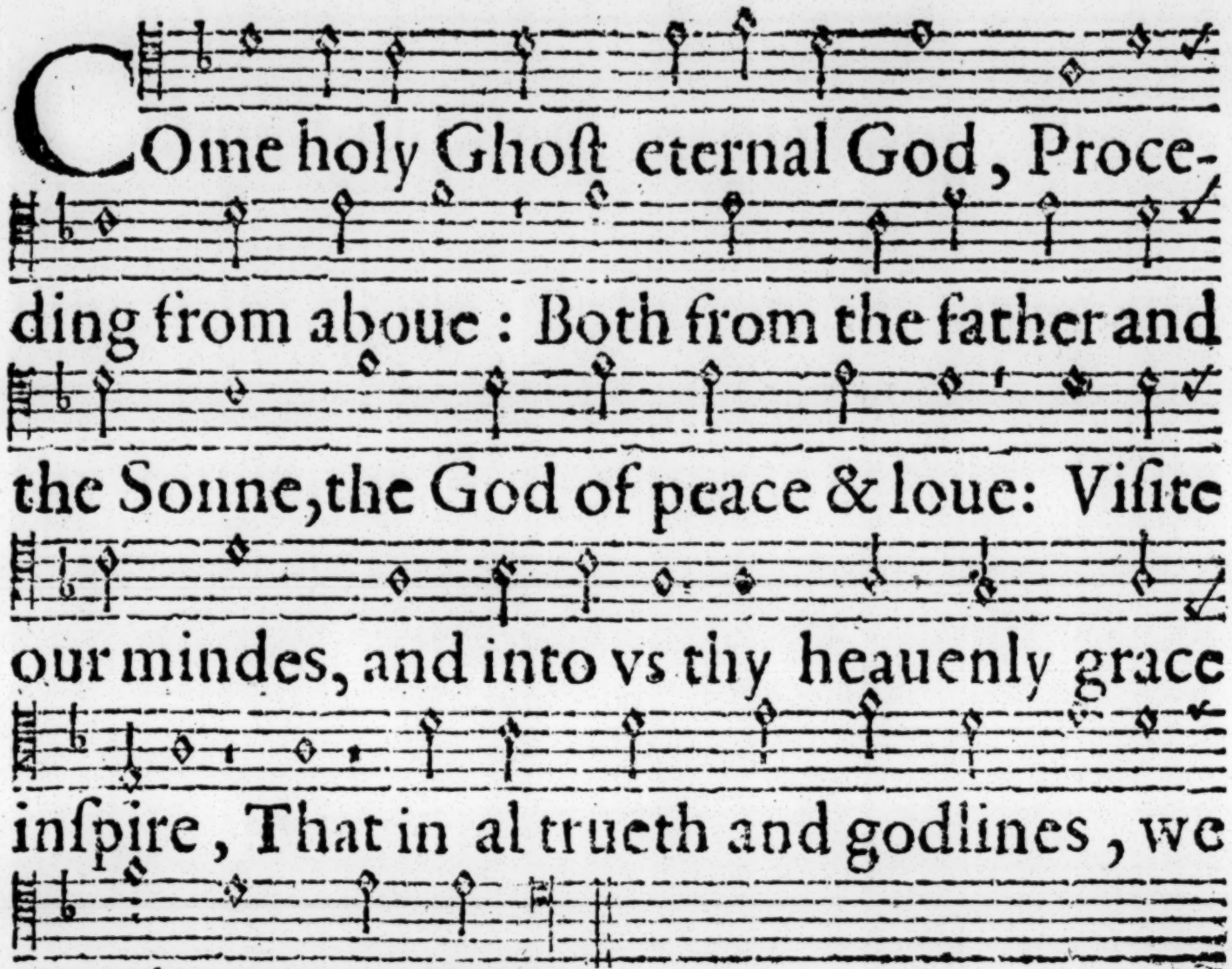
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Veni

VENI CREATOR.



COme holy Ghoſt eternal God, Proce-
ding from aboue: Both from the father and
the Sonne, the God of peace & loue: Viſite
our mindes, and into vs thy heauenly grace
inſpire, That in al trueth and godlines, we
may haue true deſyre.

Thou art the very comforter,
in all wo and diſtreſſe:
The heauenlie gift of God moſt high,
which no toung can expreſſe,
The fountayne and the liuely ſpring,
of ioy celeſtiall:
The fyre ſo bright, the loue ſo cleare,
and vnction ſpirituall.

Thou

Thou in thy giftes art manifolde,
whereby Chriſtes Church doth ſtande
In faithful hartes writing thy law,
the finger of Gods hand.
According to thy promiſe made,
thou gaueſt ſpeach of grace:
That through thy helpe the prayſe of God,
may ſtand in euery place.

O holy Ghoſt into our wittes,
ſend downe thy heauenly light:
Kindle our harts with feruent loue,
to ſerue God day and night.
Strength and ſtabliſh all our weaknes
ſo feble and ſo frayle:
That nether fleſh, the world, and deuill,
againſt vs do preuayle.

Put backe our enemies far from vs,
and graunt vs to attayne:
Peace in our harts with God and man,
without grudge or diſdayne.
And graunt (O Lord) that thou being,
our leader and our guide:
We may eſchew the ſnares of ſinne,
and from thee neuer ſlide.

To vs ſuche plenty of thy grace,
good Lord graunt we thee pray:
That thou maiſt be our comforter,
at the laſt dreadfull day.
Of all ſtrife and diſſention,
O Lord diſſolue the bandes:
And make the knottes of peace and loue,
throughout all Chriſtan landes.

Graunt vs (O Lord) through the to know,
the father of all might:
That of thy deare beloued ſonne,
we may atteine the ſight.
And that with perfect faith alſo,
we may acknowledge thee:
The ſpirit of them both alway,
one God in perſons three.

Laude and prayſe be to the father,
and to the ſonne equall:
And to the holy ſprite alſo,
one God coeternall.
And pray we that the onely ſonne,
vouchſafe his ſprite to ſend:
To al that do profeſſe his name,
vnto the worlds end:

THE

CONFESSION

OF FAITH VSED IN THE Englisſh Congregation at Geneua: receaued and approued by the Churche of Scotland.

I [a]Beleue, & confeſſe [b] my Lord God eternal, infinite, vnmeaſurable, incomprehenſible and inuiſible, [c] one in ſubſtãce, and [d] three in perſon, Father, Sonne & holy Ghoſt, who by his almightie [e] power and wiſedome hath not onely [f] of nothing created heauen, earth, and all things therein tonteined, and man after his owne [g] image, that he might in him be [h] glorifyed, but alſo by his [i] fatherlie prouidence gouerneth, mainteineth and preſerueth the ſame, according to the [k] purpoſe of his wil.

I Beleue alſo & confeſſe [l] Ieſus Chriſt the onelie [‘] Sauiour & Meſsias, who beinge equal with [m] God, made himſelf of no reputation, but toke on him

I beleue in God the Fatheralmighatie, maker of heaue & earth.

a Rom.10.b.
b Geneſ.17.b. Pſal.63.a.139.d.
c Geneſ.1.a. Epheſ.4.a.
d Geneſ.1.d. 1.Ioh.3.b. Mat.3.d.28.d.
e Heb.1.a Prouerb.8.c.
f Gen.1.a. Iere. 32.b.Pſal.33.c.
g Ge.1.d.Eph. 4.c. Col.3.b.
h 1.Cor.6.d. Iohan.17.a. Prouerb.16.a.
i Mat.6.d.Luc. 17.e. 1.Pet.5.c. Philip.4.a.
k Epheſ.1.b.
l Mat.1.d. Act. 4.b.1.Tim.1.d.
m Io.1.c. Phil. 2.a.1.Tim.3.d. 1.Iohan.5.d. Rom.9.b.

the ſhape of a ſeruāt, & became [n] man in al thing like vnto vs (ſinne except) to [o] aſſure vs of mercy and forgiuenes. For when through our father [p] Adams tranſgreſsiō we ware become childrē of perdition, there was no meanes to bring vs from that yoke of ſinne and damnation, [q] but onelie Ieſus Chriſt our Lord: who giuīg vs that by [r] grace whiche was his by nature, made vs through Faith the [ſ] children of God, who when the [t] fulnes of tyme was come, [u] was conceaued by the power of [v] the holy Goſt, borne of the Virgine Marie according to the fleſh, and [x] preached in earth the Goſpel of ſaluation, til at length, by tyrannie of the [y] Prieſts, he was giltles cōdemned vnder Pontius Pilate, then Preſident of Iuric, and moſt ſclanderouſly hanged on the croſſe betwene two theues as a notorious treſpaſſer, where takinge vpon him the [z] puniſhement of oure ſinnes, he deliuered vs from the curſe of the Law.

And

n He.2.d. Phi. b.1. Pet.2.d. Rom. 8.f.g. ohan.2.a. en.3.a.Ro. d. Epheſ.2.a. Gal.3.b

And in Ieſus Chriſt his onelie Sonne, our Lord.

q Act.4.b.1.Pe. 2.a. Iſa.28.d. Rom.9.g.

r Ioh.1.b.Heb. 3.c. Rom.1.a. Pſalm.2.c.

ſ Gal.3.d. Ro. 8.c. Ioha.1.d. Epheſ.1.a.

t Gala.4.c. Io.f Ro.1.a.Act.2.c.

Which was conceaued by the holy Goſt, borne of the Virgine Marie

v. Iſa.7.c.Luc. 1.d. Rom.1.a.

x Act.1.e. Iſa. 53.e.

y Ioh.7 e.1.f.g 12.c. Mat.12.b. 27.b.Luc.23.

Suffred vnder Pōtius Pilate, was crucified, dead & buryed.

z Gala.3.b.

And foraſmuche as he, being onelie God, coulde not feele death, nether being onelye man, coulde ouercome death, he ioyned bothe togethe̅r, and ſuffred his humanitie to be puniſhed with moſte cruel death, feling in him ſelfe the angre and ſeuere iudgement of God, euen as if he had bene in the extreme [a] torments of hel, and therefore cryed with a loude voyce, [b] My God, my God, why haſt thou forſaken me? Thus of his [c] free mercy without compulſion he offred vp himſelfe as the onely ſacrifice to purge the ſinnes of al the worlde, ſo that al other ſacrifices for ſinne are blaſphemous and derogate from the ſufficiency hereof. The whiche death, albeit it did ſufficiently [d] reconcile vs to God, yet the Scriptures communely doe attribute our regeneration to his [e] reſurrection. For as by [f] ryſing againe frō the graue the thrid day, he [g] conquered death, euen ſo the victorie of our Faith ſtandeth in his reſurrection, and therefore

He deſcended into hel.

a Act. 2. d. 1. Pet. 2. d. Iſa. 53. c.
b Pſalm. 22. a. Matth. 27. c.
c Iſa. 53. a. Heb. 9. c. 10. c. Rom. 4. d. 5. b. 1. Iohan. 1. b.
d Coloſ. 1. c.
e Rom. 10. b. 1. Pet. 1. a.
f The third day he roſe agayne frō death.
f Matth. 28. b. Act. 10. f. 1. Cor. 15. c.
g Oſe. 11. d. 1. Corinth. 15. g. 2. Corinth. 13. b.

without the one we can not feele the benefite of the other. For as by death [h] sinne was taken away, so our righteousnes was restored by his resurrectiō

And becauſe he wolde [i] accompliſh al things, and take poſſeſsion for vs in his kingdome, he [k] aſcēded * into heauē to enlarge that ſame Kingdome by the aboundant power of his [l] Spirite, by whome we are moſt aſſured of his continual [m] interceſsion toward God the Father for vs. And althogh he be in [n] heauen, as touching his corporal preſence, where the Father hath now ſet * him at his [o] right hand, cōmitting vnto him the adminiſtratiō of al [p] thīgs aſwel in heauen aboue, as in the earth beneth, yet is he [q] preſent With vs his mēbers, euen to the end of the World in preſeruing and gouerning vs With his effectual power and grace, who (When al things are [r] fulfilled Whiche God hath ſpoken by the mouth of al his Prophetes ſince the World begā) wil come * in the [s] ſame viſible forme, in the

h Rom. 4. d.

i Epheſ. 4. b. Ioan. 14. c. Ephes. 2. b.

k Marc. 16. d. Lu. 24. g. Act. 1. b. 1. Corinth. 15. b

*He aſcended into heauen.

l Luc. 24. g. Io. 14. b. Act. 2. a

m Rom. 8. g Hebr. 9. f 1. Iohan. 2. c

n Act. 1. c. 3. c.

*And ſitteth at the right hād of God the Father almightie.

o Coloſ. 3. a. Rom. 8. g Heb. 1. 2. Ro. 12.

p Epheſ. 1. d Philip. 2. b Coloſſ. 2. c

q Matth. 28.

r Act. 3. c

*Frō thēce ſhal he com to iudge the quicke & thē dead

s Act. 1. b

in the which he aſcended with an vnſpeakable [t] maieſtie, power and companie to ſeperate the lambes from the goates, the elect from the reprobate: ſo that [v] none whether he be aliue thē or dead before, ſhal eſcape his iudgement.

Moreouer, I beleue* and confeſſe the holie Ghoſte, [y] God equal with the Father and the Sonne, who regenerateth and ſanctifieth vs, ruleth and guideth vs into al trueth, perſuading moſt aſſuredly in our [z] conſciences that we be the children of God, brethren to Ieſus Chriſt, and fellowe heires of him with lyfe euerlaſtinge: yet notwithſtanding it is not ſufficiēt to beleue that God is omnipotēt, and merciful, that Chriſt hath made ſatiſfaction, or that the holy Ghoſte hath his power and effect, except we doe [a] apply the ſame benefites to our ſelues whiche are Gods [b] elect.

I beleue therefore and confeſſe one holie [c] Church*, which (as [d] membres

t Mat. 25.c
Philip. 3.d.
v Mat. 24.e.
Act. 10.f
1. Cor. 15.c
1. Theſſ. 4.
2. Theſſ. 1
1. Tim. 4.a.

*I beleue in the holy Ghoſte.
y Mat. 3.d
1. Iohan. 5.c
1. Pet. 1.b
1. Corinth. 6.
Iohan. 16.d
Act. 17.
z Rom. 8.c
Galat. 14.a

a Abac. 2.a
Rom. 1.b10.c
1. Iohan. 3.d
b Ioan. 17.a
c Mat. 16.c
Iohan. 10.a
Epheſ. 5.b
Rom. 8.a
Cant. 2.c
*The holy catholicke church, the communiō of Saintes.
d Epheſ. 1.d
Coloſſ. 1.d
1. Cor. 12.c

Ephes.4.d
f Ephes.4 a.
Philip.3.d
Coloss.2.a
g Act.2.g.4.g
Rom:12.e
1.Cor.12.b
Ephes.4.c

of Iesus Christ the onely [c]head thereof)[f] consent in Faith, Hope and Charitie, vsing the giftes of God, [g] whether they be temporal or spiritual, to the profite & furtherance of the same, whiche Church is not [h] sene to mans eye, but onely knowen to God, who of the lost sonnes of Adam, hath ordeined some as [i] vessels of wrathe to damnation, and hath chosen others, as vessels of his mercy to be saued: the which also in due tyme, he [k] calleth to integritie of life and godlie conuersatiō, to make them a glorious Church to himselfe.

h Rom.11.c

i Rom.9.e
Ephes.1.a.b

x Rom.8.e
Ephes.5.e

1 Mat.18.c
1.Cor.15.b
m Matt.28.d
Rom.10.c
2.Cor.3.4
Ephes.2.d
Iohan.10.a
2.Tim.3.d
2.Pet.1.d
n Ephes.2.d
Matt.17.c
Iohan.10.2.b
o Iohan:20.g
2.Tim.3.d

p Iosue 1.b
Iohan.5.e

But that Churche which is [l] visible and sene to the eye, hath three tokens or marks, whereby it may be knowē. First the [m] worde of God conteined in the old and newe Testamēt, which as [n] it is aboue the auctoritie of the same Churche, and onely [o] sufficient to instruct vs in al things, concerning saluation: so is it left for [p] al degrees of men to read and vnderstād. For without

out this word [q] nether Church, counsail, or decree, can establishe any poit touching Saluation.

The second is the holy [r] Sacraméts to wit, of Baptisme, and the Lordes Supper, whiche Sacramentes Christ hath left vnto vs, as holie signes and seales of Gods promises: For as by Baptisme, once receaued is signified that we (aswel infants, as others of age and discretion) being [t] strãgers from God by originall sinne, are receaued into his familie and congregation, with ful assurance, that althogh this roote of sinne lie hid in vs, yet to the elect it shal not be [u] imputed: so the [v] Supper declareth that God, as a most prouident Father, doeth not onelie feede our bodies, but also Spiritually nourishe our soules with the [x] graces and benefites of Iesus Christ, (whiche the Scripture calleth eating of his flesh, and drinkig of his blood) nether must we in the administration of these Sacraments follow mans phantasie, but

q Ephes. 5. e
Matth. 15. b

r Mat. 26. e
28. f
Rom. 4. e
Ephes. 5. f

t Rom. 5. b
Ephes. 2. a
Tit. 3. b
Galat. 3. c
Rom. 7. d

u Rom. 4. a
Psalm. 31. a

v 1. Cor. 11. e

x Ioan. 6. d

as Christ him selfe hath ordeined, so must they be ministred: and by such as by [y] ordinarie vocation are thereunto called. Therefore whatsoeuer reserueth and worshippeth these Sacraments, or contrarywise cõtemneth them in tyme and place, procureth to him selfe damnation.

The thrid mark of this Churche is [z] Ecclesiastical discipline, which standeth in admonition and correction of fautes. The final ende whereof is excommunication, by the cõsent of the Church [a] determined, if the offender be obstinate. And besides this Ecclesiasticall discipline, I acknowledge to belong to this Churche a politicall [b] Magistrate: who ministreth to euery man iustice, defending the good, and punishing the euill. To whome we must rendre honour and obediẽce in al things, whiche are not [c] contrary to the worde of God.

And as [d] Moyses, Ezechias, Iosias, and other godly Rulers purged the Church

y Heb.5.b
Iohán.3.d

z Mat.8.b
Luc.17.a
Leuit.19.d
Eccleiast.19.b

a 1.Cor.5.a

b Rom.13.a
VVisedome 6.a
Tit.3.a
1.Pet.2.c

c Act.5.c.

d Exod. 32.f
2.King.18.23
2.Chro.29.35

Church of God from ſuperſtitiō, and Idolatrie, ſo the defenſe of Chriſtes Church apperteineth to the Chriſtiā Magiſtrates, againſt al Idolaters and heretikes, as Papiſts, Anabaptiſts, with ſuch like limmes of Antichriſt to root out all [c] doctrine of deuils and men, as the maſſe, purgatorie, limbus patrum, prayers to ſaints, and for the dead, fre will, diſtinction of meates, apparrel & dayes, vowes of ſingle life, preſence at Idole ſeruice, mans merites, with ſuche like, whiche [d] drawe vs from the ſocietie of Chriſtes Church, wherein ſtandeth [f] onely remiſſion† of ſinnes, purchaſed by Chriſtes bloode, to all them that beleue, whether they be Iewes or Gentiles, and lead vs to vaine confidence in creatures, and truſt in our owne Imaginations. The puniſhment whereof, although God oftentimes [g] deferreth in this life: yet after the general [h] reſurrection†, when oure ſoules and bodies ſhal ryſe againe to immortalitie, they ſhalbe [i] damned to vnquen-

c 2.Tim.4.a
Col.2.d.
Mat.15.b
Iſa.29.b
Heb.9.c.10.e
Act.10.g
1.Iohan.2.a
Rom.7.c
Galat.5.c
Col.2.c
Rom.14.a
1.Tim.4.a
Matt.19.b
1.Cor.7.b
1.Cor.8. c.10
2.Cor.6.c
Luc.17.c
Rom.3.c
1.Cor.3.c
Galat.4.b
f Iſa.33.d
Matt.18.c
Iph.20.c
2.Cor.5.d
Rom.2.b. 10.b
Epheſ.2.d
† The forgiueneſſe of ſinnes
g 2.Pet.2.a
Iude.
Rom.9
h Act.24.d
1.Cor.15.c
Philip.15.d
1.Theſſ.4.d
1.Theſſ.4.d
† The reſurrection of the bodie.
i 2.Theſſ.4.d
1.Iohan.1.c.
Iſa.30.g
Iohan.5 e

vnquenchable fyre : and then wee, whiche haue forſaken all mans wiſedome to cleaue vnto Chriſte, ſhall heare the ioyfull voice, [k] Come ye bleſſed of my Father, inherite ye the Kingdome prepared for you from the beginning of the worlde, and ſo ſhal go tryūphing with him in [l] body and ſoule, to remaine euerlaſtinglye * in glorie, where we ſhal ſee God [m] face to face, and ſhal no more nede one to inſtruct another: for we ſhal al know him from the higheſt to the loweſt:

k Mat. 25. d

l 1. Theſſ. 4. d. Iohan. 5. e Iſa. 16. d

And lyfe euerlaſting.

m 1. Cor. 13. d 1. Iohan. 3. a Ierem. 31. f Hebr. 8. c

to whome with the Sonne and the holy Ghoſt be al praiſe, honour and glorie, now and euer.

So be it.

OF THE MINISTERS AND THEIR ELECTION.

¶What things are chiefly required in the Ministers.

LEt the [a] Church first diligently considder that the Ministers whiche is to be choſen, be not founde [b] culpable of any ſuch faultes, which ſaint Paul reprehendeth in a man of that vocation: but contrariwise indued with ſuche vertues, that he may be able to vndertake his charge, and diligentlye execute the ſame. Secondlie, that he [c] diſtribute faithfully the worde of God, and miniſter the Sacraments ſyncerely, euer [d] carefull, not onely to teache his flocke publickly, but alſo priuately to admoniſhe them, remẽbring alwayes, that if any thing [e] periſhe through his defaute, the Lorde wil require it at his handes.

a Act.1.d. 13.a.14.f
b 1.tim.3.a 2.Tim.2.b. and 4.a Ezech.33.a Ierem.3.d. Iohan.21.c Iſaie 62.c. 2.Cor.9.d.
c 2.tim.2.c 1.Cor.4.c. Matth.25.e 25.d 1.Cor.1.c.
d Act.20.d 1.Tim.4.a.
e Ezeh.3.d 2.Cor.9.c.

Of

¶ Of their office and duetie.

BEcauſe the charge of the worde of God is of greater [b] importaunce, then that any man is able to diſpenſe therwith: and ſaint Paul exhorteth to [b] eſteme them as Miniſters of Chriſt, and diſpoſers of Gods myſteries, not [c] lords or rulers, as ſaint Peter ſaith ouer the flocke: therefor the Paſtors or Miniſters chief office, ſtãdeth in [d] prea ching the word of God ánd miniſtrĩg the Sacramẽts, ſo that in conſolatiõs, iudgements, elections and other political affaires his [e] counſel, rather then auctoritie taketh place. And if ſo be the Cõgregation vpõ iuſte cauſe agre to excommunicate, then it belongeth to the Miniſter according to their [f] generall determination, to pnounce the ſentẽce, to the end that al things may be done [g] orderly & without cõfuſion.

2 Cor.9.e.
Act.6.à
Luc.12.c.
b 1.cor.4.a
2.Cor.4.b.
c 1.Pet.5.a
2.Cor.1.d.
Matt.20.d.
d Mat.26.c 28.d
Malach.2.a
1.Petri 4.c.
Act.3.c.16.f
1.Cor.1.d. 15.a
e Act.20.e.f
2.Cor.4.b.
f 1.Cor.5.b
g 1.cor.14.g

¶ The maner of electing the Paſtors or Miniſters.

THe Miniſters and Elders at ſuche tymes as there wãteth a Miniſter, aſſem-

[a] assemble the whole Congregation, exhorting them to aduise and cõsider who may best serue in that roume and office. And if there bee choise, the Churche appointe two or three vpon some certaine day to be examined by the Ministers and Elders.

a Act.11.b. 11.d. Tit.1.b

First, as touching their [b] doctrine, whether he that shulde be Minister, haue good and sounde knowledge in the wholy Scriptures, and fit and apt giftes to cõmunicate the same to the edification of the people: for the trial whereof, they propose him a theame or text to be treated priuately, whereby his habilitie maye the more manifestly appeare vnto them.

b 1.Tim.3.f Tit.2.b

Secondly, they inquire of his lyfe and conuersation, if he haue in times past liued without sclaunder, and gouerned him selfe in suche sorte as the worde of God hath not [c] heard euill, or bene sclaundred through his occasion, which being seuerally done, they signific vnto the Congregatiõ, whose giftes

c Rom.2.d Iacobi.1.d. 1.Iaco.2.c. 1.Tim.5.d

giftes they finde moſte mete, and profitable for that miniſterie: appointing alſo by a general conſent eight dayes at the leaſt, that euery man may diligently inquire of his life and maners.

At the which tyme, the Miniſter exhorteth them, to humble them ſelues to God, by [a] faſting and prayer, that bothe their election may be agreable to his will, and alſo profitable to the Churche. And if in the meane ſeaſon any thīg be brogh̄t againſt him, wherby he maye be founde vnworthy by lawful probatiōs, then is he diſmiſſed, and ſome other preſented. If nothing be alledged: vpon ſome certaine day one of the Miniſters at the morninge ſermon preſenteth him againe to the Church, framing his ſermon, or ſome parte thereof, to the ſetting forthe of his duetie.

Then at after noone the ſermon ended, the Miniſter exhorteth them to the election, with the [b] inuocation of Gods Name, directing his prayer, as

God

[a] Act. 13. 2. 14. d Luk. 3. c

[b] 1. Cor. 10. g Coloſſ. 3. c Matth. 9. d

God ſhal moue his heart. In like maner after the election, the Miniſter giueth † thankes to God with requeſt of ſuche thinges as ſhalbe neceſſary for his office. After that he is appointed Miniſter, the people ſing a Pſalme, and departe.

1.Theſſ.5.c
Coloſſ.4.a.
Epheſ. 5.d.
Philip. 1.c.

¶ Of the Elders, and as touching their office and election.

THe † Elders muſt be men of good lyfe and godly cõuerſation, without blame and al ſuſpicion, careful for the flocke, wiſe, and aboue al things fearing God. Whoſe office ſtandeth in gouerning with the reſt of the Miniſters, in conſulting, admoniſhing, correcting and ordering all things apparteining to the ſtate of the Congregation. And they differ from the Miniſters, in that they preache not the worde, nor miniſter the Sacraments. In aſſembling the people, nether they without the Miniſters, nor the Miniſters without them, may attempt any

†Nom.11.c
Act.14.d.
16.2.20.d
Rom.12.b.
Epheſ.4.c.
1.Cor.12.d
Iames 5.c.
1.Pet.5.a.

thing

thing. And if any of the iuſte nombre want, the Miniſter by the conſent of the reſt, warneth the people thereof, and finally admoniſheth them to obſerue the ſame ordre, which was vſed in chuſing the Miniſters, as farre foorthe as their vocation requireth.

¶ Of the Deacons and their office and election.

†Act. 6.a. 1.Tim.3.b. THe† Deacōs muſt be men of good eſtimation and report, diſcrete, of good conſcience, charitable, wiſe, and finally indued with ſuch vertues, as S. Paul requireth in them. Their office is, to gather the almes diligently, and faithfully to *diſtribute it, with the cōſent of the Miniſters and Elders: alſo to prouide for the ſicke and impotent perſones, hauing euer a diligent care, that the charitie of godly men be not waſted †vpon loiterers and idle vagabondes. Their election is, as hathe bene afore rehearſed in the Miniſters and Elders.

*Rom. 12.b

†2.Theſ.3.a

We

¶We are not ignorant that the Scriptures make mencion of a fourth kinde of Ministers, left to the Churche of Christ, whiche also are verie profitable, where tyme and place do permit. These Ministers are called teachers or doctours whose office is to instruct and teache the faithful in sounde doctrine prouiding with al diligence, that the puritie of the Gospel be not corrupt, either through ignorance, or euil opinions. Notwithstanding, considering the present state of things, we comprehend vnder this title such meanes, as God hath in his Church, that it shulde not be left desolate, nor yet his doctrine decay, for defaut of Ministers thereof. Therefore to terme it by a worde more vsual in these our dayes, wee may call it the order of Scholes, wherein the highest degre, and moste annexed to the ministerie and gouernemēt of the Church, is the exposition of Gods worde, conteined in the olde and newe Testament. But because men can not so wel profit in that knowledge, except they be first instructed in the tongues and humane sciences, (for nowe God worketh not communely by miracles) it is necessary that seede be sowen for the tyme to come, to the intent that the Church be not left barren, and waste to our posterie, and that Scholes also be erected, and Colledges maintained with iuste and sufficient stipendes, wherein youth maye be trained in the knowe-ledge and feare of God, that in their ripe age they may proue worthy membres of our lord Iesus Christ, whether it be to rule in ciuil policie, or to serue in the spiritual ministerie, or els to liue in godlie reuerence and subiection.

Ephes. 4. g.
1. Cor. 10. c.

¶ The wekely assembly of the Ministers, Elders and Deacons.

TO the intent that the Ministerie of Gods worde maye be had in reuerence, and not brought to contempt through the euil *conuersatiō of such as are called thereunto, and also that fautes & vices may not by long suffrāce †growe at length to extreme inconueniēces: it is ordeined that euery thursday the Ministers & Elders in their assemblye or Consistorie diligently *examine al such fautes & suspiciōs as may be espyed, not onely amongs others, but chiefly amongs themselues, lest they seme to be culpable of that which our Sauiour Christ *reproued in the Phariſes who coulde espy a mote in an other mans eye, & coulde not see a beame in their owne.

Rom. 2. d
Ezeh. 36. c.
Isaie 52. b
2. Tim. 2 c.
1. Cor. 5. b
Matth. 7. a.
Luk. 6. f
Rom. 2. c.

And because the *eye ought to be more clere then the rest of the body, the minister may not be spotted with any vice, but to the great sclander of Gods worde, whose message he bea-

Matth. 6. c.
Luc. 11. c

reth

reth. Therefore it is to be vnderſtād that there be certaine fautes, whiche if they be deprehended in a miniſter he ought to be depoſed: as hereſie, papiſtrie, ſchiſme, blaſphemie, periurie, fornicatiō, theft, drūkēnes, vſurie fighting, vnlawful games, with ſuche like. Others are more tolerable, if ſo be that after brotherly admonitiō he amēd his faute: as ſtrāge & vnprofitable faciō in preachīg the Scriptures, curioſitie in ſekīg vaine queſtiōs, negligence, aſwel in his ſermōs, & in ſtudiīg the Scriptures, as in al other things concerning his vocatiō, ſcurrilitie, flattering, lying, backbiting, wāton words, deceit, couctouſnes, taūting, diſſolutiō in apparrel, geſture & other his doings, which vices as they be odio⁹ in al mē, ſo in hī that ought to be as an* exāple to others of perfectiō, in no wiſe are to be ſuffred: eſpecially, if ſo be that accordīg to Gods *rule being brotherly aduertiſed, he acknowledge not his faut & amend.

Matth. 5.b.
Marc. 9.g
Matth. 18.b
Luc. 17.a.
Iames 5.d.

¶Interpretation of the Scriptures.

EVerie weeke once the Congregatiō aſsēble to heare ſome place of the ſcriptures orderly* expoūded. At the whiche tyme it is lawfull for euery mā to ſpeak or inquire as God ſhal moue his heart, and the text miniſter occaſion, ſo it be without pertinacity or diſdaine, as one that rather ſeketh to profite, then to cōtēd. And if ſo be any cōtention riſe, then ſuch as are appointed moderators, either ſatisfie the partie, or els if he ſeme to cauil, exhort him to kepe ſilence, referring the iudgement thereof to the miniſters & Elders to be determined in their aſſemblie before mēcioned.

1.Cor.14.a.
1.Theſſ.5.a
Epheſ.4.b
1.Cor.12.d

¶When the Congregation is aſſembled at the houre appointed, the Miniſter vſeth this cōfeſſion, or like in effect, exhorting the people diligently to examine themſelues, following in their hearts the tenour of his wordes.

THE CONFESSION OF OVR SINNES.

O Eternal God and moſte merciful Father we confeſſe, and acknowledge

knowledge here before thy Diuine Maieſtie, that we are miſerable*ſinners, †conceaued and borne in ſinne and iniquitie, ſo that in vs there is no*goodnes. For the † fleſhe euermore rebelleth againſt the Spirite, whereby we continually tranſgreſſe thine holy preceptes, and commandements, & ſo to purchaſſe to to our ſelues through thy iuſte iudgement *death and damnation. Notwithſtãding, ô heauenly Father, foraſmuche as we are diſpleaſed with oure ſelues for the ſinnes that we haue cõmitted againſt the, and do vnfainedly repẽt vs of the ſame, we moſte humbly beſeche thee for Ieſus Chriſts ſake, to ſhewe thy mercy vpon vs, to forgiue vs al our ſinnes, & to increaſe thine holy Spirite in vs, that we acknowledgig frõ the bottome of our hearts our owne vnrightcouſnes, may frõ henceforthe not onely mortifie our ſinfull luſtes and affections, but alſo bring forthe ſuche fruites, as may be

*Rom.3.a. Pſalm.14.b †Pſal.15.a

*Galat.5.c. †Rom.2.a Ierem.3.g Iſaie 10.b

*Coloſſ.3.a Rom.6.a Epheſ.4.c.5 1.Pet.2.a

agreable to thy moſt bleſſed wil: not for the worthines therof, but for the
Rom. 5. a. Heb. 9. d Epheſ. 2. d. *merites of thy dearly beloued ſõne Ieſus Chriſt our onely ſauiour, whome thou haſt already giuen an oblation and offering for our ſinnes, and
Ioh. 14 b. 16 Matth. 7. b. for whoſe*ſake we are certeinly perſuaded, that thou wilt denie vs nothing, that we ſhal aſke in his name,
Iac. 1. a according to thy wil. For thy*Spirit
Iohan. 3. d. Rom. 8. b doeth aſſure oure conſciences, that thou art our merciful Father, and ſo loueſt vs thy children through him
*Rom. 8. g that*nothīg is able to remoue thine heauēly grace & fauour from vs. To thee therfore, ô Father with the ſõne and the holy Ghoſte be al honour & glorie, worlde without end. So be it.

AN OTHER CONFESSION AND PRAYER CÕMONLY VSED IN the Churche of Edinburgh, on the day of cõmune prayers.

O Dreadful & moſt mightie God thou that from the beginning haſt

haſt declared thy ſelfe a conſuming fyre, againſt the contemners of thy moſt holy precepts: and yet to the penitēt ſinners, haſt alwayes ſhewed thy ſelf, a fauorable Father, & a God ful of mercy: we thy creatures and workmanſhip of thine owne hands, confeſſe our ſelf moſte vnworthy to open our eyes vnto the heauens, but farre leſſe to appeare in thy preſence. For our conſciences accuſe vs, & our manifeſt iniquities haue borne witnes againſt vs, that we haue declined from thee. We haue bene polluted with Idolatric: we haue giuē thy glorie to creatures: we haue ſought ſupport where it was not to be found, & haue lightlyed thy moſt holeſom admonitiōs. The manifeſt corruptiō of our liues in al eſtates, euidētly ,pueth that we haue not rightly regarded thy ſtatuts, lawes, & holy ordināces. & this was not onely done, ô lord, in the time of our blīdnes: but euē now whē of thy mercy thow haſt opened

vnto vs an entrance to thine heauẽly Kingdome, by the preachĩg of thine holy Euãgel, the whole body of this miſerable Realme ſtil continueth in their former impietie. For the moſt parte alas, following the footeſteps of the blynde & obſtinate Princeſſe, vtterly deſpyſe the light of thyne Euãgel, and delyte in ignorãce & Idolatrie: others liue as a people without God, and without al feare of thy terrible iudgements. And ſome, ô Lord, that in mouth ꝓfeſſe thy bleſſed Euangel, by their ſclaunderous lyfe blaſpheme the ſame. We are not ignoraunt, ô Lorde, that thou art a righteous Iudge, that can not ſuffer iniquitie lõg to be vnpuniſhed vpõ the obſtinate trãſgreſſors: eſpecially ô Lord, when that after ſo lõg hlindnes and horrible defectiõ from thee, ſo louingly, thou calleſt vs againe to thy fauour and fellowſhip, and that yet we do obſtinatly rebel, we haue, ô Lord in our extreme miſerie called

vnto

vnto thee: yea euen when we appeared vtterly to haue bene cõſumed in the fury of our enemies, and then dideſt thou mercifully iuclyne thyne eares vnto vs. Thou foughteſt for vs euen by thine owne power, when in vs there was nether wiſedome nor force. Thou alone brakeſt the yoake from our necks, and ſet vs at libertie when we by our fooliſhnes had made our ſelues ſclaues vnto ſtraungiers, & mercifully vnto this day haſt thow continued with vs the light of thine Euangel, and ſo ceaſeſt not to heape vpon vs benefites, bothe ſpiritual and tẽporal. But yet alas, ô Lord we clearly ſee, that our great ingratitude craueth farther punniſhement at thy handes, the ſignes wherof are euident before oure eyes. (For the whiſpering of ſedition: the cõtempt of thy graces offered: and the mainteinance of Idolatrie, are aſſured ſignes of thy farther plagues to fal vpõ vs ĩ particular for our greiuous offen-

These clauſes ícluded within this ( ) may be vſed, or any one of them, as occaſion ſerueth.

ces. And this vnmeaſurable vntemperatnes of the ayre, doeth alſo threate thine accuſtomed plague of famine, which cõmonly followeth ryottous exceſſe and contempt of the poore, wherewith alas, the whole earth is replenished.) We haue nothing, ô Lord, that we may lay betwixt vs & thy iudgement, but thyne onely mercy, freely offred vnto vs in thy deare ſonne our lord Ieſus Chriſt, purchaſed to vs by his death & paſſiõ. For if thou wilt enter in iudgemẽt with vs thy creatures, and kepe in minde our greiuous ſinnes & offences, then can there no fleſhe eſcape condẽnation. And therefore we moſt humbly beſeche thee, ô Father of mercies, for Chriſt Ieſus thy ſonnes ſake, to take frõ vs theſe ſtony hearts, who ſo lõg haue heard, aſwel thy mercies, as ſeuere iudgements, and yet haue not ben effectually moued with the ſame & giue vnto vs heartes mollified by thy ſprite, that may both conceaue & kepe

kepe in minde the reuerence that is due vnto thy Maiestie. Looke, ô lord vnto thy chosen children labouring vnder the imperfections of the flesh, and graunt vnto vs that victorie that thou hast promised vnto vs by Iesus Christ thy Sonne our onely Sauiour Mediatour & Lawgiuer. To whome with thee and the holy Ghoste be al honour and praise now and euer.

¶ A CONFESSION OF SINnes, and petitions made vnto God in the tyme of our extreme troubles, and yet commonlye vsed in the Churches of Scotland, before the sermon.

ETernal and euerlasting God, Father of our lord Iesus Christ thou that shewest mercy and kepest coue nãt with thẽ that loue, & in reuerẽce kepe thy cõmãdemẽts euẽ whẽ thou powrest forth thy hote displeasure & iuste iudgemẽts vpõ the obstinate & inobediẽt. We here prostrat our selfs befor the throne of thy maiestie, frõ our hearts cõfessing, that iustly thou hast punished vs by the tirãny of strã

gers, and

and that more iuſtely thou mayeſt bring vpõ vs againe the bondage & yoak which of thy mercy for a ceaſõ thou haſt remoued our Kings, Princes, and people in blindnes haue refuſed the word of thine eternal veritie, and in ſo doing, we haue refuſed the league of thy mercy offered to vs in Ieſus Chriſt thy Sonne, which albeit thou now of thy meere mercy haſt offered to vs againe in ſuche aboundance, that none can be excuſed by reaſon of ignorance, yet not the leſſe to the iudgement of men, impietie ouerfloweth the whole face of this realme. For the great multitude delyte them ſelues in ignorãce and Idolatrie: and ſuche alas as appeare to reuerence and imbrace thy worde, do not expreſſe the fruites of repentance, as it becometh the people to whome thou haſt ſhewed thy ſelf, ſo merciful, and fauorable. Theſe are thy iuſte iudgements, ô Lorde, wherby thou puniſheſt ſinne by ſin,

and

and man by his owne iniquitie, ſo that there can be no end of ſinne except thou preuent vs with thy vndeſerued grace. Conuert vs therefore ô Lord, & we ſhalbe cõuerted, ſuffer not our vnthãkfulnes to procure of thy moſt iuſt iudgemẽts, that ſtrãgers againe impire aboue vs, nether yet that the light of thy Euangel be takẽ frõ vs. But how ſoeuer it be, that the great multitude be altogether rebellious, and alſo that in vs there remaineth perpetual imperfections, yet for the glory of thy owne Name, & for the glorie of thy onely beloued ſõne Ieſus Chriſt, whoſe veritie and Euãgel thou of thy meere mercy haſt manifeſted amõgſt vs: it wil pleaſe thee to take vs into thy protection, and in thy defence, that al the worlde may knowe, that as of thy meere mercy, thou haſt begone this worke of oure ſaluation amongſt vs, ſo of this ſame mercy thou wilt continue it. Graunt vs this merciful Father for Chriſt Ieſus thy ſonnes ſake. So be it.

¶ This done the people ſing a Pſalme al together in a plaine tune: whiche ended, the miniſter prayeth for the aſſiſtance of Gods holy Spirit, as the ſame ſhal moue his heart, and ſo proceadeth to the ſermon, vſing after the ſermõ, this prayer following or ſuche like.

A PRAYER FOR THE WHOLE ſtate of Chriſtes Churche.

1.Pet.5.b
†Nom.26.a
Deut. 9.c.
Ioſ.7.b
Mat.13.a.b

ALmightie God, & moſte merciful Father, we*humbly ſubmit our ſelues, & † fal downe before thy maieſtie, beſeeching thee frõ the botome of our hearts, that this*ſeede of thy worde now ſowẽ among vs, may take ſuch depe roote that nether the burning heate of perſecution cauſe it to wither, nether the thornye cares of this lyfe doe choke it, but that as ſeede ſowen in good ground, it may bring forthe thirtie, ſixtie & an hundreth folde, as thine heauenly wiſedome hath appointed. And becauſe we haue nede cõtinually to craue many things at thine handes, we hũbly beſeche thee, ô heauenly Father, to graunt vs thine holy Spirit, to direct

Luc.11.b
Roman.8.a
Iam.5.d.
1.Ioan.5.e.
Rom.12.d
Wiſdo.9.c.

our

our petitions, that they may procede from ſuch a feruent minde as may be agreable to thy moſte bleſſed wil.

And ſeing that our infirmitie is able * to do nothing without thine helpe, and that thou art not ignorant with how many and great † tentations we poore wretches are on euery ſide inclosed & cõpaſſed, let thy ſtrength ô lord, ſuſteine our weaknes, that we beig defended with the force of thy grace, may be ſafely preſcrued agaīſt al aſſaultes of Satā, who goeth about cõtinually like a * roarig liõ ſeking to deuoure vs. * Increas our faith, ô merciful father, that we do not ſwarue at any time frõ thine heauenly worde, but augmẽt in vs hope & loue with a cardoal keping of al thy cõmãdemẽts that no * hardnes of heart, no hypocrifie, * no cuncupiſcẽce of the eyes nor inticemẽts of the worlde, do draw vs awaye frõ thine obedience. And ſeing we liue now in theſe moſt * perillous tymes, let thy fatherly prouidence defend

2. Cor. 3. a.
Ioan. 15. a.
Philip. 2. b.
Pſalm. 40. c
1. Petr. 1. a.
1. Pet. 5. b.
Luc. 17. c.
Pſalm. 95. b.
Heb. 3. 4. c
1. Ioan. 2. c.
1. Tim. 4. a.
2. Pet. 1. a
2. Tim. 3. a.
Iud. a. b. c. d

defend vs againſt the violence of al our enemies, which do euery where purſue vs, but chiefly againſt the wicked rage & furious vproares of that Romiſh Idole, enemy* to thy Chriſt.

2.Theſ.2.a. 1.Ioh.2.c. Reuel.12.d. 17.c.

Furthermore, for aſmuche as by thine holy Apoſtle we be taught to make our* prayers and ſupplications for al mẽ, we pray not onely for our ſelues here preſent, but beſeche thee alſo to reduce al ſuche as be yet ignorant, from the miſerable captiuitie of blindnes and errour, to the pure vnderſtanding of thine heauẽly trueth, that we all with one* conſent and vnitie of mindes, maye worſhip thee our onely God and Sauiour, & that al Paſtors, ſhepeherds, and Miniſters to whome thou haſt committed the *diſpenſation of thine holy worde & charge of thine choſen people, maye bothe in their lyfe and doctrine, be founde faithful, ſetting onely before their eyes thy glorie, & that by them al poore ſhepe which wander & go

12.Tim.2.a.

Rom.15.b 1.Cor.1.b Epheſ.4.a

Iohan.21.d Matth.28.d 1.Cor.9.c Marc.16.d

aſtray,

aſtray, may be gathered and brought home to thy folde.

Moreouer, becauſe the* hearts of rulers are in thine hãdes, we beſeche thee to direct and gouerne the hearte of al Kings, Princes, & Magiſtrates, to whome thou haſt committed the* ſworde: eſpecially, ô Lord, according to our bounden duetie, we beſeche thee to mainteine and increaſe the noble eſtate of the Kinges Maieſtie, and his honorable counſel, with al the eſtate and whole body of the commune wealth. Let thy fatherly fauour ſo preſerue him, and thine holy Spirit ſo gouerne his heart, that he may in ſuche ſorte execute his office, that thy religion may be purely mainteined *maners reformed, and ſinne punished according to the preciſe rule of thine holy worde.

Prou. 21. a.

Rom. 13. b.
Iohan. 19. b

1. Tim. 2. a.
Iames 1. d.

And for that we be al* membres of the myſtical body of Chriſt Ieſus, we make our requeſtes vnto thee, ô heauenly Father, for al ſuche as are

2. Cor. 12. d
Rom. 12. a.

Iames 5.c. *afflicted with any kinde of crosse or tribulation, as warre, plague, famine, sicknes, pouertie, imprisonment, persecution, banishement, or any other kinde of thy roddes: whether it be
2.Cor.1.d. Heb.13.a *grief of body or vnquietnes of mīd, that it wold please thee to giue thē pacience and cōstancie, til thou send them ful deliuerance of al their troubles. And finally, ô Lord God, most merciful Father, we moste humbly beseche thee, to shewe thy great mercies vpon our brethren, whiche are
Heb.13.g. Rom.8.g. Psalm.43.d persecuted, cast in *prison, and daiely condemned to death for the testimonie of thy trueth. And though
Ioan.16.f they be vtterly destitute of al *mans aide, yet let thy swete comfort neuer departe from them, but so inflame their hearts with thine holy Spirite,
1.Pet.1.b Act.2.d Matt.10.d. Luc.21.d that they may boldely, and chearfully abide such *tryal, as thy *godly wisedome shal appointe, so that at
Rom.14.b length aswel by their death, as by theire *lyfe, the Kingdome of thy

Sonne

Some Ieſus Chriſt may increaſe, and ſhine throgh al the world. In whoſe name we make our humble petitiõs vnto thee, as he hath taught vs.

Our Father which art in heauen &c.

ALmightie and everliuing God, vouchesaue, we beſeche thee, to graunt vs perfite continuance in thy liuely faith* augmenting the ſame in vs dayly, til we growe to the ful measur of our †perfectiõ in Chriſt, where of we make our confeſſion, ſaying: Luc. 17. b Epheſ. 4. c

I beleue in God &c.

¶ Then the people ſing a Pſalme, which ended, the Miniſter pronounceth one of theſe bleſſings, and ſo the Congregation departeth.

THe Lord bleſſe vs, and ſaue vs: the Lord make his face ſhine vpon vs, and be merciful vnto vs: the Lord turne his countenance toward vs, and graunte vs his peace. Nom. 6. d

THe grace of oure Lorde Ieſus Chriſt, the loue of God, and cõmunion of the holy Ghoſte be with vs al. So be it. 2. Cor. 13. d

¶It shal not be necessary for the Minister dayely to repeate al these things before mencioned, but beginning with some maner of confession, to procede to the sermon, which ended, he either vseth the prayer for al estates before mécioned, or els prayeth, as the Spirit of God shal moue his heart, framing the same according to the time and matter which he hath intreated of. And if there shalbe at any tyme any present plague, famine, pestilence, warre, or suche like, which be euident tokens of Gods wrath: as it is our parte to acknowledge oure sinnes to be the occasion thereof, so are we appointed by the Scriptures to giue oure selues to mourning, fasting and prayer, as the meanes to turne away Gods heauy displeasure. Therefore it shalbe conuenient, that the Minister at suche time, do not onely admonishe the people thereof, but also vse some forme of prayer, according as the present necessitie requireth, to the which he may appoint, by a commune consent, some seueral daye after the sermon, wekely to be obserued.

Leuit.26.d.
Deut.28.d.
1.King. 8.d
2.Sam.24.c

¶These prayers that followe, are vsed in the Frenche Churche of Geneua: the first serueth for Sunday after the sermon, and the other that followeth, is said vpō Wednesday, which is the day of commune prayer.

AN OTHER MANER OF PRAYER AFTER THE SERMON.

ALmighty God and heauenly Father, since thou hast promised

to graunt

to graunt our requests which we shal make vnto thee in the Name of oure Lorde Iesus Christ thy welbeloued Sonne: and we are also taught by him and his apostles to assemble our selues in his Name, promising that he wil be among vs, and make intercession for vs vnto thee, for the obteining of al such things, as we shal agree vpon here in earth: we therefore (hauing first thy commandemẽt to pray for such as thou hast appointed rulers and gouernours ouer vs, and also for al things nedeful bothe for thy people, and for al sortes of men, forasmuch as our faith is groũded on thine holy worde and promises, and that we are here gathered together before thy face, and in the Name of thy Sonne our Lord Iesus) We, I say, make our earnest supplication vnto thee our moste merciful God and bountiful Father, that for Iesus Christs sake our onely Sauiour and Mediatour, it wolde please thee

of thine infinite mercy, freely to pardon our offences, and in ſuche ſorte to drawe and lift vp our hearts & affections towards thee, that our requeſts may bothe procede of a feruent minde, and alſo be agreable vnto thy moſte bleſſed wil and pleaſure which is onely to be accepted.

(.) We beſeche thee therefore, ô heauenly Father, as touching al Princes and Rulers, vnto whome thou haſt committed the adminiſtratiō of thy Iuſtice, and namely, as touching the excellent eſtate of the Kings maieſtie, and al his honorable counſel, with the reſt of the Magiſtrates and cōmons of the Realme, that it wolde pleaſe thee to graunt him thine holy Spirit, and increaſe the ſame frō time to tyme in him, that he may with a pure faith acknowledge Ieſus Chriſt thine onely Sonne our lorde, to be King of al Kings, and Gouernour of al gouernours, euen as thou haſt giuē al power vnto him bothe in heauen

and

and in earth: &ſo giue him ſelf wholy to ſerue him, and to aduance his Kingdome in his dominions, (ruling by thy worde his ſubiects, which be thy creatures, and the ſhepe of thy paſture) that we being mainteined in peace and trãquillitie, bothe here and euery where, may ſerue thee in al holines and vertue: and finally being deliuered frõ al feare of enemies may rendre thankes vnto thee al the dayes of our life.

We beſeche thee alſo, moſte deare Father and Sauiour, for al ſuche as thou haſt appointed Miniſters vnto thy faithful people, and vnto whome thou haſt committed the charge of ſoules, and the miniſterie of thine holy Goſpel, that it wold pleaſe thee ſo to guide them with thine holy Spirit that they may be found faithful and zealous of thy glorie, directig alway their whole ſtudies vnto this ende, that the poore ſhepe which be gone

astray out of the flocke may be soght out, and brogh t againe vnto the lord Iesus, who is the chief shepeherd & head of al Bishops, to the intēt they may from day to day growe and increase in him vnto al righteousnes & holynes: and on the other parte, that it wolde please thee to deliuer al thy Churches from the daunger of rauening wolues, and frō hyerlings, who seke their owne ambition and profit, and not the setting forthe of thy glorie onely, and the safegarde of thy flocke.

Moreouer, we make our prayers vnto thee, ô Lord God, moste merciful Father, for al men in general, that as thou wilt be knowen to be the Sauiour of al the worlde by the redemption purchased by thine onely Sonne Iesus Christ: euen so that suche as haue bene hitherto holden captiue in darknes and ignorāce for lacke of the knowledge of thy Gospel, may through the preachīg there

of, and

of,and the cleare light of thine holy Spirit,be brought into the right way of Saluation,which is to knowe,that thou art onely very God,and that he whome thou haſt ſent,is Ieſus Chriſt likewiſe that they whome thou haſt already endued with thy grace, and illuminated theire heartes with the knowledge of thy worde may continually increaſe in godlines, and be plenteouſly enriched with Spiritual benefites: ſo that we may altogether worſhip thee,bothe with heart and mouth, and render due honour and ſeruice vnto Chriſt our maſter, King and Lawmaker.

In like maner, ô Lord of al true cõfort,we commend vnto thee in oure prayers al ſuche perſons as thou haſt viſited and chaſtiſed by thy croſſe & tribulation, al ſuche people as thou haſt puniſhed with peſtilence,warre or famine, and al other perſons afflicted with pouertie, impriſonment, ſicknes,banishement, or any like bo

dylie aduerſitie, or haſt otherwiſe troubled and afflicted in Spirit: that it wolde pleaſe thee to make them perceaue thy fatherly affection towarde them, that is, that theſe croſſes be chaſtiſings for their amendement to the intent that they ſhulde vnfainedly turne vnto thee, and ſo by cleauing vnto thee, might receiue ful cõfort and be deliuered from al maner of euil. But eſpecially we commend vnto thy diuine protection al ſuche which are vnder the tyrannie of Antechriſt, and bothe lacke this food of life, and haue not libertie to cal vpõ thy Name in open aſſemblie: chiefly our poore brethren which are impriſoned & perſecuted by the enemies of thy Goſpel, that it wolde pleaſe thee, ô Father of conſolations, to ſtrẽgthẽ them by the power of thine holy Spirit, in ſuch ſorte as they neuer ſhrinke backe, but that they may conſtantly perſeuere in thine holye vocation, and ſo to ſuccour and aſſiſt

them

them, as thou knoweſt to be moſte expedient, comforting them in their afflictions, mainteining them in thy ſafegarde againſt the rage of wolues, and increaſing in them the giftis of thy Spirit, that they may glorifie thee their Lord God, bothe in their lyfe and in their death.

Finally, ô Lord God moſte deare Father, we beſeche thee to graunte vnto vs alſo, which are here gathered together in the Name of thy Sonne Ieſus, to heare his worde preached; *that we may acknowledge truely, & without hypocriſie, in how miſerable a ſtate of perdition we are in by nature, and how worthely we procure vnto our ſelues euerlaſting dãnation, heaping vp frõ time to time thy grieuous punishements towarde vs, through our wicked and ſinful life to the end that (ſeing there remaineth no ſparke of goodnes in our nature, and that there is nothing in vs, as touching our firſt creation, and that whiche

If the lords Supper be miniſtred, thẽ is here added this clauſe.

*And to celebrate his holy Supper.

whiche we receaue of our parentes, mete to enioye the heritage of Gods Kingdome) we may wholy rẽder vp our ſelues with al our hearts & with an aſſured confidence vnto thy derely beloued Sonne Ieſus our Lorde, our onely Sauiour and redemer, to the intẽt that he dwelling in vs, may mortifie our olde man, that is to ſay, our ſinful affectiõs, and that we may be renewed into a more godly lyfe, whereby thine holye Name (as it is worthy of al honour) may be aduanced and magnified throughout the world, and in al places: likewiſe that thou maiſt haue the tuicion and gouernance ouer vs, and that we maye learne daiely more and more to humble and ſubmit oure ſelues vnto thy Maieſtie in ſuch ſorte that thou maiſt be counted King & gouernour ouer al, guyding thy people with the ſceptre of thy worde, and by the vertue of thine holy Spirite, to the confuſiõ of thine enemies, through the might of thy

Halowed be thy Name.

Thy Kingdom come.

of thy trueth & rightcouſnes, ſo that by this meanes al power and height which withſtandeth thy glorie, may be continually throwen downe and aboliſhed, vnto ſuche tyme, as the ful & perfect face of thy Kingdome ſhal appeare, whē thou ſhalt ſhewe thy ſelf in iudgement in the perſone of thy Sonne: whereby alſo we with the reſt of thy creatures, may rendre vnto thee perfect and true obediēce, euen as thine heauenlye Angels do apply them ſelues onelye to the performing of thy commandements, ſo that thine onely wil may be fulfilled without any contradiction, and that euery mā may bend him ſelf to ſerue and pleaſe thee, renouncing theire owne willes, with al the affections & deſyres of the fleſhe. Graunt vs alſo, good Lord, that we thus walking in the loue and dread of thine holye Name, may be nouriſhed through thy goodnes, and that we may receaue at thine handes al thinges expedient

Thy wil be done.

Giue vs this daye our dayely bread

pedient and neceſſarie for vs, and ſo vſe thy giftes peaceably and quietly, to this ende, that when we ſee that thou haſt care of vs, we may the more affectuouſly acknowledge thee to be our Father, looking for al good giftes at thine hād, and by withdrawing and pulling backe al our vaine confidence frō creatures, may ſet it wholy vpon thee, and ſo reſt onelye in thy moſte hountiful mercie. And for ſomuche as whiles we continue here in this tranſitorie life, we are ſo miſerable, ſo fraile, and ſo much enclined vnto ſinne, that we ſal cōtinually and ſwarue from the right waye of thy commandements, we beſeeche thee pardon vs our innumerable offences, whereby we are in daunger of thy iudgement and condemnatiō, and forgiue vs ſo freely, that death and ſinne may hereafter haue no title againſt vs, nether laye vnto oure charge the wicked roote of ſinne, whiche doeth euermore remaine in vs: but

And forgiue vs our treſpaſſes.

vs: but graunt that by thy commandement we may forget the wronges which other do vnto vs, and in stead of seking vengeãce, may procure the wealth of our enemies. And forasmuch as of our selues, we are so weak that we are not able to stand vpright one minute of an houre, & also that we are so belaide, and assalted euermore with suche a multitude of so daungerous enemies, that the deuil, the worlde, sinne, and our owne concupiscẽces do neuer leaue of to fight against vs: let it be thy good pleasure to strengthen vs with thy holy Spirit and to arme vs with thy grace, that thereby we may be able constantlye to withstande al tentations, and to persеuere in this spirituall battel against sinne, vntil suche time, as we shal obteine the ful victorie, and so at length may tryumphantly reioyce in thy Kingdome, with oure captaine and gouernour Iesus Christ our Lord.

And lead vs not into tentation.

This

¶This prayer following is vſed to be ſaid after the ſermon on the day which is appointed for cõmune prayer: and it is very propre for our ſtate and tyme, to moue vs to true repentance and to turne backe Gods ſharp roddes which yet threaten vs.

ANOTHER PRAYER.

GOd almightie and heauenly Father, we acknowledge in our cõſciences, and confeſſe, as the trueth is, that we are not worthie to lift vp our eyes vnto heauen, muche leſſe mete to come into thy preſence, and to be bolde to thinke that thou wilt heare our prayers, if thou haue reſpect to that which is in vs: for oure conſciences accuſe vs, and oure owne ſinnes do beare witnes againſt vs: yea and we knowe that thou art a righteous Iudge, whiche doeſt not counte ſinners righteous, but puniſheſt the fautes of ſuche as trãſgreſſe thy commandements. Therefore, ô Lord, when we conſider our whole life, we are confounded in our owne hearts, and can not chuſe but be beaten

ten downe, and as it were diſpaire, euẽ as though we were alreadie ſwalowed vp in the depe goulfe of death Notwithſtandinge, moſte mercifull Lord, ſince it hath pleaſeth thee of thine infinite mercy, to commaunde vs to cal vpon thee for helpe, euen from the depe botome of hel: & that the more lacke and defaute we fele in our ſelues, ſo muche the rather we ſhulde haue recourſe vnto thy ſoueraigne bountie: ſince alſo thou haſt promiſed to heare and accept our requeſtes and ſupplications, without hauing any reſpect to our worthines but onely in the Name, and for the merites of our Lorde Ieſus Chriſt, whome alone thou haſt appointed to be our interceſſour and aduocate, we humble our ſelues before thee, renouncing all vaine confidence in mans helpe, and cleaue onely to thy mercy, and with ful confidence call vpon thine holy Name, to obteine pardon for our ſinnes.

Firſt, ô Lord, beſides the innumerable benefits, which thou doeſt vniuerſally beſtowe vpõ al men in earth thou haſt giuen vs ſuche ſpecial graces, that it is not poſſible for vs to rehearſe them, no nor ſufficiently to concciue them in our mindes. As namely, it hath pleaſed thee to cal vs to the knowledge of thine holy Goſpel drawing vs out of the miſerable bondage of the deuill, whoſe ſclaues we were and deliuering vs from moſte curſed Idolatrie, and wicked ſuperſtition, wherein we were plunged, to bring vs into the light of thy trueth. Notwithſtanding ſuche is our obſtinacie and vnkindnes, that not onely we forget thoſe thy benefits, which we haue receiued at thy bountifull hande: but haue gone aſtray from thee, and haue turned our ſelues frõ thy Law, to go after oure owne cõcupiſcẽce & luſtes, and nether haue giuen worthie honour and due obedience to thine holy worde, nether

haue

haue aduãced thy glorie, as our duetie required. And althogh thou haſt not ceaſed continually to admoniſh vs moſte faithfully by thy worde, yet we haue not giuen eare to thy Fatherly admonition.

Wherefore, ô Lord, we haue ſinned & haue grieuouſly offended againſt thee, ſo that ſhame and confuſion appertaineth vnto vs: and we acknowledge that we are altogether giltie before thy iudgement, and that if thou woldeſt intreat vs according to our demerites, we coulde loke for none other then death and euerlaſting damnation. For although we wolde go about to cleare and excuſe our ſelues, yet our owne conſcience wold accuſe vs, and our wickednes wolde appeare before thee to condemne vs. And in very dede, ô Lord we ſee by the correctiõs which thou haſt already vſed towards vs, that we haue giuen thee great occaſiõ to be diſpleaſed with vs: for ſeĩg that thou

art a iuſte and an vpright Iudge, it cā not be without cauſe, that thou puniſheſt thy people, wherefore for aſmuche as we haue felt thy ſtripes, we acknowledge that we haue iuſtely ſtirred vp thy diſpleaſure againſt vs, yea, and yet we ſee thine hand lifted vp to beate vs afreſhe: for the roddes and weapons wherewith thou art accuſtomed to execute thy vengeance, are already in thine hand: & the threatnings of thy wrath, which thou vſeſt againſt the wicked ſinners be in ful readines.

Now though thou ſhuldeſt puniſh vs much more grieuouſly then thou haſt hitherto done, and that, where as we haue receiued one ſtripe, thou woldeſt giue vs an hundreth: yea, if thou woldeſt make the curſes of thine olde Teſtament, whiche came then vpon thy people Iſrael, to fall vpon vs, we confeſſe that thou ſhuldeſt do therein very righteouſly, & we can not denie, but we haue fully

deſerued

deſerued the ſame.

Yet Lord, for ſomuche as thou art our Father, and we be but earth and ſlyme: ſeing thou art our maker, and we the workemanſhip of thine hãds ſince thou art our paſtor, and we thy flocke: ſeing alſo that thou art oure redemer, and we are the people whome thou haſt bought: finally becauſe thou art our God, and we thy choſen heritage, ſuffer not thine anger ſo to kindle againſt vs, that thou ſhuldeſt puniſh vs in thy wrath, nether remembre our wickednes, to the end to take vengeance thereof, but rather chaſtiſe vs gently according to thy mercy.

Trueth it is, ô Lord, that our miſdedes haue enflamed thy wrath againſt vs, yet conſidering that we cal vpon thy Name, and beare thy mark and badge, mainteine rather the worke that thou haſt begonne in vs by thy free grace, to the end that al the worlde may knowe that thou art

our God & Sauiour. Thou knoweſt that ſuche as be dead in graue, and whome thou haſt deſtroyed, and brought to confuſion, wil not ſet forth thy praiſes, but the heauy ſoules, and cõfortles, the humble hearts the cõſcieẽces oppreſt and lodẽ with the grieuous burthen of their ſinnes and therefore thyrſt after thy grace, they ſhal ſet forth thy glorie & praiſe

Thy people of Iſrael oftentymes prouoked thee to angre throgh their wickednes, where vpon thou dideſt, as right required, puniſh them: but ſo ſone as thay acknowledged their offences, and returned to thee, thou dideſt receiue them alwayes to mercie: and were their enormeties & ſinnes neuer ſo grieuous, yet for thy couenãts ſake, which thou hadeſt maid with thy ſeruants Abraham, Iſaak, & Iacob, thou haſt alwaies withdrawẽ from them the roddes, & curſes which were prepared for them in ſuche ſorte that thou dideſt neuer refuſe to

heare their prayers.

We haue obteined by thy goodnes a farre more excellẽt couenãt which we may alledge, that is, the couenãt which thou firſt madeſt & ſtabliſheſt by the hand of Ieſus Chriſt our Sauiour, & was alſo by thy diuine prouidence written with his blood and ſealed with his death and paſſion.

Therefore, ô lord, we renouncing our ſelues, and al vaine cõfidence in mans helpe, haue our onely refuge to this thy moſte bleſſed couenant, whereby our lord Ieſus, through the offering vp of his bodie in ſacrifice, hath recõciled vs vnto thee. Behold therefore, ô Lord, in the face of thy Chriſt, and not in vs, that by his interceſſion thy wrath may be appeaſed, and that the bright beames of thy countenance may ſhine vpon vs to our great cõfort and aſſured ſaluation: & frõ this time forward vouchſafe to receiue vs vnder thine holye tuiciõ, & gouerne vs with thine holy

Spirit, whereby we may be regenerate anewe vnto a farre better lyfe, ſo that thy Name maye be ſanctified:
Thy Kingdome come: Thy wil be done in earthe as it is in heauen: Giue vs this day our dayly bread: And forgiue vs our dettes, euen as we forgiue our detters: And lead vs not into tentation, but deliuer vs from euil: For thine is the kingdome, and the power, and the glorie, for euer and euer. Amen.
And albeit we arc moſte vnworthy in our owne ſelues, to opē our mouthes, and to intreate thee in our neceſſities, yet for ſomuche as it hath pleaſed thee to cōmande vs to praye one for another, we make our hūble prayers vnto thee for our poore brethren, and membres, whome thou doeſt viſite & chaſtice with thy roddes and corrections, moſte inſtantly deſiring thee to turne away thine angre from them. Remembre, ô Lord, we beſeche thee, that they are thy children

children,as we are: and though they haue offended thy Maieſtie, yet that it wolde pleaſe thee not to ceaſe to procede in thine accuſtomed bountie and mercie,which thou haſt promiſed ſhulde euermore cõtinue towardes al thine elect. Voucheſafe therefore, good Lord to extend thy pitie vpon al thy Churches, and towardes al thy people, whome thou doeſt nowe chaſtiſe ether with peſtilence or warre, or ſuch like thine accuſtomed roddes, whether it be by ſicknes, priſone or pouertie, or any other affliction of conſcience and minde: that it wolde pleaſe thee to comfort them as thou knoweſt to be moſte expedient for them, ſo that thy roddes may be inſtructions for them to aſſure them of thy fauour, and for theire amendement, when thou ſhalt giue them conſtancie & patience, and alſo aſwage and ſtay thy corrections: and ſo at length by deliuering them frõ al their troubles

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giue them moſt ample occaſiõ to reioyce in thy mercy,& to praiſe thine holy Name: chiefly that thou woldeſt, ô lord,haue cõpaſſion aſwel on al,as on euery one of them,that employ thẽ ſelues for the mainteinance of thy trueth: ſtrẽgthen them,ô lord with an inuincible cõſtancie: defend them,& aſſiſt thẽ in al things & euery where,ouerthrowe the crafty practiſes & cõſpiracies of their enemies & thine: bridle their rage,& let their bolde enterpriſes which they vndertake againſt thee & the membres of thy Sonne,turne to their owne cõfuſion: & ſuffer not thy kingdome of Chriſtians to be vtterly deſolate,nether permit that the remembrãce of thine holy Name be clene aboliſhed in earth,nor that they amõg whome it hath pleaſed thee to haue thy praiſes celebrated, bee deſtroyed, and broght to naught, & that the Turks, Paganes,Papiſtes, & other infideles might boaſt them ſelues thereby, & blaſpheme thy Name.* (.)

*To this the miniſter addeth that part which is in the former prayer marked thus (.) leafe 38.

PRAYERS VSED IN THE CHVRCHES OF SCOTLAND, IN THE tyme of their perſecution by the Frenchmē: but principally when the Lordes Table was to be miniſtred.

ETernal and euerlyuing God, Father of our lord Ieſus Chriſt, we thy creatures and the workmanſhip of thine owne hands, ſomtime dead by ſinne, and thral to Satan by meanes of the ſame, but now of thy mere mercy called to libertie and life, by the preaching of thine Euangel, do take vpō vs this boldnes (not of our ſelues, but of the commandement of thy dear ſone our lord Ieſus Chriſt) to powre forth before thee the peticions and cōplaints of our troubled hearts, oppreſſed with fear & wounded with ſorrowe. Trew it is, ô lord, that we are not worthy to appear in thy preſence, by the reaſon of our manifold offences, nether yet are we worthy to obteine any cōfort of thy hāds, for any righteouſnes that is in vs. But ſeing, ô Lord, that to turne

back

backe frō thee, and not to cal for thy ſupport in the tyme of our trouble, it is the entrance to deathe, and the plaine way to deſperation: we therefore confoūded in our ſelues (as the people that on all ſydes is aſſalted with ſorrowes) do preſent our ſelues before thy Maieſtie, as our ſoueraigne capitane and onely redemer Ieſus Chriſt hath commaunded vs, in whoſe name, & for whoſe obediēce we humbly craue of thee remiſſion of our former iniquities, aſwel committed in matters of religion, as in our lyues and conuerſation. The examples of others that haue called vnto thee in theire lyke neceſſities, giue vnto vs eſperance, that thou wilt not reiect vs, nether yet ſuffer vs for euer to be confounded. Thy people Iſrael did often times decline frō thy lawes, and did followe the vanitie of ſuperſtition and idolatrie, and often tymes dideſt thou correct and ſharpely puniſhe them, but thou di-

deſt

deſt neuer vtterly deſpiſe them, whē in their miſeries vnfainedly they tur ned vnto thee. Thy Churche of the Iewes were ſinners, ô Lord, and the moſte parte of the ſamę did conſent to the death of thy deare Sonne our Lord Ieſus Chriſt, and yet dideſt not thou diſpiſe their prayers, when in the tyme of their gricuous perſecution they called for thy ſupport. O Lord, thou haſt promiſed no les to vs, then thou haſt performed to thē, & therefor take we boldnes at thine owne commandement, and by the promiſe of oure Lorde Ieſus Chriſt; moſte humbly to craue of thee, that as it hath pleaſed thy mercye, partly to remoue our ignorance and blindnes, by the light of thy bleſſed Euangel, that ſo it maye pleaſe thee to continue the ſame light with vs, til that thou deliuer vs from al calamitie and trouble. And for this purpoſe, ô Lord, it wil pleaſe thee to thruſt oute faithful workmen in this

thy hearueſt within this Realme of Scotland, to the which after ſo long darknes of Papiſtrie and ſuperſtitiõ, thou haſt offered the trueth of thine Euangel in al purenes and ſimplicitie: continue this thy grace with vs, ô lord, and purge this Realme frõ al falſe teachers, from dumme dogges, diſſembled hypocrits, cruel wolues, and al ſuche as ſhewe them ſelues enemies to thy true religion. [.]

Here may be added the prayers for Magiſtrates as before [.] Theſe prayers following were firſt vſed, when both the kings of France were liuing

But nowe, ô Lorde, the daungers which appeare, & the trouble which increaſeth by the cruel tyrannie of forſworne ſtraungers compelleth vs to complaine before the throne of thy mercy, and to craue of thee protection & defence againſt their moſt iniuſte perſecution. That nation, ô Lord, for whoſe pleaſure and for defence of whome we haue offended thy Maieſtie & violated our faith, oft breaking the leagues of vnitie & cõcorde, which our kings & gouernors haue cõtracted with our neighbours

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that nation, ô Lord, for whoſe aliãce our fathers and predeceſſours haue ſhead their blood, and we (whome now by tyrãnie they oppreſſe) haue oft ſuſteined the haſard of battel: that natiõ finally, to whome alwayes we haue bene faithfull, nowe after their long practiſed diſceit, by manifeſt tyrannie do ſeke our deſtructiõ. Worthely & iuſtly mayſt thou, ô lord giue vs to be ſclaues vnto ſuche tyrants, becauſe for the mainteinance of their freindſhip, we haue not feared to break our ſoleñed othes made vnto others, to the great diſhonour of thine holy Name: and therefore iuſtely mayeſt thou puniſh vs by the ſame nation, for whoſe pleaſure we feared not to offend thy diuine Maieſtie. In thy preſence, ô Lord, we lay for our ſelues no kind of excuſe, but for thy deare Sonne Ieſus Chriſtes ſake, we cry for mercy, pardon and grace. Thou knoweſt, ô Lorde, that their crafty wits, in many thigs haue

abuſed

abuſed oure ſimplicitie: for vnder pretence of the maintenance of our libertie, they haue ſought and haue found the way (vnles thou alone cõfound their councels) to bring vs in their perpetual bondage. And now the rather, ô Lord, do they ſeke oure deſtruction, becauſe we haue refuſed that Romaine Antechriſt, whoſe Kingdome they defend, in dayely ſheading the bloode of thy ſainctes. In vs, ô Lord, there is no ſtrength, no wiſedome, no nõber nor iudgemẽt, to withſtand their force, their craft, their multitude, and diligence: and therefore loke thou vpon vs, ô Lord according to thy mercy. Behold the tyrannie vſed againſt our poore brethren and ſiſters, and haue thou reſpect to that diſpitefull blaſphemie, which vnceſſantly they ſpewe forth againſt thine eternal trueth. Thou haſt aſſiſted thy Churche euen from the beginning, and for the deliuerance of the ſame thou haſt plagued the

Beholde how merci fully God hath brokẽ the yoak of our ſeruitude.

the cruel perſecutours from tyme to tyme. Thy hande drowned Pharao: Thy ſword deuowred Amalec: Thy power repulſed the pryde of Senacherib: And thine Angel ſo plagued Herod, that wormes and lyce were puniſhers of his pryde. O Lord, thou remaineſt one for euer, thy nature is vnchãgeable, thou cãſt not but hate crueltie, pryde, oppreſſion and murther, which now the mẽ whome we neuer offended pretend againſt vs: Yea further, by al meanes they ſeke to baniſh from this realme thy deare Sonne our Lorde Ieſus Chriſt, the true preaching of his worde & faithful miniſters of the ſame, and by tyrãnie they pretẽd to mainteine moſt abhominable idolatrie, & the põpe of that Romaine Antechriſt. Loke thou therefore vpon vs, ô Lord, in the multitude of thy mercies, ſtretch out thine arme and declare thy ſelfe protector of thy trueth, repreſſe the pryde and daunten thou the furie of

these cruel persecutours: suffer them neuer so to preuaile against vs, that the brightnes of thy word be extinguished in this realme, but whatsoeuer thou hast appointed in thine eternal councel to become of our bodies: yet we moste humbly beseeche thee for Iesus Christ thy sonnes sake so to mainteine the puritie of thyne Euangel, within this realme, that we & our posteritie may enioye the fruition thereof, to the praise and glorie of thine holy Name, and to our euer lasting comfort. And this we moste affectuously desire of thy mercy, by the merites, and intercession of oure Lord Iesus Christ. To whome with thee & the holy Ghost be al honour glorie, praise, and benediction, now and euer. So be it.

¶ THIS IS ADDED SO OFT AS THE Lordes Table is ministred.

Now last, ô Lord, we that be here assembled to celebrate the Supper of thy

thy dere ſonne our lord Ieſus Chriſt who did not onely once offer his bodie,& ſhead his blood vpō the croſſe for our ful redemption : but alſo to kepe vs in recēt memorie of that his ſo great a benefite,prouided that his bodie and bloode ſhuld be giuen to vs to the nouriſhment of our ſoules. We,I ſay,that preſently are cōucned to be partakers of that his moſt holy table, moſte humbly do beſeche thee to graunt vs grace,that in ſynceritie of heart, in true faith , and with ardent and vnfained zeale, we may receiue of him ſo great a benefite: to wit, that frutefully we may poſſeſſe his bodie and his blood, yea Ieſus Chriſt himſelf very God & very mā, who is that heauenly bread whiche giueth life vnto the worlde. Giue vs grace, ô Father, ſo to eate his fleſhe and ſo to drinke his bloode, that hereafter we liue no more in oure ſelues, and according to oure corrupt nature, but that he may liue in

vs, to cõduct & guide vs to that moſt bleſſed lyfe that abydeth for euer.
Graunt vnto vs, ô heauenly Father, ſo to celebrate this daye the bleſſed memorie of thy deare Sone, that we may be aſſured of thy fauor & grace towardes vs. Let our faith ſo be exerciſed, that not onely we may feele the increaſe of the ſame: but alſo that the cleare confeſſiõ therof, with the goode workes proceading of it, may appere before mẽ, to the praiſe & glorie of thine holy Name, which art God eucrlaſting bleſſed for euer. So be it.

¶ A thankeſgiuing vnto God after our deliuerance frõ the tyranny of the Frenchemen, with prayers made for the continuance of the peace betwixt the Realmes of England and Scotlãd.

NOw, Lord, ſeing that we enioye comfort both in bodie & ſprite by reaſone of this quietnes of thy mercie graunted vnto vs, after oure moſt deſperat troubles, in the which we appeared vtterly to haue bene o-

uerwhelmed. We praiſe and glorifie thy mercye and goodnes, who pitiouſly loked vpon vs when we in our owne ſelues, were vtterly confounded. But ſeing, ô lord, that to receiue benefites at thy hands, and not to be thankful for the ſame, is nothing els but a ſeale againſt vs in the daye of iudgemēt. We moſt humbly beſeche thee to graunte vnto vs heartes ſo mindeful of the calamities paſt, that we cōtinually may feare to prouoke thy iuſtice to puniſh vs with the like or worſe plagues. And ſeīg that whē we by our owne power were altogether vnable to haue freed our ſelues from the tyrannie of ſtrangers, and from the bōdage and thraldome pretended againſt vs, thou of thine eſpecial goodnes didſt moue the heartes of our neighbours (of whom we had deſerued no ſuch fauour) to take vpon them the cōmon burthen with vs, and for our deliuerance, not onely to ſpend the liues of many, but al-

ſo to haſard the eſtate and tranquillitie of theire Realme and common wealth: Graunt vnto vs, ô Lord, that with ſuche reuerence we may remẽbre thy benefits receiued, that after this in our defaute, we neuer enter into hoſtilitie againſt the realme & nation of England. Suffer vs neuer, ô Lord, to fal to that ingratitude and deteſtablẽ vnthankefulnes, that we ſhal ſeke the deſtruction and death of thoſe, whome thou haſt made inſtruments to deliuer vs from the tyrannie of mercyles ſtraungers. Diſſipate thou the councels of ſuch as diſceitfully trauel to ſtirre the hearts of the inhabitãts of ether realme againſt the other. Let their malicious practiſes be their owne confuſion, & graũt thou of thy mercy that loue, cõcord, and tranquillitie, may continue and encreaſe amongſt the inhabitants of this yle, euen to the comming of the Lord Ieſus Chriſt, by whoſe glorious Euangel, thou of thy mercy doſt

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cal vs both to vnitie, peace and Chri ſtian concorde. The ful perfection wherof we ſhal poſſeſſe in the fulnes of thy Kingdome, when al offences ſhal be remoued, iniquitie ſhal be ſuppreſſed, and thy choſen children be fullye endued with that perfect glorie, in the whiche now our Lord Ieſus reigneth. To whome with thee and the holy Ghoſte, be al honour, praiſe, and glorie now and euer. So be it.

¶ A PRAYER VSED IN THE aſſemblies of the Church, aſwel particular as general.

ETernal and euerliuing God, Father of our Lord Ieſus Chriſt, thou that of thine infinite goodnes, haſt choſen to thy ſelf a Church, vnto the which euer from the fal of mā thou haſt manifeſted thy ſelf firſt by thine owne voyce to Adam: next to Abrahā & his ſede, then to al Iſrael, by the publication of thy holy law:

& last by ſending of thy onely ſonne our Lord Ieſus Chriſt the great Angel of thy councel into this worlde, and clead with our nature, to teache vnto vs thy holy wil, and to put an end to al reuelatiõs and prophecies who alſo elected to himſelf Apoſtles to whome after his reſurrection he gaue commandement to publiſh & preache his Euangel to al realmes & nations, promiſing to be with them euen to the end of the worlde: yea, & moreouer, that whereſoeuer two or three were gathered together in his Name, that he wolde be there in the midſt of them, not onely to inſtruct and teache them, but alſo to ratifie and confirme ſuche things as they ſhall pronounce or decree by thy worde. Seing, ô Lord, that this hath bene thy loue and fatherly care towardes thy Church, that not onely thou plãtedſt it, rules and guydes the choſen in the ſame by thine holy Spirite and bleſſed word: but alſo

that

that whē the external face of the ſame is polluted, and the viſible bodie falleth to corruptiō, then thou of thy mercies, prouideſt that it maye be purged & reſtored againe to the former puritie, aſwel in doctrine as in màners: whereof thou haſt giuē ſufficient document from age to age, but eſpecially now, ô lord, after this publick defection from thy trueth & bleſſed ordinãce, which our fathers and we haue ſene in that Romaine antichriſt & in his vſurped auctority. Now (I meane) ô lord, haſt thou reueiled thy ſelue & thy beloued ſone Ieſus Chriſt, clearely to the worlde againe, by the true preaching of his bleſſed Euangel, whiche alſo of thy mercy is offered vnto vs within this realme of Scotland, and of the ſame thy mercy haſt made vs Miniſters, & burthened vs with a charge within thy Church. But, ô Lord, when we conſider the multitude of enemies, that oppone them ſelues vnto thy

trueth, the practiſes of Satan, and the power of thoſe that reſiſt thy Kingdome, together with our owne weaknes, fewe nomber and manifold imperfectiõs: we can not but feare the ſudden way taking of this thy great benefite: and therefore deſtitute of al worldly comfort, we haue refuge to thy onely mercy and grace, moſte humbly beſeching thee for Chriſt Ieſus thy ſonnes ſake, to oppone thine owne power to the pride of our enemies, who ceaſe not to blaſpheme thine eternal trueth.

Giue vnto vs, ô Lord, that preſently are aſſembled in thy Name, ſuche aboundance of thy holy Sprite, that we may ſee thoſe things that ſhalbe expedient for the aduancement of thy glory, in the midſt of this peruerſe & ſtubburne generation. Giue vs grace, ô Lord, that vniuerſally amongs our ſelues, we may agree in the vnitie of true doctrine. Preſerue vs from damnable errours, & graunt

vnto vs ſuche puritie and cleanes of life, that we be not ſclaunderous to thy bleſſed Euangel. Bleſſe thou ſo our weak labours, that the frutes of the ſame may redound to the praiſe of thy holy Name, to the profite of this preſent generation, and of the poſteritie to come, through Ieſus Chriſt our lord, to whome with thee and the holy Ghoſt be al honor and praiſe, now and euer.

ANE PRAYER METE TO BE VSED WHEN GOD THRETENETH his Iudgements.

O Lorde our God Father euerlaſting, & ful of cõpaſſion, heare from the heauens our prayers & ſupplications, which from our ſorroweful hearts & wounded cõſciences we powre foorthe preſently before thy Maieſtie. Thow haſt, ô Lord, in the multitude of thy mercies, not onely created vs reaſonable creatures, but alſo of thy ineſtimable goodnes haſt ſend the great Angel of the couenãt

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our Lord Ieſus Chriſt to redeme vs, by whome thy wrath is taken away, the law is ſatisfied, and the power of death, of hel, and of Sathan is brokē. Moreouer whē as we lay in the ſhadowe of death, and the feareful darknes of the ſoule, which was brought in by that man of perdition the Antechriſt and his ſuppoſtes conſpired enemies to thy ſonne our Lord Ieſus thou made the light of thy Euangel to ſhyne amongſt vs, in ſuch abounddance, that no Nation, nor Country hath the lamp of thy trueth, ſhowīg the way to life euerlaſting, ſo clerely ſhyning amongſt them with theſe benefits ſpiritual it pleaſeth thee of the ſame goodnes to coniune temporal bleſſinges: for whoſe eyes hath not ſene thy potēt arme fighting for vs, whoſe heart is ſo blinded that it can not perceaue in al our afflictions thy wounderful delyuerance: who can not but confeſſe that alwayes we were couered vnder thy ſhadow.

Thou

Thou was our hope, our fortreſſe & our God, thou couerit vs vnder thy winges, and we were ſure vnder thy feathers. But alas, ô Lord, the conſideratiõ of thy benefits is a matter of ſorrow to our wounded cõſciences: for the multitude of thy bleſſings cõuicts vs of the more feareful vnthankfulnes. In ſuche a light what is amõg vs but works of darknes: and ſo this thy great and ineſtimable kindnes, with vnkindnes haue we recompenſed againe. Thou gently haſt called vs, and yet doeſt cal vpõ vs, but who did heare? thou thretneth, but who did tremble? thow puniſheth, but we wolde not receaue correction? Ane fyre appeareth preſently to be kendled in thy wrath, but where is the repentance amongſt vs to ſlocken it. O Lord, we know the dome and inſenſible elements of the worlde admoniſheth vs of our great vnthankfulnes, The heauy face of the heauẽs the vnnatural dealings in the earth,

the

contagion and infection of the aire, threatneth thy iudgements. Thoſe creaturs thou haſt formed for mans cõfort, but potent art thou who turneth that to the diſconfort and hurt of them, who repyneth againſt thee which otherwiſe ſhould haue bene cõfortabil. Beſides al this things we clerely ſee the enemies of thy trueth raging againſt thy Church to the iudgement of man for to preuaile. Yea, further Lorde, Satan takinge vpon him the ſhappe of an Angel of light is in this corrupt age moſte beſie to ſhake the foundation of al trew religion, that he may inuolue againe the blind world in fearful darknes. Thir thy iudgements, ô thou righteous Iudge of the world, ar hid from the eyes of thẽ whome the God of this world hath darkned. But, ô lord whẽ we conſider them, we muſt tremble, and when we behold them, we muſt ſtoupe and confeſſe that we haue offended thy Maieſtie, ô lord, we dare not

not be bold altogether to craue that thou wilt not correct, for we vnderſtand that by external afflictiõs and corrections, as certeine middes: and bitter medicine : thou haileſt the woundes and ſores of the inwarde man. Yet Lord, correct vs in thy mercy, and not in thy fearce wrath, leſt peraduẽture we be bruſed into poudre: When as the fyre departeth frõ thy preſence, & is kindled in thy indignatiõ, ſeparate vs from the nõbre of thoſe aboue, whoſe headdes thy righteous iudgements doeth hing, & the ſword of thy vengeance thretneth eternal deſtruction, and to this end & purpoſe creat in vs newe heartes, giue vnto vs the ſprite of vnfained repentance, worke in vs a ſorrowing for our ſinnes, a deteſtation & hatreut of the ſame together with a loue vnto righteouſnes, that we not beig conforme to the wicked world but making thy reueled wil a rule to lead our lyfe by, may offer our ſelue

vp in a liuely ſacrifice vnto thee, cõ-ſecrating vnto thy glorie bodie and ſoule, and al the actions of the ſame: Preſerue vs good Lord frõ the fear-ful thraldome of conſcience and bõ-dage of idolatrie: continue the light of thy glorious Goſpel amongſt vs: repreſſe the pryde of them, who ſe-keth to haue the kandleſtick remo-ued and the light ſhyning extingui-ſhed. Purge this countrie by ſuche meanes as thou knoweſt to ſerue beſt for thy owne glorie, of murther, for-nication, adulterie, inceſt, oppreſſion ſacrilege, and ſuch like other peſtes, which hath defyled thine inheritãce Graunt vs thankful heartes for thy benefites & manifold bleſſings pow red vpon vs, for the whiche alſo opẽ our mouthes to ſound thy praiſes, & offer the ſacrifice of thankeſgeuing, wherein thou doſte delyte: inarme vs with thy power, to ſtryue againſt Satan, againſt the fleſhe, againſt the worlde, and againſt al thoſe thinges,

which

which driueth vs awaye from thyne obedience, That walking in thy pathes and obeying thy blessed ordinãces, we may so end our lyues in the sanctification of thy Name, that at last we maye atteine to that blessed immortalitie, & that crowne of glorie prepared for thine elect in Iesus Christ the King of glorie and God of immortalitie, in whose Name we craue most humbly these thy graces to be powred vpon vs moste miserable sinners, and further, as thy wisedome knoweth to be necessary for vs: and for thy Church vniuersal dispersed vpon the face of the whole earth, praying vnto thee with al humilitie and submission of mynds, as we ar teached & cõmanded to pray, saying: Our Father which art &c.

¶A PRAYER IN TYME of affliction.

IVst & righteous art thou, ô dreadful and most highe God, holy in

al thy workes and moſt iuſt in al thy iudgements, yea euen then when as thou puniſheſt in greateſt ſeueritie. We haue before, ô lord, felt thy heauy hand vpon vs: & when we cryed vpon thee in our calamities and affli ctions moſte mercifully thou inclyned thy ears vnto vs. But alas, ô lord we haue not anſwered in our lyues glorifying thy holy Name, as thou aunſwered vs when we called in oure diſtreſſe, but did returne vnto our wounted ſinne, & ſo prouoketh thee through our miſdedes vnto diſpleaſure: And therefore haſt thou moſt iuſtely turned thy ſelf to puniſh vs againe in bringing amõgſt vs this noyſome and deſtroying peſt, according to the thretnīg of thy law, becauſe we haue not made our frute of thy former corrections. Our repentance, ô lord, hath bene like the dew that ſuddenly euaniſheth away: yea the great multitude abaide hardned in heart through their owne pryde,

and

& walking in the luſts of their owne hearts ſecurely conteñed thy bleſſed ordinãces? for who hath murned for the vniuerſal corruptiõ of this blind age? or ceaſed the murtherer frõ his murther? the oppreſſour frõ his oppreſſion? the deceatful mã frõ his deceat? the cõteñer of thy word frõ his contẽpt? & the licẽtious liuer frõ his licẽtiouſnes? Yea lord, where could the mã be found that ſoght not him ſelf, albeit with the hurt of others & defacig of thy glorie? So vniuerſally did & preſently doeth that root of al euil couetouſnes ringe through out this whole cuntrie, Yea lord, they to whome thou granted worldly bleſſings in greateſt aboundance, hath bene and is poſſeſſed with this vncleane ſpirit of auarice: The more thou gaue the more inſatiabilly thryſted they to haue, and ceaſed not til they did ſpoyle thee of thy owne patrimonie: and yet in this matter they wil not knowe them ſelues to ſinne

and offend thy maieſtie. Therefore can not thy Iuſtice longer ſpare, but it muſt puniſhe and ſtrike, as thou thretneſt into thy holy Law. Now we know lord that thy iudgements commonly beginneth at thy owne houſe, and therefor haſt thou begon for to correct vs, albeit yet in thy mercy, and not in greateſt ſcueritie. Wherefore, good Lord, ether els in the multitude of thy mercies remoue this bitter cuppe away from vs, or graunt vs thy grace paciently and obediently to drinke the ſame as geuen out of thy owne hand for our amendemẽt: we acknowledge, ô lord that afflictions are moleſtſome, noyſome, and hard to be borne with of fragil fleſhe, but Chriſt Ieſus hath ſuffered heauiar torments for vs, & we haue deſerued more nor we ſuſteine, who ſo oft hath merited the very hels, Yfit ſal pleaſe thy maieſtie to continew our punishement, and double our ſtrypes then lat it pleaſe

thee

thee in like means to eik our patiẽce and make oure corporal afflictions ſerue to our humiliation, inuocation of thy Name and obedience to thy holy ordinances. Or if of a fatherly pitie it ſhál pleaſe thee to be contẽt with this gentle correction, let the calme appeare after this preſent tempeſt, that in reſpect of bothe the one and the other we may glorifie thee: in that firſt thou haſt corrected to amendement, leaſt we ſhuld haue ſleped in ſinne to our deſtruction, and ſecundly that thou haſt taken awaye the bitternes of affliction, with the ſweetnes of thy confortable deliuerance: in thee firſt hauing reſpect to the neceſſitie, and in the laſte to our infirmitie. But lord, againe we know albeit thy iudgements thus beginneth at thy owne houſe, and they of thy familie appeareth onely to be beaten of thee: yet the wicked ſhal not eſcape, but they ſhal drinke the dregges of the cup of thy indignatiõ

let it be they eſcape the famine, the peſt ſhal apprehend them: if they eſcape the peſt, the ſword ſhal deuore them: if they ſhal not fal in the edge of the ſworde, thou art able to make any of thy ſmalleſt and leaſt creatures to be a ſtumbling blocke before their fete: where at, albeit they reche their heads aboue the clouds, they fal moſt fearefully. But, ô lord, now it is thine owne inheritance for the which we ſigh and grone before thy maieſtie: loke vpon it therefore frō the heauens, and be merciful to thy people: let thy angre and thy wrathe be turned away from vs, and make thy face to ſhine louingly vpō thine owne ſanctuary. O Lord, heare: ô Lord, forgiue: ô Lord conſider, grāt our requeſtes for thy owne ſake, ô our God, and that in the Name of thy onely begottē Sōne Ieſus Chriſt our onely Sauiour & Mediatour, in whoſe name we pray vnto the as we are teached, ſaying: Our Father &c.

A Con-

A CONFESSION OF ſinnes, to be vſed before Sermon.

TRueth it is, ô Lord, that we are vnworthy to come in thy godly prẽſence by reaſon of our manifold ſinnes and wickednes, much leſſe ar we worthie to receaue any grace or mercy at thy handes, if thou ſhulde deale with vs according to our deſerūings: for we haue ſinned, ô Lorde, againſt thee, and we haue offended thy godlye and diuine Maieſtie: if thou ſhould beginne to reken with vs euen from our firſt conception in our mothers wombe, thou canſt find nothing at al in vs, but occaſion of death and eternall condemnation: For trueth it is, that firſt we were cõceaued in ſinne, and in iniquitie was euery one of vs borne of oure mother, al the dayes of our life we haue ſo ſtil cõtinued in ſinne and wickednes, that rather we haue geuen oure

ſelues to followe the corruption of this our fleſhely nature, then otherwaies, with that earneſt care and diligẽce to ſerue and worship thee our God, as it become vs, and therefore if thou ſhould enter in iudgement with vs, iuſt occaſion haſt thou, not onely to punishe thir our wretched & mortal bodies, but alſo to punishe vs bothe in bodie and ſoule eternally, if thou ſhoulde handle vs according to the rigour of thy iuſtice. Bot yet, ô Lord, as on the owne part we acknowledge our owne ſinnes & offences, together with the fearefull iudgemẽts of thee our God, that iuſtly be reſon therof thou may powre vpõ vs, ſo alſo on the other parte we acknowledge thee to be a merciful God, a louing and a fauorable father to al thẽ that vnfainedly turne vnto thee. Wherfore, ô lord, we thy peple & the workmãship of thine owne hãdes, moſte humbly beſeche thee for Chriſt thy ſonnes ſake to ſhowe thy

mercy

mercy vpon vs, and forgiue vs al our offences, impute not to vs the ſinnes of oure youth, nether yet receaue thou a rekening of vs for the iniquitie of our olde age, but as thou haſt ſhowen thy ſelf merciful to al them that hath truely called vnto thee, ſo ſhowe the like mercy and the lyke fauour vnto vs thy poore ſeruands. Indue our hearts, ô God, with ſuch a true and perfect acknowledging of our ſinnes, that we may powre forth before thee, the vnfained ſighs and ſobbes of our troubled hearts and afflicted conſciences for our offenſes committed againſt thee. Inflamme our hearts with ſuch a zeale and fervencie towardes thy glorie, that all the dayes of our lyfe our onely ſtudie, trauel, & labour may be to ſerue and worship thee our God in ſpirit, in trueth, and in veritie, as thou requyreſt of vs, and that this may be the better performed in vs: preſerue vs from al impediments, and ſtayes

that

that in any waies may hinder or ſtop vs in the ſame, but in ſpecial, ô lord, preſerue vs from the craft of Satan, from the ſnares of the worlde, and from the noughtie luſtes, and affections of the fleſhe. Make thy ſpirit ô God, once to take ſuch ful poſſeſſion and dwelling in our hearts, that not onely al the actions of our lyfe, but alſo al the wordes of our mouth and the leaſt thought and cogitatiõ of oure mindes, may be gydit, and rueled thereby. And finally graunt that al the tyme of oure lyfe may be ſo ſpent in thy true feare and obedience, that altogether we maye ende the ſame in the ſanctification, and honoring of thy bleſſed Name: throgh Ieſus Chriſt our Lord, to whome with thee, and the holy Goſt be al honour and glorie for now and for euer. So be it.

THE

THE ORDER OF BAPTISME.

¶ First note that foraſmuch as it is not permitted by Gods word, that women ſhuld preache or miniſter the Sacraments, and it is euident that the Sacraments are not ordeined of God to be vſed in priuate corners, as charmes, or ſorceries, but left to the Congregation, and neceſſarily annexed to Gods worde, as ſeales of the ſame: therefore the infant which is to be baptiſed, ſhal be brought to the Churche, on the day appointed to common prayer and preaching accompanied with the Father and Godfather. So that after the ſermõ, the childe being preſented to the Miniſter, he demãdeth this queſtion.

DO you preſent this childe to be baptiſed, earneſtly deſyring that he may be ingrafted in the myſtical bodie of Ieſus Chriſt?

¶ The Aunſwer.

Yea, we require the ſame.

¶ The Miniſter proceadeth.

THen let vs conſider, dearly beloued, how almightie God hath not onely made vs his Children by *ado-

The tranſgreſsion of Gods ordinance is called iniquitie & Idolatrie, & is cõpared to witchcraft & ſorcerie 1. Sam. 15. How dangerous alſo it is to enterprise any thig raſhely, or without the warrãt of Gods worde, the examples of Saull, Oza, Oziias, Nadab & Abiu ouhgt ſufficientlie to warne vs 1. Sam. 13. c 2. Sam. 9. b. 2. chro 25. c. Leui. 10. 2. Nomb. 3. 2.

Rom. 8. c. galat. 4. a eph. 1. a. 2. c

Gen. 17. a exo. 20. a deut. 7. b isa 56. d

Gen. 17. b rom. 4. b

Colo. 2. c galat. 3. d. act. 2. f

Act. 16. g

adoptiō, & receaued vs into the fellowshíp of his Church: but alſo hath promiſed that he wil be our God, & the God of oure children vnto the thouſand generation. Which thing as he confirmed to his people of the olde Teſtament by the Sacrament of *Circumciſion, ſo hath he alſo renewed the ſame to vs in his newe Teſtament by the Sacrament of* Baptiſme: doing vs thereby to wit, that our infants apperteine to him by couenant, and therefore ought not to be defrauded of thoſe holy ſignes & badges* whereby his childrē ar knowen from infideles and paganes.

Act. 2. 1. Cor. 7. c.

1. Cor. 7. c

Nether is it requiſite, that al thoſe that receaue this Sacramēt, haue the vſe of vnderſtanding and Faith, but chiefly that they be cōteined vnder the name of* Gods people: ſo that remiſſion of ſinnes in the bloode of Chriſt Ieſus doeth apperteine vnto them by Gods promiſe which thing is moſte euident by* Saincte Paule,

who

who pronounceth the children begotten and borne (ether of the parents being faithful) to be cleane & holy. Also our Sauiour Christ admitteth * children to his presence, imbrasing and blessing them. Whiche testimonies of the holy Ghost assure vs, that infants be of the nombre of Gods people, and that remission of sinnes doth also apperteine to them in Christ. Therefore without iniurie they can not be debarred from the commune signe of Gods Children. And yet is not this outwarde actiō of such necessitie, that the lack thereof shuld be hurtful to their saluation, if that preuented by death, they may not conueniently be presented to the Churche. But we (hauing respect to that obediēce, which Christians owe to the voice and ordinance of Christ Iesus, who commaunded* to preache and baptise all without exception) do iudge them onely vnworthye of any fellowship

Mar. 10. b
Matt. 10. b.
Luk. 18. c
Psal. 122. d

Rom. 4. c
Galat. 3. a.
Iam. 2. d.
gen. 15. b. 17

Marc. 16. b.
Matt. 21. d.

with

with him, who contemptuouſly refuſe ſuche ordinarie meanes, as his wiſedome hath appointed to the inſtruction of our dul ſenſes.

Furthermore it is euident, that Baptiſme was ordeined to be miniſtred in the element of* water, to teache vs, that like as water outwardlye doeth washe awaye the filth of the body, ſo inwardly doeth the vertue of Chriſtes blood, purge our ſoules from that corruption and deadlye poiſon, wherewith* by nature we were infected: whoſe venemous* dregges, although they continue in this our fleſhe, yet by the merites of his death* are not imputed vnto vs, becauſe the Iuſtice of IESVS Chriſt is made* ours by Baptiſme: not that we thinke any ſuche vertue or power to be included in the viſible water or outward action (for many haue bene baptiſed and yet neuer inwardly purged) but that oure Sauiour Chriſt, who commanded

Matt.3.c
1.Pet.3.d
1.Ioh.5.b
1.Cor.10.a.
Epheſ.2.a.
Rom.7
Rom.4.a
Galat.3.a
Pſalm.32.a.
Rom.6.a
Galat.3.d

*As Iudas, Simō Magꝰ Hymenæus Alexander Philetus.

Bapti-

Baptiſme to be miniſtred, wil by the power of his holy Spirite, effectually worke in the heartes of his * elect in time conuenient, al that is ment and ſignified by the ſame. And this the Scripture calleth our * regeneration, which ſtandeth chiefly in theſe two pointes: in mortification, that is to ſay, a reſiſting of the rebellious luſtes of the fleshe, and in newnes of lyfe, whereby we cõtinually ſtriue to walke in that purenes and perfection, wherewith we are cladde in Baptiſme.

Act.2.g.13.

Epheſ.3.a. 1.Cor.12.b Rom.6.a. Coloſſ.2.b.

The frute of Baptiſme ſtandeth in two points mortification, and regeneration.

And although we in the iourney of this life be * incumbred with many enemies which in the way aſſaile vs, yet fight we not without frute. For this * continual battel which we fight againſt ſinne, death and hel, is a moſt infallable argument that God the Father mindeful of his promiſe made vnto vs in Chriſt Ieſus, doeth not onely giue vs motions and courage to reſiſt them, but alſo aſſurance

2.Pet.5.b. Luk.22.d. Iob.7.

Rom.5.a 1.Pet.1.a Iac 1.a. Epheſ.6.b

1.Cor.15.g. Oſee 13.d Heb.2 d Iohan. 16.d

to *ouercome,and obteine victorie. Wherefore, dearly beloued, it is not oncly of neceſſitie that we be once baptiſed, but alſo it muche profiteth of to be preſent at the miniſtration thereof, that we(being put in mynd

Deut.6.a Iohan.1.b

of the * league and couenaunt made betwene God and vs , that he wil be

Ierem.31. Hebr.8.c

*our God,and we his people,he our Father and we his Children) maye haue occaſion aſwel to try our lyues paſt,as our preſent conuerſatiō, and to proue our ſelues,whether we ſtād faſt in the Faith of Gods elect,or cō trariwiſe,haue ſtrayed frō hī throgh

Fpheſ.3.b Coloſ.3.b Hebr.1.b

*incredulitie and vngodly lyuing: whereof if our conſciēces do accuſe vs, yet by hearing the louing promiſes of our heauenly Father(who cal-

Ezech. 18.1. Act.11.e.13 2.Pet.3.b Deut.4.d.

leth al men to mercy by*repentance we may from hēceforth walke more warely in our vocation. Moreouer ye that be fathers and mothers may take hereby moſte ſingular comfort, to ſee your children thus receaued

into

into the bosome of Ghrists Congregation, whereby you are daiely admonished, that ye nourish & bring vp the children of Gods fauour and mercie, ouer whome his fatherlie prouidence * watcheth continually. Matt. 18. b
which thing as it ought greitly to reioyce you, knowing that * nothing Mat. 6. d.
can come vnto them withoute his Luk. 12. a
good pleasure: so ought it to make you diligent & careful, to nurtur & Deut. 4. b
instruct them in the * true knouledge 6. a. 11.
and feare of God. wherein if you be Ephe. 6. a
negligent, ye do not onely * iniurie 1. Sam. 2. f
to your owne children, hiding from 2. king. 2. d
them the goode will and pleasure of what danger hangeth ouer those parētes which neglect the bringing vp of their childrē in godlynes
almightie God their Father: but also heape damnation vpon your selues, in suffering his childrē, bought with the blood of his deare Sonne, so traiterously for lacke of knowledge to turne backe from him. Therefore it is your duetie, with al diligence to prouide that your children in tyme conuenient be instructed in al * do- Gen. 18. c
Deut. 32. g

The true vse of the catechisme to the executiõ wher of the Fathers and Godfathers bind themselues.

ctrine necessary for a true Christian: chiefly that they be taught to rest vpon the Iustice of Christ Iesus alone and to abhorre and flee al superstitiõ Papistrie & Idolatrie. Finally to the intent that we may be assured, that you the Father and the suretie consent to the performance hereof, declare here before God and the face of his Congregation the summe of that faith wherein you beleue, and wil instruct this childe.

¶Then the Father, or in his absence, the Godfather shal rehearse the Articles of his Faithe: which done, the Minister explaneth the same as after followeth.

THe Christiã Faith whereof now ye haue briefly heard the summe, is commonly deuided in twelue Articles: but that we may the better vnderstand what is conteined in the same, we shal deuided into four principal partes. The first shal concerne God the Father. The Second Iesus Christ our Lorde. The third shal expresse to vs oure Faith in the holye Ghost.

Ghoſte. And the fourth and laſt ſhal declare what is our faith concerning the Churche, and of the graces of God freely giuen to the ſame. Firſt of God we confeſſe three things, to wit, that he is our Father, almightie maker of heauen & earth. Our father we cal him, and ſo by Faith beleue him to be, not ſo muche becauſe he hath created vs (for that we haue cõmon with the reſt of creatures, who yet are not called to that honour to haue God to thẽ a fauorable father) but we cal him Father, by reaſon of his fre adoptiõ by the which he hath choſen vs to life euerlaſting in Ieſus Chriſt: & this his moſt ſingular mercy we preferre to al things, earthly & tranſitorie: for without this there is to mankind no felicitie, no comfort nor no ſmal ioy: and hauing this we are aſſured that by the ſame loue by the which he once hath freely choſẽ vs, he ſhal ſo cõduct the whole courſe of our life, that in the end we ſhal poſſeſſe that immortall Kingdome

I beleue in God the Father almighty, maker of heauen and earth.

that he hath prepared for his chosen children. For from this fountein of Gods free mercy or adoption, ſpringeth our vocation, our iuſtification, our continual ſanctification, and finally our glorificatiō. As witneſſeth the Apoſtle.

Rom. 8 The ſame God our Father: we cōfeſſe almightie, not onely in reſpect of that he may do, but in conſideration that by his power & godly wiſe dome are al creatures in heauen and earth, and vnder the earth ruled, guyded and kept in that order that his eternal knowledge and wil hath appointed them. And that is it which in the thrid parte, we doe confeſſe, that he is creator of heauē and earth that is to ſay, that the heauē & earth and the contents thereof are ſo in his hand, that there is nothing done without his knowledge, nether yet againſt his wil, but that he ruleth thē ſo, that in the end his godly Name ſhalbe glorifyed in them. And ſo we

confeſſe

confesse and beleue that nether the deuils, nor yet the wicked of the worlde haue any power to moleſt or trouble the choſen children of God, but in ſo farre as it pleaſeth him to vſe them as inſtruments, ether to proue and trye our faith and patiẽce or els to ſtirre vs to more feruent inuocation of his name, and to continual meditation of that heauẽly reſt and ioy that abydeth vs after theſe tranſitorie troubles. And yet ſhall not this excuſe the wicked, becauſe they neuer loke in their iniquitie to pleaſe God, nor yet to obey his wil.

In IESVS Chriſt we confeſſe two diſtinct and perfect natures, to wit, the eternal Godhead, and the perfect Manhood ioyned together: ſo that we confeſſe and beleue, that that eternal worde which was from the beginning, and by the whiche al things were created, and yet are cõſerued and kept in theire being, did in the time appointed in the councel

And in Ieſus Chriſt his onely Sonne our Lord.

Conceiued by the holy Ghoſt.

of his heauenly father receiue oure nature of a Virgine, by operation of the holy Ghoſte. So that in his conception we acknowledge & beleue that there is nothing but puritie and ſanctification, yea, euē in ſomuch as he is become our brother. For it behoued him that ſhuld purge others from their ſinnes, to be pure & clene from al ſpot of ſinne, euen frō this conception. And as we confeſſe and beleue him conceiued by the holye Ghoſte: ſo do we confeſſe & beleue him to be borne of a Virgine named Marie, of the tribe of Iuda, and of the familie of Dauid, that the promiſe of God & the prophecie might be fulfilled, to wit, That the ſeede of the woman ſhuld break downe the ſerpēts head, & that a Virgine ſhuld conceiue and beare a childe, whoſe name ſhuld be Emanuel, that is to ſay, God with vs. The name IESVS which ſignifieth a Sauiour, was giuē vnto him by the Angel, to aſſure vs,

Borne of the Virgine Marie.

Iſa.7.e
Matt.1.d

that

that it is he alone that ſaueth his peo ple from theire ſinnes. He is called Chriſt, that is to ſay anoynted, by reaſon of thé offices giuen vnto him by God his father, to wit, ỹ he alone is appointed King, Priſt & Prophet. King in that, that all power is giuen to him in heauen and earth, ſo that there is none other but he in heauē nor earth, that hath iuſte auctoritie & power, to make lawes to bind the conſciēces of mē: nether yet is there any other that may defēd our ſoules frō the bondage of ſinne, nor yet our bodyes frō the tyrannie of mā: And this he doeth by the power of his worde, by the which he draweth vs out of the bōdage & ſclauerie of Satā, & maketh vs to reigne ouer ſinne, whils that we lyue & ſeruc our God ī righteouſnes & holines of our life. A Preiſt & that ꝑpetual & euerlaſtīg, we cōfes hī by reſon that by the ſacri fice of his own body, which he once offered vp vpō the cros, he hath fully

ſatisfied the iuſtice of his Father in our behalf: ſo that whoſoeuer ſeketh any meanes beſides his death & paſſion in heauen or in earth to reconcile vnto them Gods fauoure, they do not oncly blaſpheme, but alſo ſo farre as in them is, renoũce the frute and efficacie of that his onely on ſacrifice. We confeſſe him to be the onely Prophet, who hath reueiled vnto vs, the whole wil of his Father in al things perteining to our ſaluation. This our Lord Ieſus, we confeſſe to be the onely Sonne of God, becauſe ther is none ſuch by nature, but he alone. We confeſſe him alſo our Lorde, not oncly by reaſon we are his creatures, but chiefly becauſe he hath redemed vs by his pretious blood, and ſo hath gotten iuſt dominion ouer vs, as ouer the people whome he hath deliuered from bondage of ſinne, death, hel, and the deuil, and hath made vs kings and preiſtes to God his Father.

We farther confeſſe & beleue, that the ſame our Lorde Ieſus was accuſed before an earthly iudge, Pontius Pilate: vnder whome albeit oft and diuers tymes he was pronounced to be innocent, he ſuffered the death of the croſſe, hanged vpō a tre, betwixt two theues. Which death as it was moſt cruel and vile before the eyes of men: ſo was it accurſed by the mouth of God himſelf, ſaying: Curſed is euerie one that hangeth on a tree. And this kynde of death ſuſteined he in oure perſon, becauſe he was appointed of God his Father to be our pledge, & he that ſhuld beare the punishement of our tranſgreſſions. And ſo we acknowledge and beleue, that he hath taken away that cūrſſe and malediction that hanged on vs by reaſon of ſinne. He verely dyed rendring vp his ſpirit into the handes of his Father, after that he had ſaid, Father into thy hands I cōmend my ſpirit. After his death, we

Suffred vnder Pontius Pilate, was crucified

Dyed and was buried, and deſcended into hel

cõfesse his body was buryed: & that he descẽded to the hel. But because he was the autor of lyfe: yea, the very lyfe itself, it was impossible that he shulde be retayned vnder the dolors of death. And therefor the third day he rose againe victor & conquerer of death & hel: by the which his resurrectiõ, he hath brought lyfe agayne into the worlde, which he by the power of his holie spirit, cõmunicateth vnto his lyuely mẽbers: so that now vnto them, corporal death is no death, but an entrãce into that blessed lyfe, wherein our head Iesus Christ is now entred. For after that he had sufficiently prouen his resurrection to his disciples, & vnto suche as cõstantly did abide with him to the death he wisiblye ascended to the heauens, & was taken from the eyes of mẽ & placed at the right hãd of God the father almightie, where presently he remaneth in his glory, onely head, onely mediator & one-

The thrid day he rose againe frõ the dead.

He ascẽded into heauẽ, and sitteth on the right hãd of God the Father almightie.

ly

ly aduocate, for al the membres of his bodie. Of which we haue moſte eſpecial comfort. Firſt for that that by his aſcenſion the heauens are opened vnto vs, and an entrance made vnto vs, that boldly we may appeare before the throne of our fathers mercy. And ſecondarily, that we knowe that his honour & auctoritie is giuē to Ieſus Chriſt our head in our name, and for our profit & vtilitie. For albeit that in bodie he now be in the heauen, yet by the power of his ſpirit, he is preſent here with vs, aſwel to inſtruct vs, as to cōfort and mainteine vs in al our troubles & aduerſities. From the which he ſhal finally deliuer his whole Churche, & euery true membre of the ſame, in that day when he ſhal viſiblie appeare againe iudge of the quicke & the dead. For this finally we cōfeſſe of our lord Ieſus Chriſt that as he was ſene viſibly to aſcēd, & ſo left ẏ world as touchig that body that ſuffred & roſe againe,

From thēce he ſhal come to iudge bothe the quicke and the dead.

ſo do

ſo do we conſtantly beleue, that he ſhal come from the right hande of his Father, when al eyes ſhal ſee hī: yea euen thoſe that haue pearced hī. And then ſhalbe gathered aſwell thoſe that then ſhalbe found alyue, as thoſe that before haue ſlept. Sepa ration ſhalbe made, betwixt the lā-bes and the goates, that is to ſay, betwixt the elect & the reprobate: The one ſhall heare this Ioyfull voyce, Come ye the bleſſed of my Father, poſſeſſe the Kingdome that is prepa-red for you, before the beginning of the world: The other ſhal hear that fearefull and irreuocable ſentence, Departe from me ye workers of ini-quitie, to the fyre that neuer ſhalbe quenched. And for this cauſe this day, in the Scriptures is called, the day of refreshing, and of the reue-lation of al ſecrets: becauſe that then the iuſt ſhalbe deliuered frō al miſe-ries, and ſhalbe poſſeſſed in the ful-nes of their glorie. Contrariwiſe, the

Matt. 25. g.

reprobate

reprobate shal receiue iudgement & recompence of al their impietie be it openly or secretly wrought.

I beleue in the holy Ghost.

As we constantly beleue in God the Father, and in Iesus Christ, as before is saide: So do we assuredly beleue in the holy Ghoste, whome we confesse God equal with the Father and the Sonne, by whose workinge and mightie operation, oure darknes is remoued, our eyes spiritual are illuminated, our soules and consciẽces sprinkled with the blood of Iesus Christ & we retained in the trueth of God, euen to our liues end And for these causes we vnderstand that this eternal spirit proceding frõ the Father and the Sõne, hath in the scriptures diuers names. Sometimes called water, by reason of his purgation, and giuing strength to this our corrupt nature to bring forthe good frute, without whome this our natur shuld vtterly be barren, yea, it shulde vtterlye abounde in all wickednes.

Some-

Somtimes the ſame ſpirit is called fyre; by reaſon of the illumination and burnīg heat of fyre that he kindleth in our hearts. The ſame Spirit alſo is called oyle, or vnctiō, by reaſon that his working mollifieth the hardnes of our hearts, and maketh vs receiue the prīt of that image of Ieſus Chriſt by whome onely we are ſanctified.

The holy Catholik Churche: the commu nion of Saints

We cōſtantly beleue, that there is, was, and ſhalbe, euen til the cōming of the Lord Ieſus, a Church, whiche is holy and vniuerſal, to wit the cō-munion of ſainctes. This Churche is holy becauſe it receiueth free remiſſion of ſinnes, and that by faith onely in the blood of Ieſus Chriſt. Secōdly becauſe it being regenerat, it receiueth the Spirit of ſanctification & power to walke in newnes of life, and in good works, which God hath prepared his choſen to walk in. Not that we thinke that the iuſtice of this Churche, or of any member of the ſame euer was, is, or yet ſhalbe ſo ful

and

& perfect, that it nedeth not to ſtoup vnder mercie: but that becauſe the imperfections are pardoned, and the Iuſtice of Ieſus Chriſt imputed vnto ſuch as by true faith cleaue vnto him: which Church we call vniuerſal, becauſe it conſiſteth & ſtandeth of all tongues and natiõs; yea of al eſtates, and conditions of men and women, whome of his mercye God calleth from darknes to lyue, & frõ the bõdage and thraldome of ſinne, to his ſpirituall ſeruice and puritie of lyfe. Vnto whome he alſo cõmunicateth his holy Spirit, giuĩg vnto them one faith, one head, and ſoueraigne lord the Lord Ieſus, one Baptiſme and right vſe of Sacramẽts: whoſe heart alſo he knitteth together in loue and Chriſtian concord. To this Church holy & vniuerſal, we acknowledge & beleue three notable gifts to be graunted, to wit, remiſſion of ſinnes, which by tru faith muſt be obteined in this life. Reſurrectiõ of ỹ fleſh, whi che all

The forgiuenes of ſinnes.

The reſurrection of the body.

al ſhal haue, albeit not in equal condition. For the reprobate (as before is ſaid) ſhal riſe but to fearful iudgement and condemnation, and the iuſt ſhal riſe to be poſſeſſed in glory. And this reſurrection ſhal not be an imagination, or that one bodie ſhal riſe for an other: but euerie man ſhal receiue in his owne body, as he hath deſerued, be it good or cuil. The iuſt ſhal receaue the liue euerlaſting which is the free gift of God giuen & purchaſed to his choſen by Ieſus Chriſt our onely head and mediator to whome with the Father and the holy Ghoſt be al honour and glory, now and euer.

And liue euerlaſting.

¶THEN FOLLOWETH THIS PRAYER.

ALmightie and euerlaſting God, which of thine infinite mercye and goodnes, haſt promiſed vnto vs that thou wilt not onely be our God but alſo the God and Father of oure children

children, we beſeeche thee, that as thou haſt vouchſaued to cal vs to be partakers of this thy great mercy in the *fellowſhip of Faith: ſo it maye pleaſe thee to ſanctifie with thy† ſpirit, and to receiue into the nombre of thy children this infant, whome we ſhal baptiſe according to thy† worde, to the end that he cõming to perfite age, may‡confeſſe thee onelie the true God, and whome thou haſt ſent Ieſus Chriſt, and ſo ſerue him, and be* profitable vnto his Church in the whole courſe of his life, that after this life be ended, he maye be brought as a liuely mẽber of his bodie vnto the ful fruitiõ of thy* ioyes in the heauẽs, where thy Sonne our Sauiour Chriſt reigneth world with out end. In whoſe name we pray as he hath taught vs: Our Father &c.

*Galat. 3.d
1.Pet.1.a
Philip.3.c
†Rom.3.d.
2.Cor.5.d
Rom.8.c
Eph.2.d.3.a
†Matt.28.d
Marc.16.c
Act.2.f.
‡Rom.10.b
Iohan.17.a

*Rom.12.b
1.Cor.12.c
1.Theſſ.5.c

1.Cor.2.c.
Rom.6.d
Tit.3.b

¶ When they haue prayed in this ſorte, the Miniſter requireth the childes name, which knowẽ he ſaith:

N. I baptiſe thee in the Name of the father, of the ſõne & of the holy goſt

Matth.18.d
Marc.16.c
Act.2.f

¶ And as he speaketh these worddes, he taketh water in his hand, & layeth it vpō the childes forehead; which done he giueth thankes, as followeth.

FOr asmuch, most holy and merciful Father, as thou doest not onely beautifie & blesse vs with cōmune benefites, like vnto the rest of mankinde, *but also heapest vpō vs most aboundantly rare & wonderful gifts of duetie we lift vp our eyes & mindes vnto thee, & giue thee most hūble thankes for thine infinite goodnes, which hast not onely nombred vs amōgs thy *Saints, but also of thy free mercie doest cal our childrē vnto thee, marking them with this Sacrament as a singular token & badge of thy loue: wherefore moste louing father, though we be not able to deserue this so great a benefite (yea if thou woldest hādle vs according to our *merites, we shulde suffer the punishmēt of eternal death & dānatiō) yet for Christs sake we beseeche thee that thou wilt confirme this thy fa-

Ephe. 2. b. c
1. Pet. 2. b.
Ose. 2. d.
2. Pet. 2. d.
1. Pet. 2. b
Ephe. 2. d.
Rom. 2. a.
Iere. 32. g.
Isa. 40. b
Luk. 17. c.

uour more & more towardes vs, and take this infant into thy tuitiō & defence, whome we offer & preſent vn to thee with cōmune ſupplicatiōs, & neuer ſuffer him to fal into ſuch vnkindnes, whereby he ſhulde* loſe the force of Baptiſme, but that he maye perceiue thee continually to be his merciful father through thine holie Spirit working in his heart by whoſe diuine power he may ſo preuaile againſt Satā, that in the end, obteinig the victory, he maye be exalted into the libertie of thy kīgdome. So be it.

* 2. Cor. 5. d

THE MANER OF THE LORDS SVPPER.

The day when the Lords Supper is miniſtred, which communely is vſed once a moneth, or ſo oft as the Congregation ſhal thinke expedient, the Miniſter vſeth to ſay as followeth.

LET vs marke, deare Brethren, and conſider, howe IESVS CHRIST did ordeine vnto vs his holy

Supper, according as Saint Paull maketh rehearſall in the elleuenth Chapter of the firſt Epiſtle to the Corrinth. ſaying: I haue receiued of the Lord, that which I haue deliuered vnto you, to wit, that the Lorde Ieſus the ſame night he was betrayed, toke bread, and when he had giuen thākes, he brake it, ſaying: Take ye, eate ye, this is my body, which is broken for you: do you this in remembrance of me. Likewiſe after Supper, he toke the cuppe, ſaying: This Cuppe is the newe Teſtament or couenant in my blood: do ye this ſo oft as ye ſhal drink thereof, in remembrance of me. For ſo oft as you ſhal eat this bread, and drink of this cup, ye ſhal declare the Lords death vntil his comming. Therefore who ſoeuer ſhal eat this bread, & drinke the cuppe of the Lord vnworthely, he ſhalbe giltie of the body & blood of the Lord. Then ſee that euerie mā proue and trye himſelfe, and ſo let him

him eat of this bread, and drinke of this cuppe: for whosoeuer eateth or drinketh vnworthely, he eateth & drinketh his owne damnation: for not hauing due regard and consideration of the Lords bodie.

¶ This done, the Minister procedeth to the exhortation.

DEarly beloued in the Lord, forasmuche as we be now assembled to celebrate the holy cõmunió of the body & blood of our Sauiour Christ: let vs consider these wordes of sainct Paul, how he exhorteth all persõnes diligently to trye & examine them selues, before they presume to eat of that bread, and drink of that cuppe: For as the benefite is great, if with a truely penitent heart and liuely faith we receaue that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood: then we dwel in Christ, and Christ in vs: we be one with Iohan. 6. g

Christ, and Christ with vs) so is the danger great, if we receiue the same vnworthely: for then we be giltie of the bodie and blood of Christ oure Sauiour: we eate & drink our owne damnation, not cõsidering the lords bodie: we kindle Gods wrath against vs, and prouoke him to plague vs with diuerse diseases, and sundrie kindes of death.

And therefore, in the Name and auctoritie of the eternal God, and of his Sonne Iesus Christ, I excõmunicate frõ this Table al blasphemers of god, al* Idolaters, al murtherers, al adulterers, al that be in malice or enuie, al disobedient persons to father or mother, Princes or Magistrates, Pastors or Preachers, al theues and disceiuers of their neighbours: and finally al such as liue a lyfe directly fighting against the wil of God: charging them as they wil aunswer in the presence of him who is the righteo° Iudge, that they presume not to pro

Galat. 3. d

phane

phane this moſt holy table. And yet this I pronounce not to ſeclude any penitent perſone how grieuous that euer his ſinnes before haue bene, ſo that he fele in his heart vnfained* repentãce for the ſame: but onely ſuch as continue in ſinne without repentãce. Nether yet is this pronounced againſt ſuche as aſpire to a greater perfection, then they can in this preſent life attaine vnto. Matt.3.c

For albeit we feele in oure ſelues muche frailtie and wretchednes, as that we haue not our faith ſo perfite & conſtant as we ought, being many times ready to diſtruſt Gods goodnes through our corrupt* nature, & alſo that we are not ſo throughly giuen to ſerue God, nether haue ſo feruent a zeale to ſet foorth his glorie, as our duetie requireth, feeling ſtill ſuche rebellion in oure ſelues, that we haue nede daiely to* fight againſt the luſts of our fleſh: yet neuertheles ſeinge that oure Lorde hath dealte Rom.7.d Galat.5.c

Heb .8. d
Ierem 31, f
Isa. 56. d

thus mercifully with vs, that he hath printed his* Gospel in our hearts, so that we are preserued frō falling into desperation & misbelief: & seing

Rom. 7. d
Philip. 1.

also he hath indued vs with a* wil, & desire to renounce & withstand our owne affections, with a longing for his righteousnes, and the keping of his cōmandements, we may be now right wel assured, that those defauts & manifold imperfections in vs shal be no hinderance at al against vs, to cause him not to accept & impute vs as worthie to come to his spirituall Table. For the end of our comming

Luk. 18. c

thither, is not to make* protestation that we are vpright or iust in our liues, but contrariwise, we come to seke our life and perfection in Iesus Christ, acknowledging in the mene time, that we of oure selues be the

ephe. 2. a
Luk. 8. c

children * of wrath and damnation.

Let vs consider then, that this Sacrament is a singular medicine for al poore sick creatures, a comfortable

helpe

helpe to weake ſoules, and that oure Lord requireth no other worthines on our parte, but that we vnfainedly acknowledge our naughtines & imperfection. Then to the end that we may be worthy partakers of his merites and moſt comfortable benefits, (which* is the true eating of his fleſh and drinking of his blood) let vs not ſuffer our mindes to wander aboute the conſideration of theſe earthly & corruptible thinges (whiche we ſee preſent to our eyes, & fele with our hands) to ſeke Chriſt bodely preſent in them, as if he were incloſed in the bread or wine, or as if theſe elemēts were turned and changed into the ſubſtance of his fleſh and blood. For the onely way to diſpoſe our ſoules to receiue nouriſhement, relief and quickning of his ſubſtance, is to lift vp our minds by faith aboue al thīgs worldlie and ſenſible, and thereby to entre into heauen, that we maye find and receiue Chriſt, where he*

Ioh. 9.f

Tranſubſtāntiation. Tranſelementation, Trāſmutation and Trāformation, as the Papiſtes vſe them are the doctrīe of deuils.

The true eating of Chriſt in the Sacrament.

1.Tim.6.d *dwelleth vndoutedly very God, & very man, in the incomprehensible glorie of his father, to whrome be all praise, honour and glorie, now and euer. Amen.

Math.26.c. Mar. 14.c. Luk. 22. b. 1.Cor.11.c ¶The exhortation ended, the Minister cõmeth downe from the pulpit, and sitteth at the table, euery man and woman in likewise taking their place as occasion best serueth: then he taketh bread & giueth thãkes either in these wordes following, or like in effect.

Reuel. 5.c O Father of mercie, and God of al consolation, seing *al creatures do knowledge and confesse thee as Gouernour and Lord, it becommeth vs the workemanship of thine owne handes at al times to reuerẽce and magnifie thy godly Maiestie: first for that thou hast created vs to

Gen. 1.d. thine owne *image & similitude, but chiefly because thou hast deliuered

Ephe. 2. b vs frõ that euerlasting *death & damGalat. 1. a. nation, into the whiche Satã drewe Gene. 3. c. mankind by the meane of sinne: frõ the bondage wherof nether mã nor

An-

gel was * able to make vs free, but thou ô lord, riche in mercy & infinite in goodnes, hast prouided our redẽption to stand in thine onely & welbeloued Sõne, whome of very †loue thou dideſt giue to be made mã like *vnto vs in al things, sinne †except, that in his bodie he might receiue the punisshemẽt of our †transgressiõ, by his death to make* satisfaction to thy iustice and by his resurrection to †destroy hĩ that was auctor of death, & so to brĩg againe †life to the world from which the whole offspring of* Adam moste iustly was exiled.

Act. 4. c
heb. 1. d.
Reuela. 5. a

†Ioh. 3. c.
*Heb. 8. d.
†Heb. 4. d. 7
†1. Pet. 2. d
Isa. 43 d 53.
*Mat. 3. d 17
Ierem. 3. f
heb. 8. d.
Rom. 5. a
†Heb. 2. d.
†Ioh. 6. c.

Gen. 3. d
Rom. 5. b

O Lord we acknowledge that no creature is able to* comprehend the length and breadth, the depenes & height of that thy moste excellent loue, whiche moued thee to shewe mercie where none was † deserued: to promise and giue lyfe, * where death had gotten victorie, to receiue vs in thy grace, when we coulde do †nothĩg but rebel againſt thy iustice

*Ephe. 3. c.

†Ephe. 2. b.
*Iohan. 6. d
Ephes. 2. b.
†Gen. 6. b
Rom. 3. b
Isa. 64. b
Psal. 5. b. & 14. 2
Rom. 7. c

O Lord

Mat.16.c
1.Cor.2.d
Luk.11.c.
Marc.10.
Mat.16. b.c
Luc.22.b
1.Cor: 11.c
Rom.8.d
1.Pet.1.b
Ephes.5.d
‡Ephes.2.d
Hebr.4.e
Rom.3
Iohan.8.d
Galat.5.c
*Ephes.2.d
†Mat.25.2.
Iohan.14.a
Luc.12.d
‡Luc.22.b
Reuel.2.a
*philip.3.d
Ephes.2.b
Ephes.1.b
Reuel. 13.b

O Lord, the blind dulnes of our *corrupt nature wil not suffer vs sufficiētly to weigh these thy most ample benefites: yet neuertheles at the *commandement of Iesus Christ our lord we present our selues to this his Table (which he hath left to be vsed in *remembrance of his death vntil his comming againe) to declare & witnes before the worlde, that by him alone we haue receiued *libertie and lyfe: that by him alone thou doest acknowledge vs thy children and ‡heires: that by him alone we haue *entrãce to the throne of thy grace: that by him alone we are † possessed in our spiritual Kingdome, to eate & drinke at his ‡table, with whome we haue our* conuersation presently in heauẽ, & by whome our bodies shal be raised vp again frõ the dust & shal be placed with hĩ in that endles ioy, which thou, ô Father of mercie hast prepared for thine elect * before the fundatiõ of the world was laid. And

these

theſe moſt ineſtimable benefites, we acknowledge and cõfeſſe to haue receiued of thy*free mercy and grace, by thine onely beloued Sonne Ieſus Chriſt: for the whiche therefore we thy Congregation,*moued by thine holy ſpirite, render al thankes,praiſe and glorie,for euer and euer.

Rom.3.c
Epheſ.2.b
1.Tit.3.b
Rom.8.d.

¶This done the Miniſter breaketh the bread & deliuereth it to the people,who diſtribute and diuide the ſame amõg them ſelues, according to our Sauiour Chriſts commandement, and likewiſe giueth the cuppe.During the whiche time, ſome place of the Scriptures is redde, which doth liuely ſetforth the death of Chriſt to the intẽt that our eyes and ſenſes may not onely be occupied in theſe outwarde ſignes of bread and wine, whiche are called the viſible worde, but that our hearts and mindes alſo may be fully fixed in the contemplation of the Lords death whiche is by this holy Sacramẽt repreſented. And after the Action is done,he giueth thankes,ſaying:

Matt.26.c
Marc.14.c
Luc.22.c
1.Cor.10.d
1.Cor.11.c
Iob.13.14

MOſte merciful Father, we render to thee all praiſe, thankes and glorie, for that it hath pleaſed thee of thy great mercies to graunte vnto vs miſerable ſinners ſo excellẽt a gift & treaſur,as to receiue vs into

1.Cor.10.d the *fellowship and companie of thy deare Sonne Iesus Christ our Lorde
Rom.4.d whom thou hast* deliuered to death for vs, and hast giuen him vnto vs, as
Iohan.6.f a necessary † food & nourishmẽt vnto euerlastig life. And now we beseche thee also, ô heauẽly Father, to graũt vs this requeſt that thou neuer ſuffer vs to become ſo vnkinde, as to forget ſo worthy benefits, but rather im print & faſten them ſure in our hearLuc.17.b. tes, that we may* growe and increaſe daiely more and more in true faith,
Galat.5.b which continually is* exerciſed in al maner of good works: and ſo much the rather, ô Lorde, confirme vs in
1.Tim.4.a theſe * perillous dayes and rages of
Epheſ.5.d Satan, that we may conſtantly ſtand
2.Pet.3.a & continue in the confeſſion of the
Mat.5.b ſame, to the aduancemẽt of thy* glo-
1.Pet.2.b ry, which art God ouer al thigs bleſſed for euer. So be it.

¶ The action thus ended, the people ſing the 103 Pſalme, My ſoule giue laude &c. or ſome other of thankes giuing: which ended, one of the bleſſings before mencioned, is recited, & ſo they riſe from the Table, and departe.

To

TO THE READER.

IF ſo be that any wold meruel why we followe rather this order, thé any other in the adminiſtration of this Sacrament let him diligently conſider, that firſt of all we vtterly renounce the errour of the Papiſtes: ſecondly we reſtore vnto the Sacramēt his owne ſubſtance, and to Chriſt his propre place. And as for the wordes of the Lords Supper, we rehearſe them, not becauſe they ſhulde chāge the ſubſtance of the bread or wine, or that the repetition thereof with the intent of the ſacrificer ſhulde make the Sacrament (as the Papiſts falſely beleue) but they are red and pronounced, to teache vs how to behaue oure ſelues in that action, and that Chriſt might witnes vnto our faith, as it were with his owne mouth, that he hath ordeined theſe ſignes to our ſpirituall vſe and comfort: we do firſt therefore examine our ſelues, according to Saint Paules rule, and prepare our mindes, that we may be worthie partakers of ſo highe myſteries. Then taking bread we giue thankes, breake and diſtribute it, as Chriſt our Sauiour hath taught vs. Finally the miniſtration ended, we giue thankes againe according to his example, ſo that without his word and warrant, there is nothing in this holie action attempted.

Why this order is obſerued rather then any other

Matt. 20.e.
1.Cor. 11.e
Luk 22.b

THE

THE FORME OF MARIAGE.

After the banes or contract hath bene publiſhed three ſeueral dayes in the Congregation (to the intent that if any perſon haue intereſt or title to ether of the parties, they may haue ſufficient time to make their chalenge) the parties aſſemble at the beginning of the ſermon, and the Miniſter at time conuenient ſaith as followeth.

OF MARIAGE:

The Exhortation.

DEarly beloued Brethrē, we are here gathered together in the ſight of God, and in the face of his Congregation, to knit & ioyne theſe parties together in the* honorable eſtate of Matrimonie, which was inſtituted & auctoriſed by God himſelf in* Paradiſe, mā being then in the ſtate of innocēcie. For what time God made heauen & earth, and al that is in them, and had created and facioned man alſo after his

Heb. 13. a

Geneſ. 2. d.
Prou. 18. d.

his owne ſimilitude and likenes, vnto whome he gaue rule and lordſhip ouer al the beaſts of the earth, fiſhes of the ſea, and fowles of the ayre, he ſaid; It is not good that man liue alone: let vs make him an helper like vnto him ſelf. And God brogh t a faſt ſleape vpon him, and toke one of his ribbes and ſhaped Heua thereof, doing vs thereby to vnderſtand, that † man and wife are one bodie, one fleſh and one blood: ſignifying alſo vnto vs, the * myſtical vnion that is betwene Chriſt and his Church, for the which cauſe man * leaueth his father and mother, and taketh him to his wife, to kepe company with her: the which alſo he ought to loue, euē as our Sauiour loueth his Churche, that is to ſay, his * elect and faithfull Congregatiō, for the which he gaue his life.

And ſemblably alſo it is the * wiues duetie to ſtudie to pleaſe and obey her huſbād, ſeruing him in al things

† In Ebrue man is called Iſch, & the woman Iſcha, wherby is wel expreſſed the natural affinitie betwixt man & his wife.

* Epheſ. 5. g.
† Geneſ. 2. d
Matt. 19. a
Mar. 10. a
2. Cor. 6. d
† Ioha. 17. b
Rom. 5. a
Heb. 9. d
1. Pet. 3. d
† Ephe. 5. c
Coloſſ. 3. c
1. Pet. 3. a
1. Cor. 11. a
1. Tim. 2. d

that be godly & honeſt: for ſhe is in ſubiectiō, and vnder the gouernāce of her huſband, ſo long as they cō-
Rom.7.a
1.Cor.7.g
Mat.19.
tinue bothe *aliue. And this holy mariage, being a thing moſte honorable, is of ſuch vertue & force, that thereby the huſband hath no more
1.Cor.7.a
1.Pet.3.b
*right or power ouer his owne body, but the wife: and likewiſe the wife hath no more power ouer her owne bodie but the huſband, foraſmuch as God hath ſo knit them together in his mutual ſocietie to the procreation of children, that they
Epheſ.6.a
1.Tim.2.d
ſhulde *bring them vp in the feare of the lord, and to the increaſe of Chriſtes Kingdome.

Wherefore they that be thus coupled together by God can not be ſeuered or put aparte, vnles it be for a
1.Cor.7.a
ſeaſon, with the aſſent of* both parties, to the end to giue them ſelues the more feruētly to faſting & prayer, giuing diligēt heed in the meane time, that their long being apart be

not a

not a ſnare to bring thē into the dau
ger of Satan, through incontinencie
and therefore to auoid fornication,
euerie man ought to haue his owne
wife, and euerie woman her owne
huſband: ſo that ſo many as can not Mat.19.b
liue chaſte, are * bound by the com- 1.Cor.7.b
mandement of God to mary, that 1.Cor.3.c
thereby the holy * temple of God, and.6.d
which is oure bodies, maye be kept 2.Cor.6.d
pure and vndefiled. For ſince our bo Leuit.26.b.
dies are now become the very mem- 1.Pet.1.d
bres of Ieſus Chriſt, how horrible &
deteſtable a thing is it, to make them
the membres of an harlot? Euerie 1.Theſſ.4
one ought therefore to kepe his veſ- Rom.12.a
ſel in al purenes & holines: for who Epheſ.5.d
ſoeuer † polluteth and defileth the tē- 1.Cor.3.d
ple of God, him wil God deſtroy.

¶Here the Miniſter ſpeketh to the parties that ſhalbe maried, in this wiſe.

I Require & charge you as you wil
aunſwer at the day of iudgement,

1.Cor.4.2 Matth.7.2 Rom.2.a

when the *secrets of al hearts shalbe disclosed, that if either of you do know any impediment, why ye may not be lawfully ioyned together in matrimonie, that ye confesse it. For be ye wel assured, that somany as be coupled otherwise then Gods word doeth alowe, are not ioyned together by God, nether is theire matrimonie lawfull.

¶ If no impediment be by them declared, than the Minister saith to the whole Cõgregation:

I Take you to witnes that be here present, beseching you al to haue good remembrance hereof: & moreouer, if there be any of you, which knoweth that either of these parties be contracted to any other, or knoweth any other lawful impediment, let thẽ now make declaratiõ therof.

¶ If no cause be alledged, the Minister proceedeth, saying:

FOrasmuch as no man speaketh against this thing, you N. shal protest here before God, and his holye Congregation, that you haue taken, and

and are now contented to haue N. here presēt for your lawefull wife, promising to kepe her, to loue, and intreat her in al things according to the* duetie of a faithfull husbād, forsaking al other, during her life: and briefly to liue in an holy conuersatiō with her, keping faith and trueth in al points, according as the worde of God and his holy Gospel doeth cōmaunde.

Coloss. 3. d.
2. Pet. 3. b
Matth. 19. c
1. Cor. 7. b
Malach. 2. d

¶ The Aunswere.

Euē so I take her before God, & in the presence of this his Cōgregatiō.

¶ The Minister to the spouse also saith:

YOu N. shal protest here before the face of God, in the presence of this holy Congregation, that ye haue taken, and are now contented to haue N. here present for your lawful husband, promising to him* subiection and obedience, forsaking all other, during his life, and finally to liue in an holy cōuersation with him keping faith and trueth in al points, as Gods worde doeth prescribe.

1. Cor. 11. a
Ephes. 5. c
Coloss. 3. c.
1. Tim. 2. d.
1. Pet. 3. a.
Esther. 2. d.

¶ The Aunſwere.

Eue ſo I take him before God, & in the preſence of this his Cōgregatiō.

¶ The Miniſter then ſaith:

GIue diligent care then to the Goſpel, that ye may vnderſtād how our Lord wolde haue this holy contract kept and obſerued, & how ſure and faſt a knot it is, which may in no wiſe be loſed, according as we be taught in the xix. chap. of S. Matthewes Goſpel.

THe Phariſies came vnto Chriſt to tempte him and to grope his minde, ſaying: Is it lawful for a man to put away his wife for euerie light cauſe? He aunſwered, ſaying: Haue ye not red that he which created mā at the beginning, made them male and female? ſaying: For this thing ſhal man leaue father and mother & cleaue vnto his wife, & they twaine ſhalbe one fleſh, ſo that they are no more two, but are one fleſhe. Let no mā therefor put a ſunder that, which God hath coupled together.

IF ye beleue assuredly these wordes, which our Lord and Sauiour did speak (according as ye haue heard them now rehearsed out of the holy Gospel, then may you be certeine, that God hath euen so knit you togeather in this holy state of wedlocke. Wherefore applie your selues to liue together in godly loue, in Christian peace & good exãple, euer holding fast the band of charitie without any breache, keping faith and trueth the one to the other, euẽ as Gods word doeth appoint.

¶ Then the Minister commendeth them to God in this or suche like sorte.

The Lord sanctifie and blesse you, the Lord powre the riches of his grace vpon you, that ye may please him & liue together in holy loue to your liues end. So be it.

¶ Then is sung the 128. Psalme, Blessed are they that feare the Lord, &c. or some other apperteining to the same purpose.

THE VISITATION OF THE SICKE.

BEcauſe the viſitatiō of the ſicke is a thing very neceſſary, & yet notwithſtanding it is hard to preſcribe al rules appertaining thereunto, we referre it to the diſcretion of the godly & prudent Miniſter, who, according as he ſeeth the pacier afflicted, either may lift him vp with the ſwete promiſes of Gods mercy through Chriſt, if he perceiue him muche afraid of Gods threatnings: or contrariwiſe if he be not touched with the feeling of his ſinnes, may beat him downe with Gods Iuſtice euermore like a ſkilful phyſition, framing his medicine according as the diſeaſe requireth: and if he perceiue him to wāt any neceſſaries, he not onely relieueth him according to his habilitie, but alſo prouideth by others that he may be furniſhed

nifhed ſufficiently. Moreouer the partie that is viſited may at al tymes for his comfort ſend for the Miniſter who doeth not onely make prayers for him there preſently, but alſo if it ſo require, commendeth him in the publike prayers to the Congregatiõ.

A PRAYER TO BE SAID IN viſiting of the ſicke.

O Our good God, Lord & father the Creator and cõſeruer of all things, the fountaine of all goodnes and benignitie, like as (among other thine infinite benefites, which thou of thy great goodnes & grace doeſt diſtribute ordinarily vnto all men) thou giueſt them health of bodie; to the end that they ſhulde the better knowe thy great liberalitie, ſo that they might be the more readie to ſerue and glorifie thee with the ſame ſo contrariwiſe, when we haue euil behaued our ſelues in offending thy Maieſtie, thou haſt accuſtomed to

admo

admoniſhe vs, and cal vs vnto thee by diuers and ſundrie chaſtiſements through the whiche it hath pleaſed thy goodnes to ſubdue & tame our fraile fleſh: but ſpecially by the grieuous plagues of ſicknes & diſeaſes, vſing the ſame as a meane, to awake and ſtirre vp the great dulnes & negligence that is in vs al, and aduertiſing vs of our euil life by ſuch infirmities and daungers, eſpecially whē as they threaten the very death, whiche (as aſſured meſſingers of the ſame) are al to the fleſh ful of extreme anguiſh and torments, although they be notwithſtanding to the ſpirit of the elect, as medicines both good & wholeſome. For by them thou doeſt moue vs to returne vnto thee for our ſaluation, and to cal vpon thee in our afflictions, to haue thine helpe, whiche art our deare and louing Father.

In conſideration whereof we moſt earneſtly praye vnto thee our goode God that it wolde pleaſe thine infi-

nite

nite goodnes to haue pitie on this thy poore creature, whome thou haſt, as it were, bounde and tyed to the bed by moſt grieuous ſickenes, and brought to great extremitie by the heuines of thine hand.

O Lorde, entre not into a compte with him, to render the reward due vnto his workes, but through thine infinite mercie remitte al his fautes, for the whiche thou haſt chaſtiſed hī ſo gently, and beholde rather the obedience whiche thy deare Sonne Ieſus Chriſt our Lord hath rendred vnto thee, to wit, the ſacrifice, which it pleaſed thee to accept as a ful recō penſe for all the iniquities of them that receiue him for their iuſtice and ſanctification, yea for their onely Sauiour.

Let it pleaſe thee, ô God, to giue him a true zeale and affection to receiue and acknowledge him for his onely redemer: to the end alſo, that thou maiſt receiue this ſicke perſone

to thy

to thy mercy, qualifying al the troubles, which his ſinnes, the horror of death and dreadful feare of the ſame may bring to his weake conſcience: nether ſuffer thou, ô Lord, the aſſautes of the mightie aduerſary to preuaile, or to take from him the comfortable hope of ſaluation, whiche thou giueſt to thy dearlye beloued children.

And foraſmuche as we are al ſubiect to the like ſtate and condition & to be viſited with like battel when it ſhal pleaſe thee to cal vs vnto the ſame: we beſeche thee moſte humbly ô Lord, with this thy poore creature whome thou now preſently chaſtiſeſt, that thou wilt not extend thy rigorous iudgement againſt him, but that thou woldeſt vouchſaue to ſhewe hī thy mercy for the loue of thy deare Sonne Ieſus Chriſt our Lorde who hauing ſuffered the moſt ſhameful and extreme death of the Croſſe bare willingly the faute ōf this pore

patiẽt, to the end that thou mighteſt acknoweledge him, as one redemed with his precious blood, and receiued into the communion of his bodie, to be participant of eternal felicitie in the company of thy bleſſed Angels: wherefore, ô Lord, diſpoſe & moue his hearte to receiue by thy grace with all mekenes, this gentle and fatherly correction, which thou haſt layed vpon him, that he may indure it paciently and with willing obedience, ſubmitting him ſelf with heart and mind to thy bleſſed will & fauorable mercy, wherein thou now viſiteſt him after this ſort for his profite and ſaluation. It may pleaſe thy goodnes, ô Lord, to aſſiſt him in all his anguiſhes and troubles. And although the tongue and voice be not able to execute theire office in this behalfe to ſet foorth thy glorie; that yet at the leaſt, thou wilt ſtirre vp his heart to aſpire vnto the onely, which art the onely fountaine of goodnes,

and

and that thou faſt roote and ſettle in his heart, the ſwete promiſes which thou haſt made vnto vs, in Chriſt Ieſus thy Sonne our Sauiour, to the intent he may remaine conſtāt againſt al the aſſautes and tumultes, whiche the enemy of our ſaluation may raiſe vp to trouble his conſcience.

And ſeinge it hath pleaſed thee, that by the death of thy deare Sōne life eternal ſhulde be communicated vnto vs, and by the ſhedding of his bloode the waſhing of oure ſinnes ſhulde be declared, and that by his Reſurrection alſo, both iuſtice & immortalitie ſhuld be giuen vs: it may pleaſe thee to applie this holye and wholeſome medicine, to this thy poore creature in ſuch extremitie, taking frō him al trembling & dreadful feare, & to giue him a ſtout courage in the middes of al his preſent aduerſities.

And foraſmuch as al things, ô heauenly Father be knowen vnto thee,

and

and thou cáſt according to thy good pleaſure miniſter vnto him al ſuche things as ſhalbe neceſſarie and expe dient: let it pleaſe thee, ô Lorde, ſo to ſatisfie him by thy grace, as maye ſeme moſt mete vnto thy diuine Maieſtie. Receiue him, Lord, into thy protection: for he hath his recourſe and acceſſe to thee alone, and make him conſtant and firme in thy commandements and promiſes, and alſo pardone al his ſinnes bothe ſecret, & thoſe whiche are manifeſt: by the whiche he hath moſt grieuouſly pro uoked thy wrath and ſeuere iudgements againſt him, ſo as in place of death (the which both he and al we haue iuſtly merited) thou wilt graũt vnto him that bleſſed life which we alſo attẽt & loke for by thy grace & mercy. Neuertheles, ô heauenly Father, if thy good pleaſure be ỹ he ſhal yet liue lõger in this worlde: it may then pleaſe thee to augmẽt in hĩ thy graces, ſo as the ſame may ſerue vnto

thy

thy glorie: yea Lord, to the intent he may cõforme him ſelf, the more diligẽtly & with more carefulnes, to the example of thy Sonne Chriſt Ieſus: & that in renoũcing him ſelf he may cleaue fully vnto him, who to giue conſolation and hope vnto al ſinners to obteine remiſſiõ of al their ſinnes and offences, hath caried with him into the heauens, the theefe which was crucified with hĩ vpõ the croſſe.

But if the time by thee appointed be come that he ſhall departe frõ vs vnto thee, make him to feele in his cõſcience, ô Lord the frute & ſtrẽgth of thy grace, that thereby he maye haue a newe taſte of thy Fatherly care ouer him from the beginning of his life vnto the very ende of the ſame, for the loue of thy deare Sonne Ieſus Chriſt our Lord.

Giue him thy grace, that with a good heart and ful aſſurance of faith he may receaue to his conſolation ſo great and excellent a treaſure, to wit

the remission of his sinnes in Christ Iesus thy Sonne, who now presenteth him to this poore personne in distres, by the vertue of thy promises reueiled vnto him by thy word, which he hath exercised with vs in thy Church and Congregation, & also in vsing the Sacraments, which thou therein hast establisshed for cõfirmation of all their faith that trust in thee vnfainedly.

Let true faith, ô Lord, be vnto hĩ as a most sure buckler thereby to auoide the assautes of death, & more boldely walke for the aduancemẽt of eternall life, to the ende that he hauing a most liuely apprehension thereof, may reioyce with thee in the heauens eternally.

Let him be vnder thy protectiõ and gouernance, ô heauenly father and although he be sicke, yet canst thou heale him: he is cast downe, but thou canst lift him vp: he is so-

troubled, but thow canſt ſend redreſſe: he is weake, thou canſt ſend ſtrength: he acknowledgeth his vncleannes, his ſpots, his filthines, and iniquities, but thou canſt waſh him and make him cleane: he is wounded, but thou canſt miniſter moſte ſouereigne ſalues: he is fearful and trembling, but thou canſt giue him good courage and boldcnes. To be ſhort, he is, as it were vtterly loſte, and as a ſtrayed ſhepe: but thou canſt cal him home to the againe. Wherefore, ô Lorde, ſeing that this poore creature (thine owne workemanſhip) reſigneth him wholly into thy hands, receiue him into thy merciful protection. Alſo we poore miſerable creatures, whiche are, as it were, in the field ready to fight til thou withdrawe vs from the ſame, vouchesaue to ſtrengthen vs by thine holy ſpirit, that we may obteine the victory in thy Name againſt our deadly & mortal enemy.

And furthermore that the afflictiō & the combat of this thy poore creature in moſte grieuous torments, may moue vs to humble our ſelues with al reuerent feare & trembling vnder thy mighty hand, knowing that we muſt appere before thy iudgement ſeat, whē it ſhal pleaſe thee ſo to appoint. But, ô Lord, the corruption of our fraile nature is ſuch that we are vtterly deſtitute of any meane to appeare before thee, except it pleaſe thee to make vs ſuche as thou thy ſelf requireſt vs to be: and further, that thou giue vs the Spirit of mekenes and humilitie, to reſt & ſtay wholly on thoſe thinges which thou onely commandeſt.

But foraſmuch as we be al together vnworthy to enioye ſuch benefits, we beſeche thee to receiue vs in the Name of thy deare ſonne our Lord & maſter, in whoſe death and ſatisfaction ſtādeth wholly the

hope of our ſaluation.

It may alſo pleaſe thee, ô Father of comfort and cõſolation to ſtrẽgthen with thy grace theſe whiche imploye their trauell and diligence to the ayding of this ſicke perſonne that they faint not by ouer muche and continual labour, but rather to go heartly and cherefully forwarde in doing their indeuours towardes him: and if thou take him frõ them then of thy goodnes to cõfort thẽ, ſo as they may paciently beare ſuch departing, and praiſe thy Name in al things. Alſo, ô heauenly Father, vouchſaue to haue pitie on al other ſicke perſonnes, and ſuch as be by any other wayes or meanes afflicted, and alſo on thoſe who as yet are ignorant of thy trueth, and apperteine neuertheles vnto thy kingdome.

In like maner on thoſe that ſuffer perſecution, tormented in priſons, or other-

or otherwiſe troubled by the enemies of thy veritie for bearing teſtimonie to the ſame. Finally on all the neceſſities of thy people, and vpō al the ruſines or decayes which Satan hath brought vpō thy Churche. O father of mercy, ſpread forth thy goodnes vpon al thoſe that be thine, that we forſaking our ſelues, may be the more inflamed and confirmed to reſte onely vpon thee alone. Graunt theſe our requeſtes, ô oure deare Father, for the loue of thy deare Sonne our Sauiour Ieſus Chriſt, who liueth and regneth with thee in vnitie of the holy Ghoſte, true God for euermore. So be it.

OF BVRYAL

THe corps is reuerently brought to the graue, accõpanyed with the Cõgregatiõ, without any further ceremonies: which being buried, the Minister if he be present, & required, goeth to the Churche, if it be not farre of, and maketh some cõfortable exhortation to the people touching death and resurrection.

THE ORDRE OF THE ECCLESIASTICAL DISCIPLINE.

The necessitie of discipline.

AS no citie, towne, house or familie cã maintaine their estate, and prosper without policie & gouernãce: cuẽ so the Church of God, which requireth

reth more purely to be gouerned, then any citie or familie, can not without ſpiritual policie and eccleſiaſtical diſcipline cõtinue, increaſe and flouriſh. And as the* worde of God is the life & ſoule of this churche: ſo this godly order & diſcipline, is as it were ſinnewes in the bodie, which knit and ioyne the mẽbres together with decent order & comlines. It is a bridle to ſtaye the wicked from their miſchiefs. It is a ſpurre to pricke forward ſuch as be ſlowe and negligent: yea and for al men, it is the fathers rodde, euer in a readines to chaſtiſe gẽtly the fautes committed, and to cauſe them afterwarde to liue in more godlye feare and reuerence. Finally it is an ordre left by God vnto his Church whereby men learne to frame their willes, & doings according to the Lawe of God, by inſtructing and admoniſhing one another, yea, and

* Ephes. 5.

What diſcipline is.

by correcting and punishing al obstinate rebelles and contemners of the same.

For what cause it ought to be vsed

There are three causes chieflye, whiche moue the Churche of God to the executing of Discipline. First, that men of euill conuersatiō be not nombred among Gods children, to their Fathers* reproche, as if the Churche of God were a sanctuary for naughtie & vile persons.

Ephes. 5.f

The secōd respect is, that the good be not infected with companying the euill: which thing Sainte Paule foresawe when he commanded the Corinthians to banish from amōg them the incestuous adulterer, saying: A litle* leuen maketh sowre the whole lumpe of dowe. The third cause is that a man thus corrected,

1.Cor.5.b
Galat.5.b

or excommunicated might be* asha-

2. Thes.3.b
1.Cor. 5.c

med of his faute, and so through repentāce come to amendement: the

which

which thig the Apoſtle calleth deli uerig to Satã, that his ſoule may be ſaued in the daye of the Lord, meaning that he might bee puniſhed with excommunication, to the intent his ſoule ſhuld not periſh for euer.

The order of proceding in priuate diſcipline.

First therefore it is to be noted that this cenſure, correction or diſcipline, is either priuate or publick: priuate, as if a man commit either in maners or doctrine againſt thee, to admoniſhe him brotherly * betwene him and thee: if ſo be he ſtuburnly reſiſt thy charitable aduertiſements, or els by continuance in his faute declare that he amendeth not then, after he hath bene the ſeconde time warned in preſence of two or three witneſſes, and continueth obſtinatlye in his errour, he ought as oure Sauiour Chriſt commaundeth, to be diſcloſed and vttered to the Church, ſo that accor-

Matth. 18
Luk 17. a
Iam. 5. d
Leuit. 19. d.
2. Theſſ. 3. d

Publicke diſcipline.

ding to publick discipline, he either may be receiued through repẽtãce or els be punished, as his faute requireth.

What things are to be obserued in priuate discipline.

And here as touching priuate discipline, three things are to be noted. First, that our admonitiõs procede of a godly zeale & conscience rather seking to winne our brother then to sclander him. Next that we be assured that his faute be reproueable by Gods worde. And finally that we vse suche modestie and wisedom that if we somwhat doubt of the matter wherof we admonish him, yet with godlye exhortations he may be brought to the knowledge of his faute. Or if the faute apperteine to many, or be knowen of diuerse, that oure admonition be done in presence of some of them.

Briefly, if it concerne the whole Church in such sorte that the conceiling

ceiling therof might procure some daunger to the same, that then it be vttered to the Ministers and Seniours, to whome the policie of the Church doth apperteine.

Also in publick discipline it is to be obserued, that the Ministerie pretermit nothing at any time vnchastised with one kind of punishment or other, if they perceiue any thing in the congregation, either euil in example, sclanderous in maners, or not beseming their profession: as if there be anye couctous persone, any adulterer, or fornicator, forsworne, thiefe, briber, false witnes bearer, blasphemer, drōkard sclaunderer, vsurer, any persone dis obediēt, seditious or dissolute, any heresie or sect, as Papistical, Anabaptistical, and such like: briefly, what soeuer it be that might* spot the Christiane Congregation: yea, rather

Of publick discipline, and of the end therof.

Ephes. 7.

rather whatsoeuer is not to edification ought not to escape either admonition or punishement.

Excommunication is the last remedie

And because it commeth to passe sometyme in the Church of Christ that when other remedies assayed, profit nothing, they must procede to the Apostolicall rodde and correction as vnto excommunication (which is the greateste and last punishement belonging to the spiritual ministerie) it is ordeined that nothing be attẽpted in that behalfe without the determination of the whole Churche: wherein also they must be ware, and take good hede, that they seme not more readie to expel from the Cõgregation, then to receiue againe those, in whome they perceiue worthie frutes of repentance to appeare: nether yet to forbid him the hearing of sermons which is excluded from the Sacra-

Regour in punishmẽt ought to be auoided

ments

mentes, and other dueties of the Church, that he may haue libertie, and occaſion to repent: finallye, that al puniſhements, corrections, cenſures, & admonitions ſtretch no further, then Gods worde with mercy may lawfully beare.

Gods word is the onely rule of diſcipline

MATTH. XVIII.

If any refuſe to heare the Congregation, let him be to thee as an heathen, and as a Publicane.

* *
*

A PRAYER FOR the King.

O Lord Iesus Christ, most high, most mightie, King of kinges, Lord of lords, the onely Ruler of Princes, the very Sõne of God, on whose right hande sitting, doest frõ thy Throne, behald al the dwellers vpon earth, with most lowly hearts we beseche thee, vouchesaue with fauourable regarde, to behald oure most gracious souereigne lord king Iames the Sixte. And to repleniſh him with the grace of thy holy spirit, that he alway incline to thy wil & walke in thy way. Kepe him farre off from ignorãce, but through thy gift, let prudence and knowledge alway abounde in his Royal heart: So instruct him (ô Lord IESVS) ringing vpõ vs in earth, that his humane Maiestie alway obey thy Diuine Maiestie, in feare and dreade:

Indue him plentifully with heauē-
ly gifts. Graunt him in health and
wealth long to liue. Heap glorie &
honour vpon him. Glade him with
the ioye of thy countenance. So
ſtrengthen him that he may van-
quiſh and ouercome al his
& our foes, & be dread
& feared of al the e-
nemies of this
his realme.
Amen.



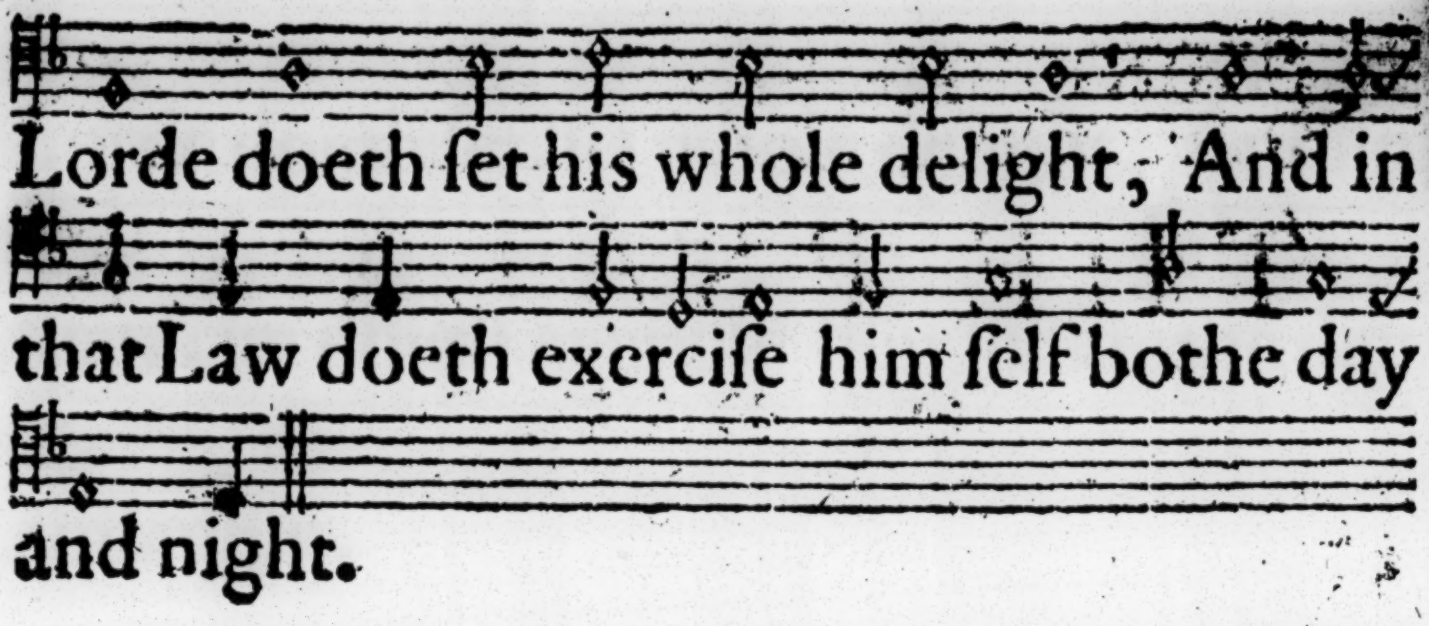
THE PSALMES OF DAVID.

* *
*

PSALME I. Tho. Sternholde.

¶ Whether it was Eſdras, or any other that gathered the Pſalmes into a booke, it ſemeth he did ſet this Pſalme firſt in maner of a preface, to exhort all godly men to ſtudie, and meditate the heauenly wiſedome: for the effect hereof is, that they be bleſſed, which giue themſelues wholly al their life to Gods Law: and that the wicked conteners of God, thogh they ſeme for a while fortunate, yet at length ſhal come to miſerable deſtruction.

THE man is bleſt that hath not
bent to wicked rede his care:
Nor led his life as ſinners do, nor ſat in ſcor
ners chaire. 2 But in the Law of God the



3 He ſhall be like the tree that groweth
faſt by the riuer ſide,
Which bringeth forth moſt pleaſãt frute
in her due time and tide.
Whoſe leafe ſhall neuer fade nor fall,
but floriſh ſtill and ſtand:
Euen ſo al things ſhal proſper well
that this man taketh in hand.

4 So ſhall not the vngodly men,
they ſhalbe nothing ſo:
But as the duſt which from the earth,
the windes driue to and fro.
5 Therefore ſhall not the wicked men
in iudgement ſtand vpright:
Nor yet the ſinners with the iuſte,
ſhall come in place or ſight.

6 For why? the way of godly men
vnto the Lord is knowen:
And eke the way of wicked men
shall quite be ouerthrowen.

PSALME II. Tho. Sternh.

The Prophet Dauid reioyceth, that notwithstanding his enemies rage and worldly power, yet God wil cõtinue his kingdome for euer, and aduance it, euen to the furmost end of the worlde. And therefore he exhorteth Kings and rulers, that setting vanitie apart, they wolde humblye submit them selues vnder Gods yoke, for it is in vaine to resist. Here in is figured Christ and his kingdome.

Sing this as the 1. Psalme.

1 WHy did the Gentiles tumultes raise?
what rage was in their braine?
Why did the Iewish people muse?
seing all is but vaine?

2 The Kings and Rulers of the earth
conspire and are all bent
Against the Lord and Christ his Sonne,
whiche he among vs sent.

3 Shall we be bound to them? say they,
let all their bondes be broke,
And of their doctrine and their Law
let vs reiect the yoke.

4 But he that in the heauen dwelleth,
their doings will deride,
And make them al as mocking ſtockes
throughout the worlde ſo wide.

5 For in his wrath the Lord will ſpeake
to them vpon a day.
And in his furie trouble them,
and then the Lord will ſay:
6 I haue anointed him my King
vpon myne holy hill:
I will therefore, Lord, preache thy lawes,
and eke declare thy will.

7 For in this wiſe the Lord him ſelfe
did ſay to me, I wotte,
Thou art my deare and onely Sonne:
to day I thee begotte.
8 All people I will giue to thee,
as heires at thy requeſt:
The ends and coaſts of all the earth
by thee ſhall be poſſeſt.

9 Thou ſhalt them bruſe eue̅ with a mace
as men vnder foote trodde:
And as the potters ſheards ſhalt breake
them

them with an yron rodde.
10 Now ye, ô Kings and rulers all,
be wiſe therefore and learnde,
By whome the matters of the worlde
be iudged and diſcernde.

11 Se that ye ſerue the Lord aboue
in trembling and in feare.
Se that with reuerence ye reioyce
to him in lyke maner.
12 Se that ye kiſſe and eke embrace
his bleſſed Sonne, I ſay,
Leſt in his wrath ye ſuddenly
periſhe in the midde way.

13 If once his wrath neuer ſo ſmall
ſhall kindle in his breſt,
Oh, then all they that truſt in Chriſt,
ſhall happy be and bleſt.

PSALME III. T.S.

¶ Dauid being perſecuted, & driuē out of his Kingdome by his owne Sonne Abſalom, was greatly tormented in minde for his ſinne againſt God, and therefore calleth vpon God, and waxeth bolde through his promiſes, againſt the great terrours of his enemies, yea, & againſt death it ſelf, which he ſawe preſent before his

eyes. Fihally he reioyceth for the good succeſſe and victorie that God gaue him, and all the Church ouer his enemies.

O Lord how are my foes increaſt which
vexe me more & more? They kil mine heart
when as they ſay, God can him not reſtore.
But thou, ô Lord, art my defenſe when I am
hard beſtead: My worſhip & mine honour
bothe, and thou holdſt vp mine head.

4 Then with my voyce vpon the Lord.
I did bothe call and cry:
And he out of his holy hill
did heare me by and by.
5 I laide me downe and quietly

I ſlept

I slept and rose againe.
For why? I know assurcdly
the Lord will me sustaine.

6 If ten thousand had hembde me in,
I colde not be afraide:
For thou art still my Lord, my God,
my Sauiour and mine aide.
7 Rise vp therefore, saue me, my God,
for now to thee I call.
For thou hast broke the checkes & teeth
of these wicked men all.

8 Saluation onely doeth belong
to thee, ô Lord, aboue:
Thou doest bestowe vpon thy folke
thy blessing and thy loue.

PSALME IIII. T.St.

¶ When Saull persecuted him he called vpon God, trustinge moste assuredly in his promesse, and therefore boldely reproueth his enemies, who by wilful malice resisted his dominiõ, & finally preferreth the fauour of

God before al wordly treasures. Let vs likewise learne to trust in Gods promises, when we are afflicted with any kinde of crosse, and so we shal nether feare our enemies, nor yet be ouercome with tentations.

Sing this as the 3. Psalme.

1 O God that art my righteousnes,
Lord, heare me when I call:
Thou hast set me at libertie,
when I was bounde and thrall.
2 Haue mercie, Lord, therefore on me,
and graunt me this request,
For vnto thee vncessantlie,
to cry I wil not rest.

3 O mortall men, how long will ye
my glorie thus dispyse?
Why wander ye in vanitie,
and follow after lies?
4 Knowe ye that good and godly men
the Lord doeth take and chuse:
And when to him I make my plaint,
he doeth me not refuse.

5 Sinne not, but stand in awe therefore
examine well your heart,
And in your chamber quietlie
see you

see you your selues conuert.
6 Offer to God the sacrifice
of righteousnes, I say,
And loke that in the liuing Lord,
you put your trust alway.

7 The greater sort craue worldly goods,
and riches do embrace,
But Lord, graunt vs thy countenance,
thy fauour and thy grace.
8 For thou thereby shalt make mine heart
more ioyfull and more glad,
Then they that of their corne and wine
ful great increase haue had.

9 In peace therefore lie downe wil I,
taking my rest and slepe:
For thou only wilt me, ô Lord,
alone in sauetie kepe.

PSALME V. Th. Sternh.

¶ Dauid hauing suffered great calamitie, as well by Doeg and Achitophell Sauls flatterrers, as by other infinite enemies, calleth to God for succour, shewing how requisite it is, that God shulde punish the malicious enuie of his aduersaries. After being assured of prosperous successe, he conceiueth comfort, concluding that when God shall deliuer him, others also shalbe partakers of the same mercies.

Sing this as the 3. psalme.

1 INcline thine eares vnto my wordes,
ô Lord, my plaint consider,
2 And heare my voyce, my King, my God,
to thee I make my prayer.
3 Heare me betime, Lord, tary not,
for I will haue respect,
My prayer early in the morne
to thee for to direct.

4 And I wil trust through pacience
in thee, my God, alone:
That art not pleasde with wickednes,
and ill with thee dwelth none:
5. And in thy sight shall neuer stand
these furious fooles, ô Lord,
Vaine workers of iniquitie,
thou hast alwayes abhord.

6 The liers and the flatterers
thou salt destroy them than:
And God will hate the blood thirstie,
and the deceitfull man.
7 Therefore wil I come to thine house,
trusting vpon thy grace:

And reuerently will worſhip thee,
toward thine holy place.

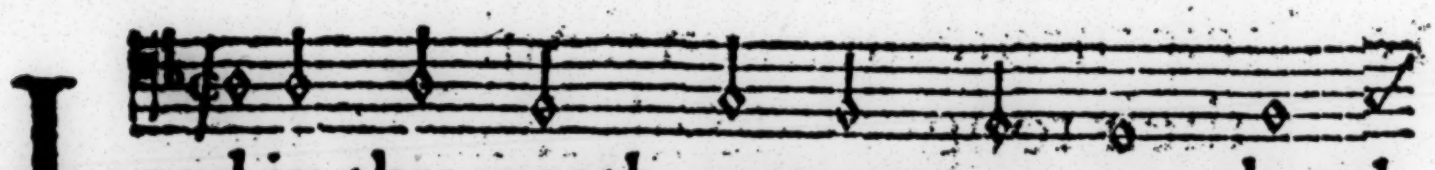
8 Lord, lead me in thy righteouſnes,
for to confound my foes,
And eke the waye that I ſhall walke,
before my face diſcloſe.
9 For in their mouthes there is no trueth,
their heart is foule and vaine:
10 Their throte an open ſepulchre:
their tongues do gloſe and faine.

11 Deſtroy their falſe conſpiracies
that they may come to noght:
Subuert them in their heapes of ſinne,
which haue rebellion wroght.
12 But thoſe that put their truſt in thee,
let them be glad alwayes,
And render thankes for thy defenſe,
and giue thy Name thie praiſe.

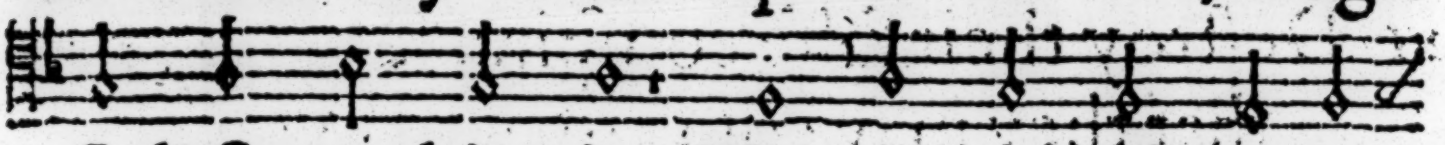
13 For thou with fauour wilt increaſe
the iuſt and righteous ſtill:
And with thy grace, as with a ſhield,
defend him from all ill.

PSALME VI. Th.St.

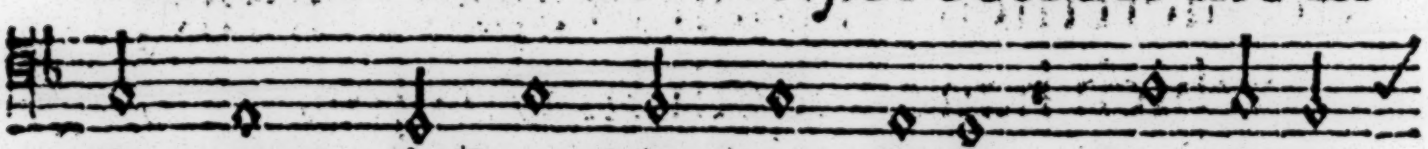
¶ When Dauid by his ſinnes had prouoked Gods wrath and now felt not onely his hand againſt him, but alſo conceiued the horrours of death enerlaſting, he deſireth forgiuenes, bewailing, that if God toke him away in his indignation, he ſhulde lacke occaſion to praiſe him, as he was wont to do, whiles he was amõg mẽ. Then ſuddenly feling Gods mercy, he ſharply rebuketh his enemies, which reioyced in his affliction.



Lord in thy wrath reproue me not, thogh



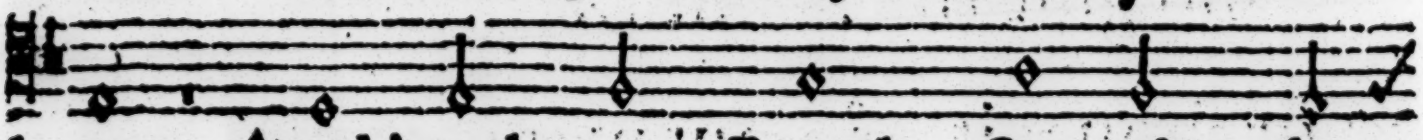
I deſerue thine ire: Ne yet correct me in



thy rage, ô Lord, I thee deſire. For I am
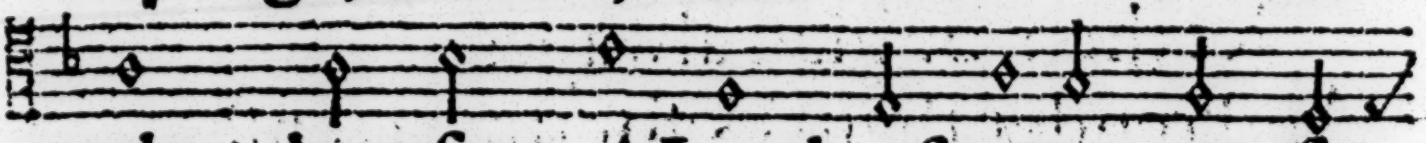


weake: therefore, ô Lord, of mercy me for-



beare, And heale me, Lord: for why thou



knoweſt my bones do quake for feare.

3 My ſoule is troubled very ſore,

and

and vexed vehementlie:
But Lord, how long wilt thou delay,
to cure my miſerie,
4 Lord, turne thee to thy wonted grace,
my ſilly ſoule vptake:
Oh, ſaue me, not for my deſerts,
but for thy mercies ſake.

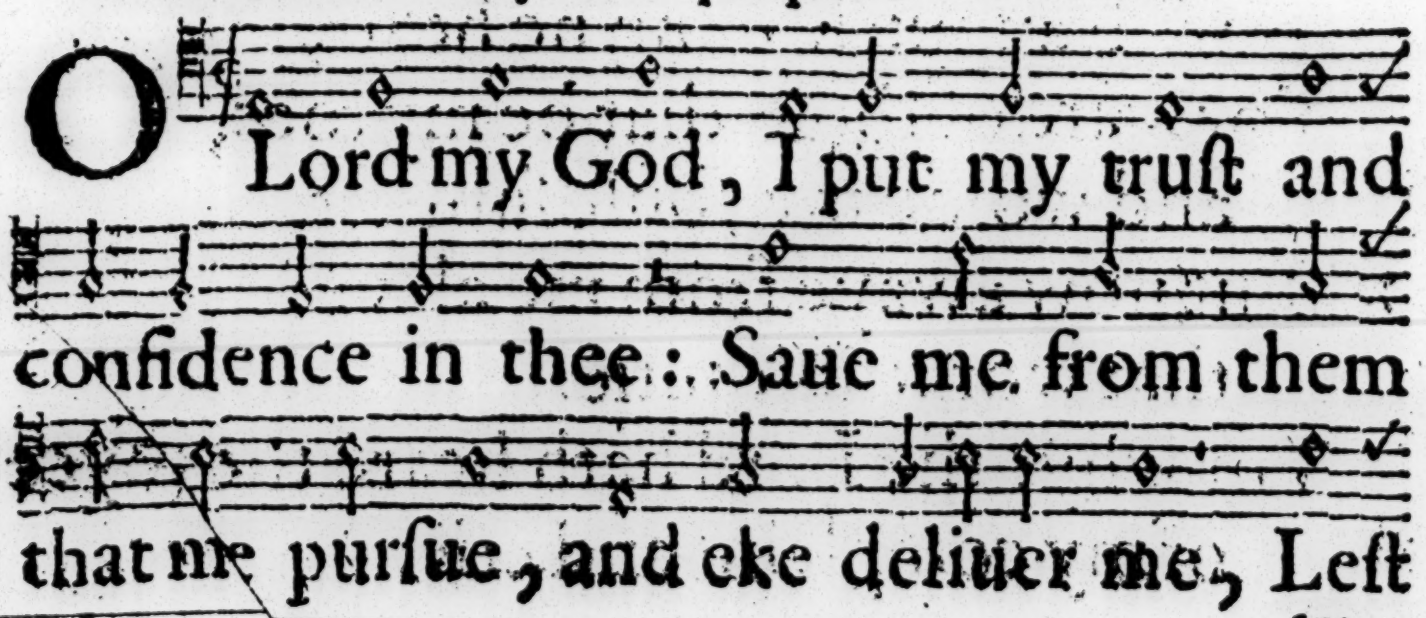
5 For why? no man among the dead
remembreth thee one whit:
Or who ſhall worſhip thee, ô Lord,
in the infernall pit?
6 So greuous is my playnt and mone,
that I waxe wondrous faint:
All the nightlong I waſhe my bed
with teares of my complaint.

7 My ſight is dimme and waxeth olde
with anguiſh of mync heart,
For feare of thoſe that be my foes,
and wolde my ſoule ſubuert.
8 But now awaye from me all ye
that worke iniquitie:
For why? the Lord hath heard the voyce
of my complaint and crie.

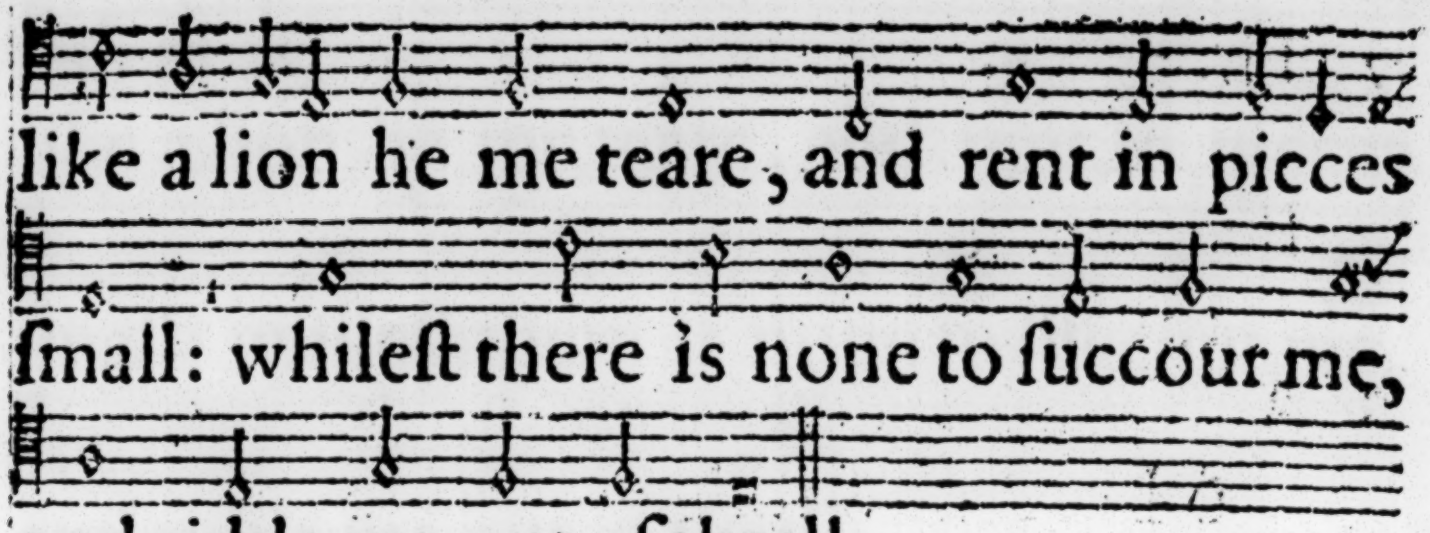
9 He heard not onely the requeſt
and prayer of myne heart:
But it receiued at myne hand,
and toke it in good parte.
10 And now my foes, that vexed me,
the Lord wil ſoone defame,
And ſuddenly confound them all,
to their rebuke and ſhame.

PSALME VII. T.S.

¶ Being falſely accuſed by Chus, one of Sauls kinſmen, he calleth to God to be his defender, to whome he cõmendeth his innocencie: firſt ſhewing that his conſcience did not accuſe him of any euill towardes Saul: next, that it touched Gods glorie to awarde ſentence againſt the wicked. And ſo entring into the conſideration of Gods mercies and promeſſe, he waxeth bolde, and derideth the vaine enterpriſes of his enemies, threatning that, that ſhall fall on their owne neckes, which they haue purpoſed for others.



like



3 O Lord my God, if I haue done
the thing that is not right:
Or els if I be found in faut,
or giltie in thy ſight:
4 Or to my friend rewarded euill,
or left him in diſtres,
Which me purſude moſte cruelly,
and hated me cauſeles.

5 Then let my foes purſue my ſoule,
and eke my life downe thruſt
Vnto the earth, and alſo lay,
mine honour in the duſt.
6 Stert vp, ô Lord, now in thy wrath,
and put my foes to paine:
Performe thy Kingdome promiſed
to me, which wrong ſuſtaine.

Then

7 Then ſhal great nations come to thee,
and know thee by this thing,
If thou declare for loue of them
thy ſelfe as Lorde and King.
8 And thou that art of all men iudge,
ô Lord, now iudge thou me
According to my righteouſnes,
and myne integritie.

9 Lord ceaſe the hate of wicked men,
and be the iuſt mans guide,
10 By whome the ſecrets of all hearts,
are ſearched and deſcride.
11 I take mine helpe to come of God
in all my grief and ſmart:
That doeth preſerue al thoſe that be
of pure and perfect heart.

12 The iuſt man and the wicked bothe
God iudgeth by his power:
So that he feleth his mightie hand
euen euery day and houre.
13 Except he change his minde, I dye:
for euen as he ſhulde ſmite,
He wheth his ſworde, his bow he bēdth
aiming where he may hit,

14 And

14 And doeth prepare his mortal dartes,
his arrowes keene and ſharpe,
For them that do me perſecute,
whiles he doeth miſchief warpe.
15 But lo, thogh he in trauell be
of his deuiliſh forecaſt,
And of his miſchief once conceiued,
yet bringth foorth naught at laſt.

16 He digth a ditch and delueth it depe
in hope to hurt his brother:
But he ſhall fall into the pit,
that he digde vp for other.
17 Thus wrong returneth to the hurt
of him, in whome it bred:
And all the miſchief that he wroght,
ſhall fall vpon his head.

18 I wil giue thankes to God therefore,
that iudgeth rightcouſly:
And with my ſong wil praiſe the Name
of him that is moſte hie.

PSALME VIII. Th. St.

¶ The Prophet conſidering the excellent liberalitie, and

therly prouidence of God towardes man, whome he made, as it were a God ouer all his workes, doeth not onely giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies, and so endeth.

O God our Lord, how wonderfull are thy workes euery where, whose fame surmount in dignitie aboue the heaues cleare.

Euen by the mouths of sucking babes, thou wilt confound thy foes: For in these babes thy might is sene, thy graces they disclose.

3 And when I see the heauens high,
the workes of thine owne hande,
The Soone, the Moone, & al the starres,
in ordre as they stande,
4 What thing is man, Lord, thinke I then,
that thou doest him remembre?

Or what is mans posteritie,
that thou doest it considre?

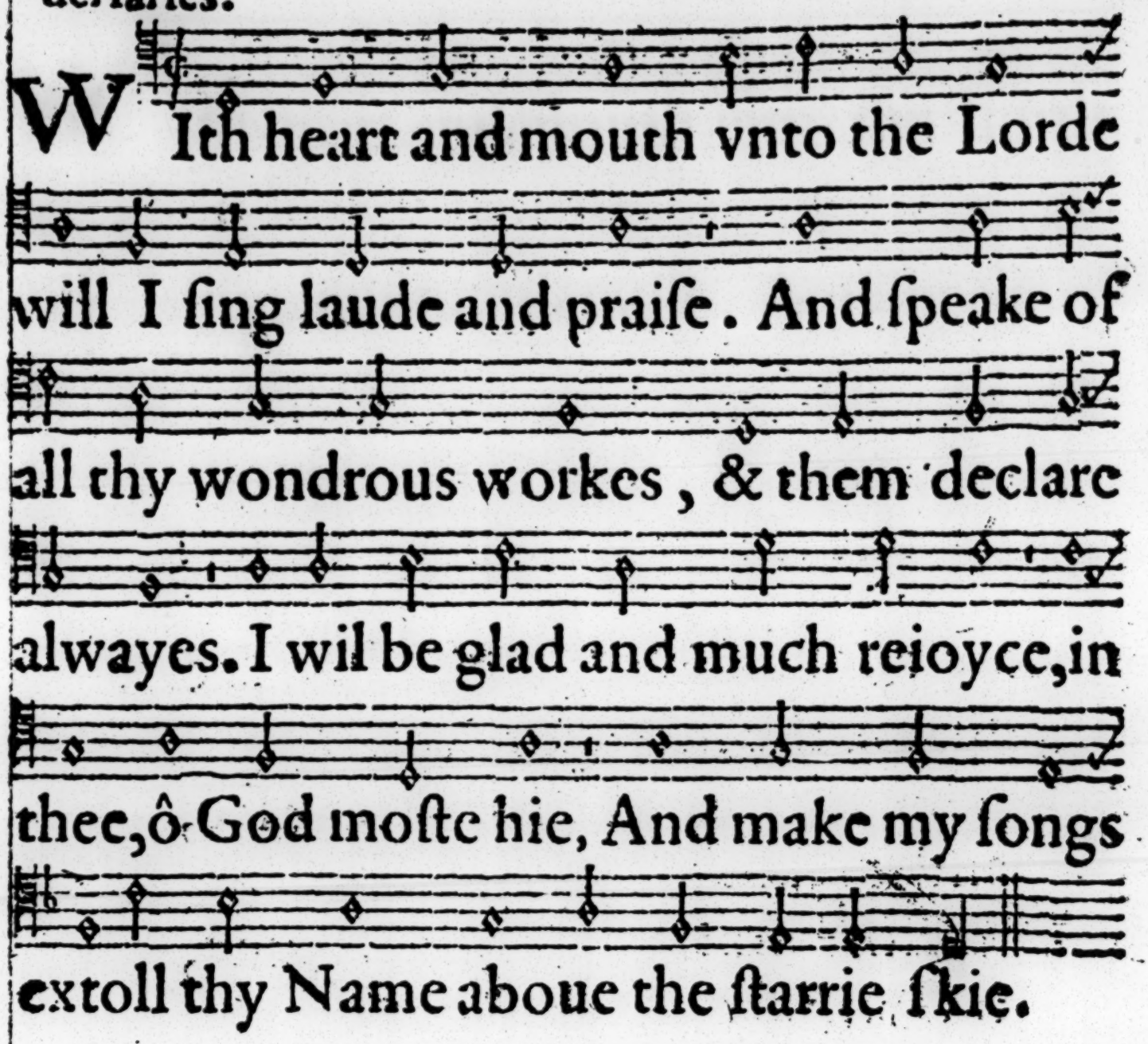
5 For thou hast made him litle lesse,
then Angels in degree:
And thou hast crowned him also
with glorie and dignitie.
6 Thou hast preferd him to be Lorde
of all thy workes of wonder:
And at his feete hast set all things,
that he shulde kepe them vnder:

7 As shepe and neat, and all beasts els,
that in the fields do feede.
8 Foules of the aire, fishe in the sea,
and all that therein breede.
9 Therefore muste I say once againe,
ô God, that art our Lord,
How famous and how wonderfull
are thy workes through the worlde?

PSALME IX. Th. Sternh.

¶ After he had giuē thankes to God for the sundrie victo
ries ꝑ he had sent hī against his enemies, & also proued
by manifold experiēce how ready God was at hād ī all

troubles, he being now likewiſe in daunger of newe enemies, deſireth God to helpe him according to his wont, and deſtroye the malicious arrogancie of his aduerſaries.



3 For that my foes are driuen backe,
and turned vnto flight:
They fall downe flat and are deſtroyed
by thy great force and might.
4 Thou haſt reuenged all my wrong:
my griefand all my grudge:

Thou

Thou doeſt with iuſtice heare my cauſe,
moſte like a righteous iudge.

5 Thou doeſt rebuke the heathen folke,
and wicked ſo confound,
That afterwarde the memorie
of them can not be found.

6 My foe, thou haſt made good diſpatch,
and all our townes deſtroyede:
Thou haſt their fame with them defaced
through all the worlde ſo wide.

7 Knowe thou that he which is aboue,
for euer more ſhall reigne,
And in the ſeat of equitie
true iudgement wil mainteine.

8 With iuſtice he will kepe and guide
the worlde and euerie wight:
And ſo wil yelde with equitie
to euery man his right.

9 He is protector of the poore,
what time they be oppreſt:
He is in all aduerſitie
their refuge and their reſt.

10 All they that knowe thine holy Name,
therefore ſhall truſt in thee:
For thou forſakeſt not their ſute
in their neceſſitie.

11 Sing Pſalmes therefore vnto the Lord
that dwelth in Sion hill:
Publiſh among all nations
his noble actes and will.
12 For he is mindefull of the blood
of thoſe that be oppreſt,
Forgetting not th' afflicted heart,
that ſeketh to him for reſt.

13 Haue mercy, Lord, on me poore wretch,
whoſe enemies ſtill remaine,
Which from the gates of death art wont
to raiſe me vp againe,
14 In Sion that I might ſet forthe
thy praiſe with heart and voyce:
And that in thy Saluation, Lord,
my ſoule might ſtill reioyce.

15 The heathen ſticke faſt in the pit,
that they themſelues preparde,

And in the net that they did ſet,
their owne feete faſt are ſnarde.
16 God ſhewth his iudgemẽts which were (good
for euery man to marke:
VVhen as ye ſee the wicked man
lie trapt in his owne warke.

17 The wicked and ſinfull men
go downe to hell for euer:
And all the people of the worlde,
that will not God remember.
18 But ſure the Lord will not forget
the poore mans grief and paine:
The pacient people neuer loke
for helpe of God in vaine.

19 O Lord, ariſe, leſt men preuaile
that be of worldly might,
And let the heathen folke receiue
their iudgement in thy ſight.
20 Lord ſtrike ſuche terrour, feare & drede,
into the hearts of them,
That they may know aſſuredly,
they be but mortall men.

PSALME X. Th.Sternh.

¶ He complaineth of the fraude,rapine,tyrrannie,and all kindes of wrong, whiche worldlye men vſe,aſſigning the cauſe thereof, which was,that wicked men being as it were drunken with worldly proſperitie, & therefore ſetting aparte al feare and reuerẽce towards God thinke they may do all thinges without controwling. Therefore he calleth vpõ God to ſend ſome remedie againſt theſe deſperate euils, and at length conforteth him ſelf with hope of deliuerance.

3 For in the luſte of his owne heart

th'vn-

thrvngodly doeth delyte:
So doeth the wicked praiſe him ſelf,
and doeth the Lorde deſpyte.
4 He is ſo proude chat right and wrong
he ſetteth all a parte:
Nay,nay,there is no God, ſaith he:
for thus he thinketh in heart.

5 Becauſe his wayes do proſper ſtill,
he doeth thy Lawes neglect,
And with a blaſte doeth puffe againſt
ſuch as wolde him correct.
6 Tuſh,tuſh, ſaith he, I haue no drede
leſt myne eſtate ſhulde change.
And why? for all aducrſitie
to him is very ſtrange.

7 His mouth is full of curſednes,
of fraude, deceit and guile:
Vnder his tongue doeth miſchief ſit,
and traueil all the whilc.
8 He lieth hid in wayes and holes,
to ſlay the innocent:
Againſt the poore that paſſe him by,
his cruell eyes are bent,

And

9 And like a Lion, priuely
lieth lurking in his denne,
(If he may ſnare them in his nette,)
to ſpoile poore ſimple men.
10 And for the nones full craftely
he crowcheth downe, I ſay:
11 So are great heapes of poore men made,
by his ſtrong power, his pray.

12 Tuſh, God forgetteth this, ſaith he:
therefore may I be bolde:
His countenance is caſt aſide,
he doeth it not beholde.
13 Ariſe, ó Lord, ô God, in whome
the poore mans hope doeth reſt:
Lift vp thine hand, forget not, Lord,
the poore that be oppreſt.

14 VVhat blaſphemie is this to thee?
Lord, doeſt thou not abhorre it,
To heare the wicked in their heartes
ſay, Tuſh, thou careſt not for it?
15 But thou ſeeſt all this wickednes,
and well doeſt vnderſtand,

16 That friendles and poore fatherles
are left into thine hand.

17 Of wicked and malicious men
then breake the power for euer,
That they with their iniquitie
may periſh altogether.
18 The Lord ſhall reigne for euermore
as King and God alone:
And he will chaſe the heathen folke
out of his lande eche one.

19 Thou hearſt, ô Lord, the poore mens
their prayers and requeſt: (plaint
Their hearts thou wilt confirme, vntill
thine eares to heare be preſt,
20 To iudge the poore and fatherles,
and help them to their right,
That they may be no more oppreſt
VVith men of worldly might.

PSALME XI. Tho. Sternh.

¶ This Pſalme conteineth two partes. In the firſte Dauid ſheweth how hard aſſaultes of tentatiõs he ſuſteined, & in how

in how great anguish of mind he was, when Saul did persecute him. Then next he reioyceth, that God sent him succour in his necessitie, declaring his iustice, aswel in gouerning the good and the wicked mẽ, as the whole worlde.

Sing this as the 10. psalme.

1 I Trust in God: how dare ye then,
say thus my soule vntill,
Flee hence as fast as any foule,
and hide you in your hill?
2 Beholde the wicked bend their bowes,
and make their arrowes prest,
To shoote in secret, and to hurt
the sound and harmles brest.

3 Of worldly hope al stayes were shronke,
and clerely brought to noght:
Alas the iust and righteous man
what euill hath he wroght?
4 But he that in his temple is
moste holy and moste hie,
And in the heauen hath his seate
of Royall Maiestie.

The poore and simple mans estate
consi-

dreth in his minde,
And ſearcheth our full narowly
the maners of mankinde,
And with a chearfull countenance,
the righteous man wil vſe:
But in his heart he doeth abhorre
all ſuche as miſchief muſe.

And on the ſinners caſteth ſnares,
as thicke as any raine:
Fyre & brimſtone,& whirlewindes thick
appointed for their paine.
Ye ſee then how a righteous God
doeth righteouſnes embrace,
And to the iuſt and vpright man
ſheweth foorth his pleaſant face.

PSALME XII. Tho.Sternh.

¶ The Prophet lamenting the miſerable eſtate of the people,and the decay of all good ordre,deſireth God ſpedely to ſend ſuccour to his children. Then conforting him ſelf and others with the aſſurance of Gods helpe, he commendeth the conſtant veritie that God obſerueth in keping his promiſes:concluding that when all orders are moſte corrupted, then wil God deliuer his.

Sing-

Sing this as the 7. Psalme.

1 HElpe, Lord, for good and godly men
do perish and decay,
And faith and trueth from worldly men,
is parted cleane away.
2 Who so doeth with his neighbour talke,
his talke is all but vaine.
For euery man bethinketh how
to flatter, lie and faine.

3 But flattring and deceitful lippes,
and tongues that be so stout,
To speake proude wordes & make great bragges
the Lord sone cut them out.
4 For they say still, we will preuaile:
our tongues shall vs extoll:
Our tongues are ours, we ought to speak
what Lord shall vs controll?

5 But for the great complaint and crye
of poore and men oppreſt,
Arise wil I now, saith the Lord,
and them restore to rest.
6 Gods worde is like to siluer pure,
that from the earth is tried,

And hath no leſſe then ſeuen times
in fyre bene purified.

7 Now ſince thy promeſſe is to helpe,
Lord, kepe thy promeſſe then,
And ſaue vs now and euermore,
from this ill kinde of men.
8 For now the wicked worlde is full
of miſchiefs manifolde.
When vanitie with worldly men
ſo highly is extolde.

PSALME XIII. Th. St.

¶ Dauid, as it were, ouercome with ſundrie and newe afflictions fleeth to God as his onely refuge, and ſo at length, being encouraged through Gods promiſes, he conceiueth moſte ſure confidence againſt the extreme horrours of death.

Sing this as the 6. psalme.

1 HOw lōg wilt thou forget me, Lord?
ſhall I neuer be remembred?
How long wilt thou thy viſage hide,
as thogh thou were offended?
2 In heart and minde how long ſhall I,
with care tormented be?

How

How long eke ſhal my deadly foe
thus triumphe ouer me?

3 Beholde me now, my Lord, my God,
and heare me ſore oppreſt:
Lighten myne eyes, leſt that I ſlepe
as one by death poſſeſt,
4 Leſt thus myne enemy ſay to me,
Beholde, I do preuaile:
Leſt they alſo, that hate my ſoule,
reioyce to ſe me quaile.

5 But for thy mercies and goodnes,
myne hope ſhal neuer ſtart:
In thy relief and ſauing health
right glad ſhall be myne heart.
I wil giue thankes vnto the Lord,
and praiſes to him ſing,
Becauſe he hath hearde my requeſt,
and graunted my wiſhing.

PSALME XIIII. T.St.

¶ He deſcriueth the peruerſe nature of men, which were ſo growen to licentiouſnes, that God was broght to vtter contempt: for the whiche thing althogh he was greatly greued, yet being perſuaded that God wolde ſend ſome preſent remedye, he comforteth him ſelfe and others.



THere is no God, as fooliſh men affirme



in their mad mood: Their driftes are al cor-



rupt and vaine: not one of them doth good.



The Lord behelde from heauen high, the



whole race of mankinde, And ſaw not one



that ſoght in dede the liuing God to finde.

3 They went all wide, and were corrupt,
and truely there was none,
That in the worlde did any good.
I ſay, there was not one.

4 Is all their iudgement ſo farre loſte,
that all worke miſchief ſtill.
Eating my people euen as bread,
not one to ſeke Gods will.

5 VVhen they thus rage, then ſuddenly
great feare on them ſhall fall:
For God doeth loue the righteous men,
and will mainteine them all.
6 Ye mocke the doings of the poore,
to their reproche and ſhame:
Becauſe they put their truſt in God,
and call vpon his Name.

7 But who ſhall giue thy people health?
and when wilt thou fulfill
The promeſſe made to Iſraell
from out of Sion hill:
8 Euen when thou ſhalt reſtore againe
ſuche as were captiues lad:
Then Iacob ſhall therein reioyce,
and Iſraell ſhal be glad.

PSALME XV. Th. Stern.

¶ This Pſalme teacheth on what cõdiciõ God did chuſe the Iewes for his peculiare people, and wherefore he placed his temple amõgs them, which was to the intent that they by liuing vprightly & godly might witnes that they were his ſpeciall and holy people.

O Lord

O Lord, within thy tabernacle who ſhal
inhabit ſtil? Or whome wilt thou receiue to
dwel in thy moſte holy hil? The man whoſe
life is vncorrupt, whoſe workes are iuſt and
ſtraight. Whoſe heart doeth thinke the very
trueth, whoſe tongue ſpeakth no deceit.

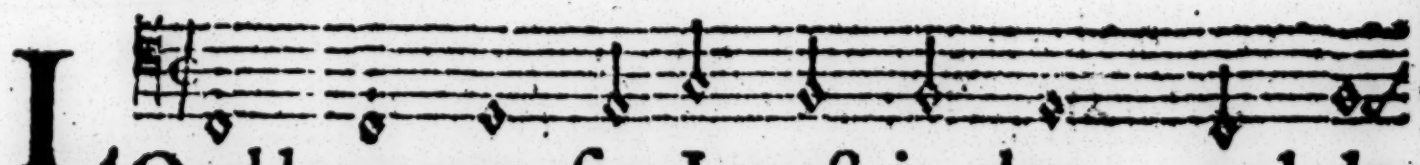
3 Nor to his neighbour doeth none ill,
in bodie, goods or name:
Nor willingly doeth heare falſe tales,
which might empere the ſame?
4 That in his heart regardeth not
malicious wicked men:
But thoſe that loue and feare the Lord,
he maketh muche of them.

5 His othe and all his promiſes,
that kepeth faithfully:
Althogh he make his couenant ſo
that he doeth loſe thereby:
6 That putteth not to vſurie
his money and his coyne:
Ne for to hurt the innocent
doeth brybe or els purloyne.

7 VVho ſo doeth all things as ye ſee,
that here is to be done,
Shall neuer periſh in this worlde,
nor in the worlde to come.

PSALME XVI. Th. St.

¶ Dauid prayeth to God for ſuccour, not for his workes but for his faiths ſake, proteſting that he hateth al Idolatrie, taking God onely for his comfort and felicitie, who ſuffereth his to lacke nothing.

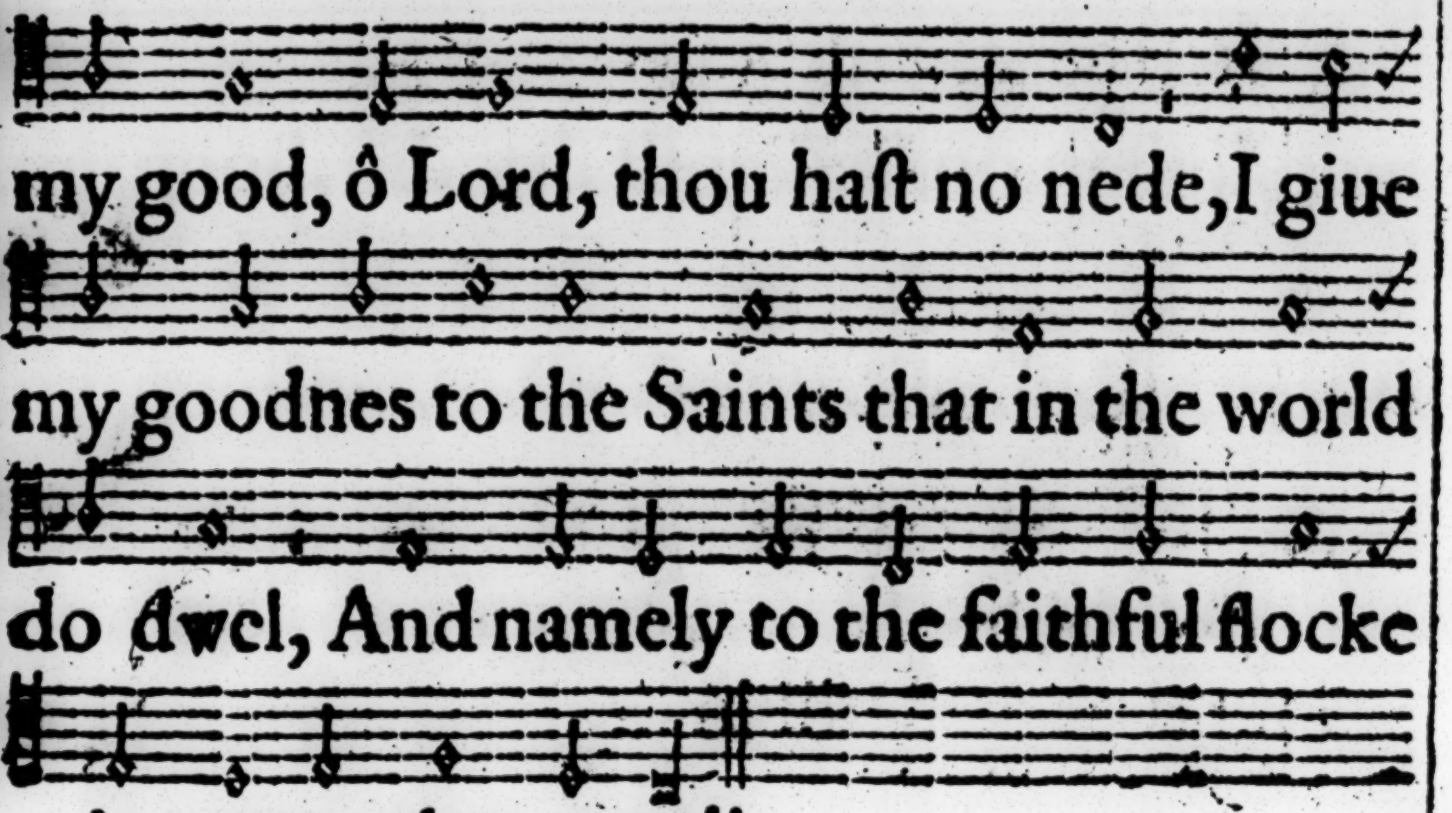


LOrd kepe me, for I truſt in thee, and de-



clare in dede: Thou art my God, and of

my good


my good, ô Lord, thou haſt no nede, I giue
my goodnes to the Saints that in the world
do dwel, And namely to the faithful flocke
in vertue that excell.

4 They ſhal heape ſorowes on their heads
which runne as they were mad,
To offer to the Idole Gods:
alas, it is to bad.
As for their bloodie ſacrifice,
and offerings of that ſorte,
I wil not touche, nor yet thereof
my lippes ſhal make reporte.

5 For why? the Lord the portion is
of myne inheritance:
And thou art he that doeſt mainteine
my rent, my lot, my chance.
6 The place wherein my lot did fall,

in bewtie did excell:
Myne heritage reſsignde to me
doeth pleaſe me wonderous well.

7 I thanke the Lord that cauſed me
to vnderſtand the right:
For by his meanes my ſecret thoghts
do teache me euery night.
8 I ſet the Lord ſtill in my ſight,
and truſt him ouer all:
For he doeth ſtand on my right hand,
therefore I ſhall not fall.

9 VVherefore myne heart and tongue alſo
do bothe reioyce together:
My fleſh and bodie reſt in hope,
when I this thing conſider.
10 Thou wilt not leaue my ſoule in graue,
(for, Lord, thou loueſt me)
Nor yet wilt giue thine holy one
corruption for to ſe:

11 But wilt me teache the way to life:
for all treaſures and ſtore
Of perfect ioy are in thy face,
and power for euermore.

PSALME XVII. T.St.

¶ Here he complaineth to God of the cruell pride and arrogancie of Saull and the reſt of his enemies, who thus raged without any cauſe giuē on his parte: therefore he deſireth God to reuenge his innocencie, & deliuer him. This Pſalme ought diligently to be noted of ſuche as receiue euill for weldoing.

Sing this as the 16. pſalme.

1 O Lord, giue eare to my iuſt cauſe:
attend when I complaine,
And heare the prayer that I put forthe
with lippes that do not faine,
2 And let the iudgement of my cauſe
procede alway from thee:
And let thine eyes beholde and cleare
this my ſimplicitie.

3 Thou haſt wel tried me in the night,
and yet couldſt nothing finde
That I haue ſpoken with my tongue,
that was not in my minde.
4 As from the workes of wicked men,
and pathes peruerſe and ill,
For loue of thy moſte holy worde
I haue refrained ſtill.

5 Then in thy paths that be moſte pure,
ſtay me, Lord, and preſerue,
That from the way, wherein I walke,
my ſteppes may neuer ſwerue.
6 For I do call to thee, ô Lord,
ſurely thou wilt me aide:
Then heare my prayer, and weigh right
the wordes that I haue ſaid. (wel

7 Oh, thou the Sauiour of all them
that put their truſt in thee,
Declare thy ſtrẽgth on them that ſpurne
againſt thy Maieſtie.
8 Oh, kepe me, Lord, as thou woldſt kepe
the apple of thine eye,
And vnder couert of thy wings
defend me ſecretly.

9 From wicked men that trouble me,
and dayly me annoye:
And from my foes that go about,
my ſoule for to deſtroye.
10 VVhich wallow in their worldly wealth
ſo full and eke ſo fat,
That in their pride they do not ſpare
~~to ſpeak~~

to ſpeake, they care not what.

11 They lye in wayte, where we ſhuld paſſe,
with craft me to confound,
And muſing miſchief in their mindes,
to caſt me to the ground:
12 Much like a Lion, gredely
that wold his pray embrace:
Or lurking like a Lyons whelpe,
within ſome ſecret place.

13 Vp, Lord, with haſte preuent my foe,
and caſt him at thy fete:
Saue thou my ſoule from the ill man,
and with thy ſworde him ſmyte.
14 Deliuer me, Lord, by thy power,
out of theſe tyrants hands,
VVhich now ſo long time reigned haue,
and kept vs in their bands.

I meane from worldly men, to whome
all worldly goods are rife:
That haue no hope nor parte of ioye,
but in this preſent life.
Thou of thy ſtore their bellies filſte

with pleasures to their minde:
Their children haue ynough, and leaue
to theirs the rest behinde.

15 But I shall with pure conscience
beholde thy gracious face:
So when I wake, I shal be full
with thine Image and grace.

PSALME XVIII. T.St.

¶ This Psalme in the first beginning of his gratulations; and thankesgeuing in the entring into his Kingdome, wherein he extolleth and praiseth moste highlye the meruelous mercies and grace of God, who hath thus preserued and defended him. Also he setteth forth the Image of Christs Kingdome, that the faithfull may be assured that Christ shall alwayes conquere and ouercome by the vnspeakable power of his Father, thogh all the whole worlde shulde stryue there against.



O God my strength and fortitude of

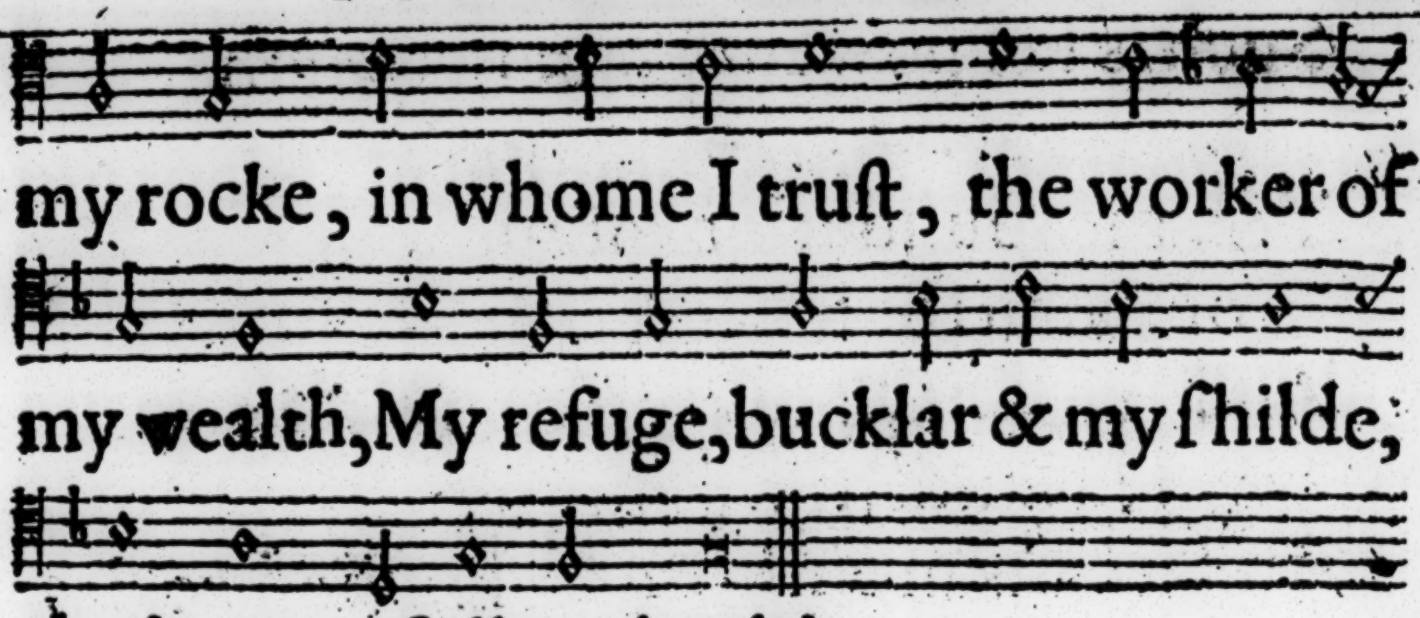


force I muste loue thee: Thou art my castell



and defence in myne necessitie. My God,

my



3 VVhen I ſing laude vnto the Lord,
moſte worthy to be ſerued:
Then from my foes I am right ſure
that he ſhal be preſerued.

4 The panges of death did compaſſe me
and bound me euery where.
The flowing waues of wickednes
did put me in great feare:

5 The ſlie and ſuttle ſnares of hell
were round about me ſet:
And for my death there was preparde
a deadly trapping net.

6 I thus beſet with paine and grief,
did pray to God for grace:
And he forthwith did heare my plaint,
out of his holy place.

7 Such is his power that in his wrath
he made the earth to quake:
Yea, the foundation of the mont
of Basan for to shake.
8 And from his nosetrels came a smoke
when kindled was his ire:
And frō his mouth came kindled coales
of hote consuming fire.

9 The Lord descended from abouc,
and bound the heauens hie:
And vnderneath his fete he cast,
the darknes of the skye.
10 On Cherubs, and on Cherubens,
full royally he rode:
And on the wings of al the windes
came flying all abrode.

11 And like a denne most darke he made
his dennie and secret place:
VVith waters black and ayrie cloudes,
enuironed he was.
12 But when the presence of his face,
in brightnesse shall appeare
Then cloudes consume, & in their stead

come

come hayles and coales of fyre.

13 Theſe firie dartes and thunderboltes
diſperſe them here and there:
And with his often lighteninges
he putteth them in great feare.
14 Lord, at thy wrath and threatninges,
and at thy chyding cheare
The ſpring and the foundations
of all the world appeare.

15 And from aboue the Lord ſent downe
to teache me from belowe:
And plukt me out of waters great,
that wolde me ouerflowe.
16 And me deliuered from my foes,
that wolde haue made me thrall:
Yea, from ſuch foes as were to ſtrong,
for me to deale with all.

17 They did preuent me to oppreſſe,
in tyme of my great grief:
But yet the Lord was my defence,
my ſuccour and relief.
18 He broght me foorthe in open place,

where

whereas I might be free:
And kept me safe because he had
a fauour vnto me.

19 And as I was an innocent
so did he me regarde:
And to the cleanes of my hands
he gaue me my rewarde.
20 For that I walked in his wayes,
and in his paths haue trod:
And haue not wauered wickedly
against my Lord, my God.

21 But euermore I haue respect
to his Law and decre:
His statuts and commandements,
I cast not out fro me.
22 But pure and cleane and vncorrupt,
appeard before his face:
And did refraine from wickednes,
and sinne in any case.

23 The Lord therefore will me rewarde,
as I haue done aright:
And to the cleanes of my hands,

appea-

appearing in his ſight.
24 Thou wilt with him that holy is,
be holy Lord alſo,
And with the good and vertuous men,
right vertuouſly wilt do.

25 And to the louing and elect,
thy loue thou wilt reſerue:
And thou wilt vſe the wicked men,
as wicked men deſerue:
26 For thou doeſt ſaue the ſimple folke:
in trouble when they lye:
And doeſt bring downe the countenãce
of them that loke full hye.

27 The Lord will light my candle ſo,
that it ſhall ſhine full bright:
The Lord my God will make alſo,
my darknes to be light:
28 For by thy helpe an Hoſte of men,
diſcomfite, Lord, I ſhall:
By thee I ſcale and ouerleape,
the ſtrength of any wall.

29 Vnſpotted are the wayes of God,
his worde is ſurely tried:

He is a ſure defence to ſuche;
as in his faith abyde.
30 For who is God: except the Lord,
for other there is none:
Or els who is omnipotent,
ſauing our God alone:

31 The God that girdeth me with ſtrength
is he that I did meane,
That all the wayes wherein I walkt,
did euermore kepe cleane.
32 That made my fete euen like the hartes,
in ſwiftnes of my pace:
And for my ſuretie brought me forthe,
into an open place.

33 He did in ordor put my handes,
to battell and to fight
To breake in ſunder barres of braſſe,
he gaue myne armes the might.
34 Thou reacheſt me my ſauing health,
thy right hand is my tower:
Thy loue and familiaritie,
doeth ſtill increaſe my power.

35 And vnder me thou makeſt plaine,

the

the way where I ſhulde walke:
So that my fete ſhall neuer ſlip,
nor ſtumble at a balke:
36 And fearſely I purſue and take
my foes that me anoyed:
And from the field do not returne,
till they be all deſtroyed.

37 So I ſuppreſſe and wound my foes,
that they can riſe no more:
For at my fete they fall downe flat,
I ſtrike them all ſo ſore.
38 For thou doeſt girde me with thy ſtrēgth
to warre in ſuch a wiſe:
That they be all ſcatred abrode,
that vp againſt me riſe.

39 Lord, thou haſt put into my hands
my mortall enemies yoke:
And all my foes thou doeſt deuide,
in ſunder with thy ſtroke.
40 They cald for helpe, but none wolde
nor yet giue them relief: (heare,
Yea to the Lord they called for helpe,
yet heard he not their grief.

41 And ſtill like duſt before the winde,
I driue them vnder fete:
And tread them downe like filthy clay,
that lyeth in the ſtreat.
42 Thou keptſt me from ſeditious folke,
that ſtill in ſtrife be led:
And thou doeſt of the heathen folke,
appoint me to be head.

43 A people ſtrange to me vnknowen,
and yet they ſhall me ſerue:
And at the firſte obey my worde,
where as my myne owne wil ſwerue.
44 I ſhalbe irckſome to myne owne,
they will not ſee my light:
But wander wide out of the waye,
and hide them out of ſight.

45 But bleſſed be the liuing Lorde,
moſte worthy of all praiſe:
That is my rocke and ſauing health,
prayſed be he alwayes.
46 For God it is that gaue me power
reuenged for to be:
And with his onely worde ſubdued
the people

the people vnto me.

47 And from my foe me deliuered,
and ſet me hyer then thoſe:
That cruell and vngodly were,
and vp againſt me roſe.
48 And for this cauſe, ô Lord my God,
to thee giue thankes I ſhall:
And ſing out praiſes to thy Name,
among the Gentils all.

49 That gaueſt great proſperitie,
vnto the King, I ſay,
To Dauid thy annoynted King,
and to his ſeede for aye.

PSALME XIX. T.St.

¶ To the intent he might moue the faithfull to a deeper conſideration of Gods glory, he ſetteth before their eyes the moſt exquiſite workmanſhip of the heauens, with their proportion and ornaments. And afterward calleth them to the law, wherin God hath reueled him ſelf more familiarly to his choſen people. The which peculiare grace by cõmending the Law, he ſetteth furth more at large, and in the ende he concludeth with a prayer.

THe heauens & the firmament do won-
drouſly declare, The glorie of God omnipo
tent, his workes, & what they are: The won-
drous workes of God appeare, by euerye
dayes ſucceſſe: The nights which likewiſe
their race rune the ſelf ſame thing expreſſe.

3 There is no language, tongue or ſpeache
where their ſound is not heard
4 In all the earth and coaſtes thereof,
their knowledge is conferd.
In them the Lord made for the ſunne
a place of great renome:
VVho like a bridgrome ready trimde
doeth from his chamber come.

5 And

5 And as a valiant champion,
who for to get a pryce,
VVith ioye doeth haſte to take in hand
ſome noble enterpriſe.
6 And all the ſkye from end to end
he compaſſeth about:
Nothing can hide it from his heart,
but he will finde it out.

7 How perfect is the Law of God,
how is his couenaunt ſure,
Conuerting ſoules, and making wiſe,
the ſimple and obſcure.
8 Iuſt are the Lords commandements,
and glade bothe heart and minde:
His precept pure and giueth light
to eyes that be full blinde.

9 The feare of God is excellent,
and doeth indure for euer:
The iudgements of the Lord are true
and righteous altogether.
10 And more to be embraced alwayes,
then fined golde, I ſay:
The honie and the honie combe,

are not ſo ſwete as thay.

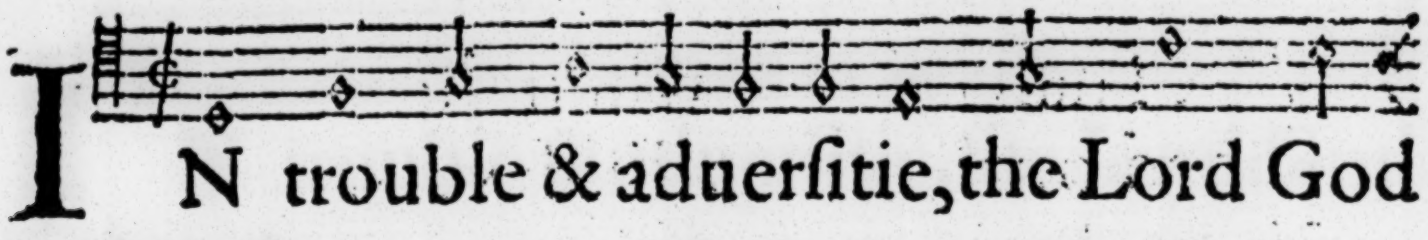
11 By them thy ſeruaunt is forwarnde
to haue God in regarde:
And in performance of the ſame
there ſhalbe great rewarde.
12 But, Lord, what earthly mā doeth know
the errours of his lyfe:
Then clenſe my ſoule from ſecret ſinnes,
whiche are in me moſte rife.

13 And kepe me, that preſumptuous ſinnes
preuaile not ouer me:
And then ſhall I be innocent,
and great offences flee.
14 Accept my mouth and eke myne heart,
my wordes and thoughts eche one:
For my Redemer and my ſtrength,
ô Lord, thou art alone.

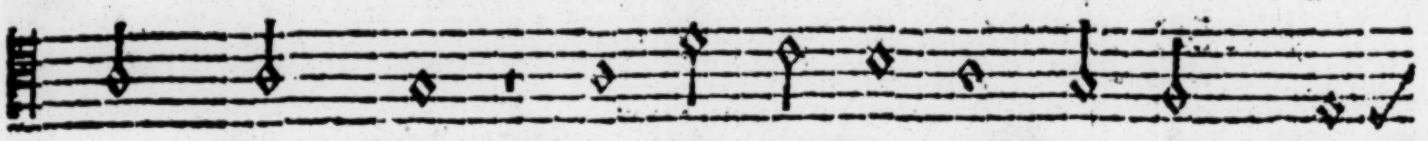
PSALME XX. T.St.

¶ A prayer of the people vnto God, that it wolde pleaſe him to heare their King, and receiue his ſacrifice which he offred before he went to battell againſt the Ammonites, declaring how that the heathen put their truſt in horſes and chariots, but they truſt onely in the Name of the

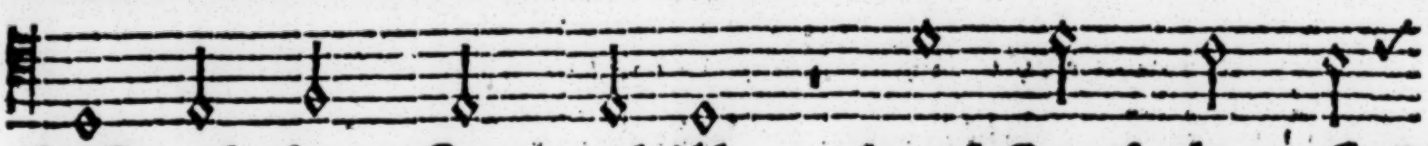
the Lord their God: wherefore the other shal fall, but the Lord will saue the King and his people.



IN trouble & aduersitie, the Lord God



heare thee stil: The Maiestie of Iacobs God



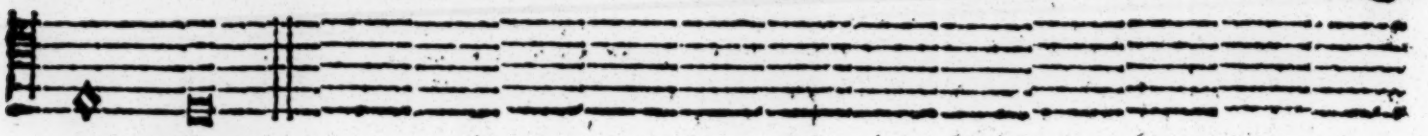
defend thee from al ill. 2 And send thee frō



his holy place his helpe at euerie nede. And



so in Sion stablisshe thee, & make thee strōg



in dede.

3 Remembring wel the sacrifice,
that now to him is done:
And so receiue right thankfully
thy brunt offrings eche one.
4 According to thine hearts desire
the Lord graunt vnto thee,

And all thy counsel and deuise,
full well performe may he.

5 VVe shall reioyce when thou vs saueſt,
and our banners display,
Vnto the Lord, which thy requestes
fulfilled hath alway.
6 The Lord will his annoyed saue,
I knowe wel by his grace,
And send him health by his right hand,
out of his holy place.

7 In charets some put confidence,
and some in horses trust:
But we remember God our Lord,
that kepeth promise iust.
8 They fall downe flat, but we do rise,
and stand vp steadfastly:
9 Now saue and help vs, Lord and King,
on thee when we do cry.

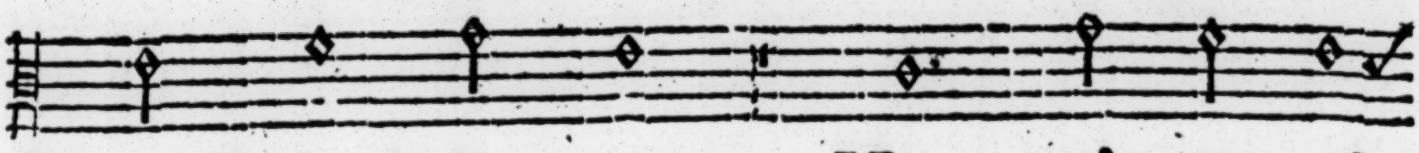
PSALME XXI. Th. Ster.

¶ Dauid in the person of the people praised God for the victorie which he gaue them against the Sirians and Ammonites. 2. Sam. 10. 11. wherein he had the riche crowne of the King of Ammon set vpon his head. 2. Sam.

Sam.12.and was indued with the manifolde blessings of God,and contrariwise his enemies destroyed.
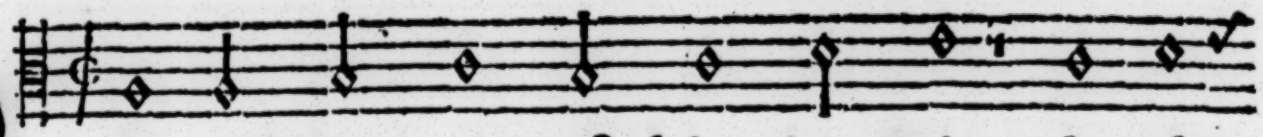


O Lord,how ioyful is the King in thy



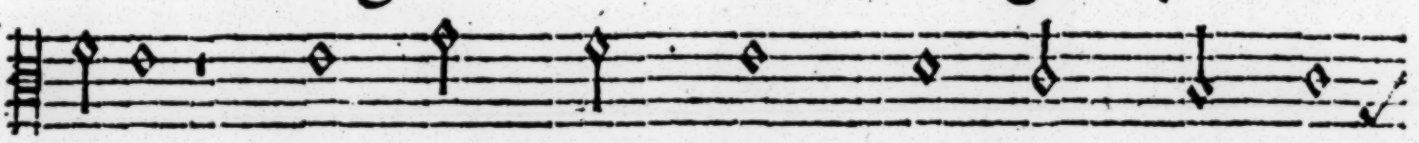
strength and thy power: How vehemently



doeth he reioyce in thee his Sauiour. For



thou hast giuen vnto him, his godly hearts



desire. To him hast thou nothing denied,
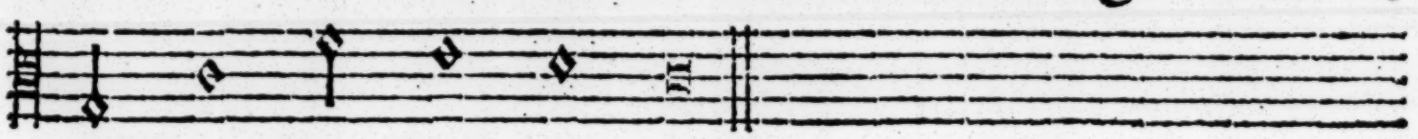


of that he did require.

3 Thou didst preuent him with thy gifts
and blessings manifolde,
And thou hast set vpon his head
a crowne of perfect golde.
4 And when he asked lyfe of thee,

thereof thou madſte him ſure,
To haue long lyfe, yea, ſuche a lyfe,
as euer ſhulde indure.

5 Great is his glory by thine helpe,
thy benefite and ayde:
Great worſhip and great honour bothe,
thou haſt vpon him layde.
6 Thou wilt giue him felicitie,
that neuer ſhall decay:
And with thy chearefull countenance,
wilt comforte him alway.

7 For why? the King doeth ſtrongly truſt
in God for to preuaile:
Therefore his goodnes and his grace
will not that he ſhall quaile.
8 But let thyne enemyes fele thy force,
and thoſe that thee withſtand:
Finde out thy foes, and let them fele
the power of thy right hand.

9 And lyke an ouen burne them, Lord,
in fyrie flame and fume.
Thyne anger ſhall deſtroy them all
and fyre ſhall them conſume.

10 And thou wilt roote out of the earth
their frute that ſhulde increaſe:
And from the nombet of thy folke
their ſeede ſhall end and ceaſe.

11 For why? much miſchief did they muſe,
againſt thine holy Name:
Yet did they faile, and had no power
for to performe the ſame.
12 But as a marke thou ſhalt them ſet,
in a moſte open place:
And charge thy boweſtrings readiely
againſt thyne enemyes face.

13 Be thou exalted, Lord, therefore
in thy ſtrength euery houre.
So ſhall we ſing right ſolemnly,
prayſing thy might and power.

PSALME XXII. Th.St.

¶ Dauid complaineth himſelfe to be brought into ſuche extremities, that he is lyke a man deſperate and paſt all hope: after declareth wherewith he recouereth himſelf from the bottomeleſſe pit of temtations. And vnder his owne perſonne he ſetteth foorthe the figure of Chriſt, whome he did foreſee in the ſpirit of Prophecie. So this

Pſalme

Pſalme after two ſortes doeth declare that Prophecy of Eſay, he was taken forthe of priſon and iudgement.

Sing this as the 21. pſalme.

1 O God my God, wherefore doeſt thou
forſake me vtterly?
And helpeſt not, when I do make,
my great complaint and cry.
2 To thee, my God, euen all day long,
I do bothe cry and call:
I ceaſe not all the nights, and yet,
thou heareſt not at all.

3 Euen thou that in thy ſanctuary,
and holy place doeſt dwell:
Thou art the comfort and the ioye,
and glorie of Iſraell.
4 And he in whome our fathers olde,
had all their hope for euer:
And when they put their truſt in thee,
thou didſt them aye deliuer.

5 They were deliuered euer, when
they called on thy Name:
And for the faith they had in thee,
they were not put to ſhame.

6 But I am now become a worme,
more like then any man:
An outcaſt, whome the people ſcorne,
with all the ſpyte they can.

7 All me diſpiſe, as they beholde
me walking on the way:
They girne, they mowe, they nod their heads,
and in this wiſe they ſay:
8 This man did glorie in the Lord,
his fauour and his loue:
Let him redeme and helpe him now,
his power if he will proue.

9 Euen from my mothers wombe, ô Lord,
to take me thou waſt preſt:
Thou didſt preſerue me ſtill in hope,
while I did ſucke her breſt.
10 I was committed from my birth,
with thee to haue abode:
Since I was in my mothers wombe,
thou haſt bene aye my God.

11 Then Lord depart not now from me,
in this my preſent grief:

Since I haue none to be my helpe,
my ſuccour and relief.
12 So many bulles do compaſſe me,
that be full ſtrong of head.
Yea Bulles ſo fat as thogh they had,
in Baſan fielde bene fed.

13 They gape vpon me grediely,
as though they wolde me ſlaye:
Muche lyke a Lyon roaring out,
and ramping for his praye:
14 But I drop downe lyke water ſhed,
my ioyntes in ſunder breake:
My heart doeth in my body melt,
lyke waxe againſt the heat

15 And like a potſhard dryeth my ſtrength,
my tongue it cleaueth faſt
Vnto my iawes, and I am brought,
to duſt of death at laſt.
16 And many dogges do compaſſe me,
and wicked counſell eke,
Conſpire againſt me curſedly,
they pearſe my hands and fete.

17 I was tormented ſo, that I

might all my bones haue tolde:
Yet ſtill vpon me they do loke,
and ſtil they me beholde.
18 My garments they deuided eke,
in partes among them all:
And for my coate they did caſt lottes,
to whome it might befall.

19 Therefore I pray thee be not farre
fro me at my great nede:
But rather ſith thou art my ſtrength,
to helpe me (Lord) make ſpede.
20 And from the ſworde (Lord) ſaue my
by thy might and thy power: (ſoule
And kepe my ſoule thy darling deare
from dogges that wolde deuoure.

21 And from the Lyons mouthe that wolde
me all in ſunder ſhiuer.
And from the hornes of vnicornes,
Lord, ſafely me deliuer.
22 And I ſhall to my brethren all
thy Maieſtie record:
And in thy Church ſhal praiſe the Name
of thee, the liuing Lord.

23 All

23 All ye that feare the Lord, him praiſe,
exalt him Iacobs ſeede:.
And thou, ô houſe of Iſraell,
loke thou him feare and dreede.
24 For he deſpiſeth not the poore,
he turneth not away
His countenance, when they do call,
but graunteth to their cry.

25 Among thy flocke that feare the Lord,
I wil therefore proclayme
Thy praiſe, and kepe my promiſe made
for ſetting forthe thy Name.
26 The poore ſhall eat and be ſuffiſed,
and thoſe that do their deuer:
To know the Lord, ſhal praiſe his Name
their hearts ſhall liue for euer.

27 All coaſtes of earth ſhall praiſe the Lord
and turne to him for grace:
The heathen folke ſhal worſhip him
before his bleſſed face.
28 The Kingdome of the Heathen folke,
the Lord ſhall haue therefore,
And he ſhalbe their gouernour,

and

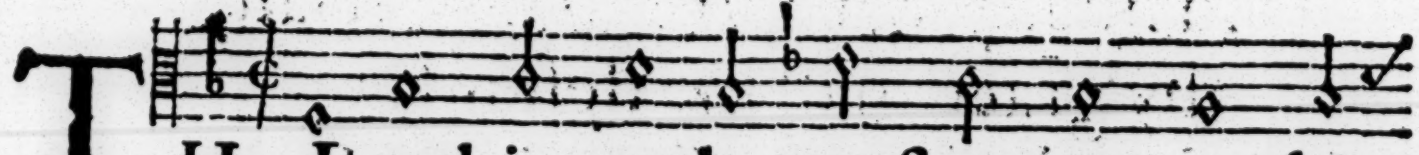
and king for euermore.

29 The riche men of his godly giftes,
ſhall fede and taſte alſo:
And in his preſence worſhip him,
and bowe their knees full lowe.
30 And all that ſhall go downe to duſte
of lyfe by him muſte taſte.
My ſede ſhall ſerue and praiſe his Name,
while any worlde ſhall laſte.

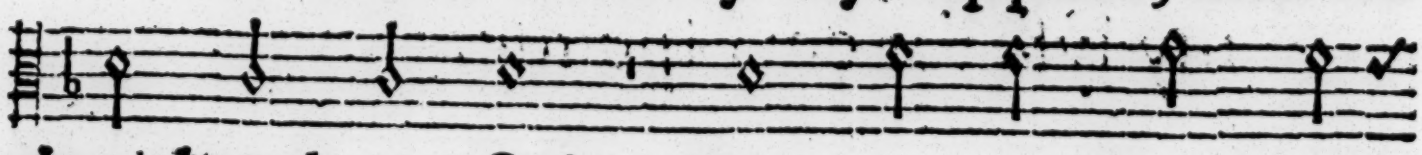
31 My ſede ſhal plainely ſhew to them,
that ſhalbe borne hereafter:
His iuſtice and his righteouſnes.
and all his workes of wonder.

PSALME XXIII. Th. St.

¶ Becauſe the Prophet had proued the great mercies of God at diuers times, & in ſundry maners, he gathereth a certaine aſſurance, fully perſuading him ſelf that God wil cõtinue the very ſame goodnes towards hi for euer.



THe Lord is onely my ſupport, and he



that doeth me fede: How can I then lacke

any thing whereof I ſtand in nede.

2 He doeth me folde in cottes moſte ſafe,
the tender graſſe faſt by:
And after driueth me to the ſtreames,
which runne moſte pleſandly.

3 And when I fele my ſelf neare loſte.
Then doeth he me home take,
Conducting me in his right paths,
euen for his owne names ſake.

4 And though I were euen at deaths dore,
yet wolde I feare none ill:
For with thy rodde and ſhepherds croke
I am comforted ſtill.

5 Thou haſt my Table richely deckt
in deſpyte of my foe:
Thou haſt myne heade with baume re-
my cuppe doeth ouerfloe. (freſht,
And finally while breth doeth laſt,
thy grace ſhall me defende:
And in the houſe of God will I
my lyfe for euer ſpende.

PSALME XXIIII. Th.St.

¶ Albeit the Lord God hath made and gouerneth all the world, yet towards his choſen people his gracio⁹ goodnes doeth moſte aboundantly appeare: in that among them he wil haue his dwelling place, which though it was appointed amōg the children of Abraham, yet onely they do enter aright into this Sanctuarie, whiche are the true worſhippers of God, purged frō the ſinful filth of this world. Finally he magnifieth Gods grace for the building of the Temple, to the end he might ſtirre vp all the faithfull to the true ſeruice of God.

Sing this as the 15. pſalme.

1 TO God the earth doeth appertayne,
with al things great and ſmall:
The worlde alſo is his demayne,
with the indwellers all.
2 For he hath founded it full faſt,
abouc the falt ſea ſtrand:
And ſtabliſht it t' abide and laſt
and on the floods to ſtand.

3 Now who is he that ſhal vp go,
into Gods holy hill,
And in his holy place alſo,
who ſhal continue ſtill.

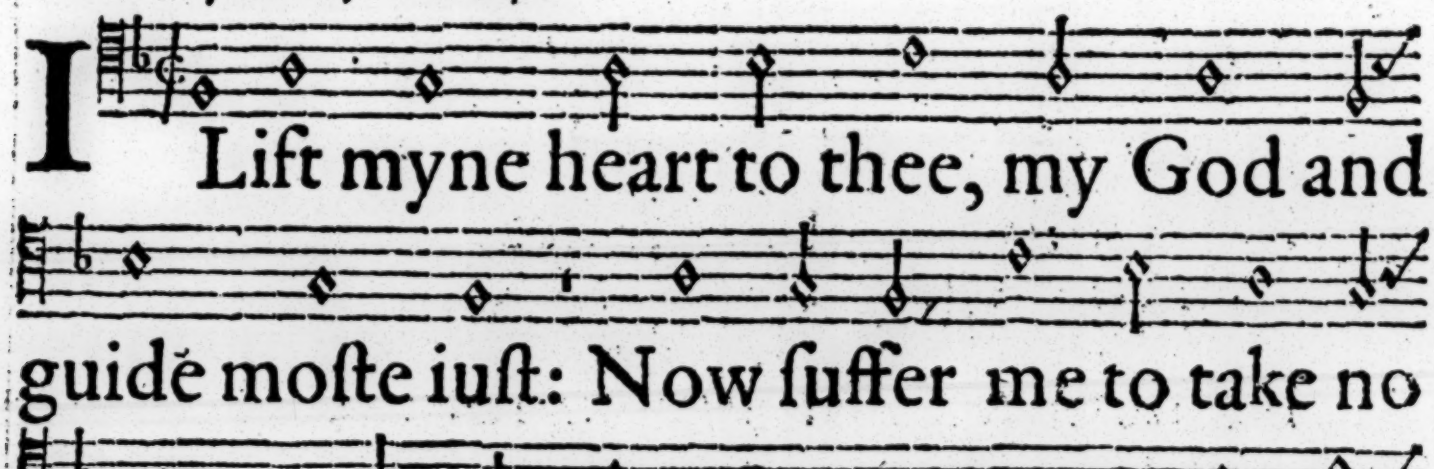
4 The mā whoſe hāds no wrōg hath wro-
whoſe heart is pure and neat (ght,
Whoſe minde for vanitie not ſoght,
nor ſwornc hath with deceit.
5 He that is ſuche the Lord wil ſend
his bleſſings him vpon,
And righteouſnes vnto him lende
ſhall God his Saluation.
6 This is the ſtocke and offrings eke,
of thoſe whiche ſearche for thee:
Of them, ô Lord, that thy face ſeke,
who true Iſralites be.
7 Exalt your heades ye Gates on hye,
ye doores that laſt for aye
Be lift: ſo the King of glorie,
ſhall through you make his waye.
8 Who is this King ſo glorious?
the ſtrong and mightie Lord,
Euen he that is victorious
in battels tride by ſword.
9 Exalt your heades ye Gates on hie,
ye dores that laſt for aye
Be lifte: ſo the King of glorie
ſhall through you make his waye.

10 Who

10 Who is this glorious King, I say:
the Lord of Hoſtes moſte hie,
Euen he is King, and ſhalbe aye,
of euerlaſting glorie.

PSALME XXV. Th.St.

¶ The Prophet touched with the conſideration of his ſinnes,& alſo greued with the cruel malice of his enemies prayeth to God moſte feruently to haue his ſinnes forgiuen,eſpecially ſuch as he had committed in his youth. He beginneth euery verſe according to the Ebrewe letters, ij.or iij. except.



I Lift myne heart to thee, my God and guide moſte iuſt: Now ſuffer me to take no ſhame,for in thee do I truſt.Let not my foes reioyce, nor make a ſcorne of me, And let them not be ouerthrowen that put their truſt in thee.

But ſhame ſhal them befall,
which harme them wrongfully:
3 Therefore thy paths and thy right wayes
vnto me Lord deſcry.
4 Direct me in thy trueth,
and teache me, I thee pray,
Thou art my God and Sauiour,
on thee I wayte alway.

5 Thy mercies manyfolde,
I pray thee, Lord, remember,
And eke thy pitie plentifull:
for they haue bene for euer.
6 Remember not the fautes
and frailtie of my youth:
Remember not how ignorant
I haue bene of thy trueth.

Nor after my deſerts
let me thy mercy finde:
But of thine owne benignitie,
Lord, haue me in thy minde.
7 His mercie is full ſwete,
his trueth a perfect guide:
Therefore the Lord wil ſinners teache,
and ſuche as go aſide:

8 The humble he wil teache
his precepts for to kepe:
He will direct in all his wayes
the lowly and the meke.
9 For all the wayes of God
are trueth and mercy bothe,
To them that kepe his Teſtament
the witnes of his trothe.

10 Now for thyne holy Name,
ô Lord, I thee intreat,
To graunt me pardone for my ſinne:
for it is wondrous great.
11 Who ſo doeth feare the Lord,
the Lord doeth him direct,
To lead his lyfe in ſuche a way,
as he doeth beſt accept.

12 His ſoule ſhall euermore
in goodnes dwell and ſtand:
His ſede and his poſteritie,
inherite ſhall the Land.
13 All thoſe that feare the Lorde,
knowe his ſecret intent:
And vnto them he doeth declare
his will and Teſtament.

14 Myne eyes and eke myne heart
to him I wil aduance,
That plukt my fete out of the ſnare
of ſinne and ignorance:
15 With mercy me beholde,
to thee I make my mone:
For I am poore and deſolate,
and comfortles alone.

16 The troubles of myne heart
are multiplyde in dede.
Bring me out of this miſerie,
neceſſitie and nede.
17 Beholde my pouertie,
myne anguiſh and my paine:
Remit my ſinne and myne offenſe,
and make me cleane againe.

18 O Lord, beholde my foes,
how they do ſtill increaſe,
Purſuing me with deadly hate,
that faine wolde liue in peace.
19 Preſerue and kepe my ſoule,
and eke deliuer me,
And let me not be ouerthrowen,
becauſe I truſt in thee.

20 Let my ſimple purenes,
me from myne enemies ſhend:
Becauſe I loke, as one of thine,
that thou ſhouldſt me defend.
21 Deliuer Lord thy folke,
and ſend them ſome relief,
(I meaue thy choſen Iſraell)
from all their paine and grief.

PSALME XXVI. I.H.

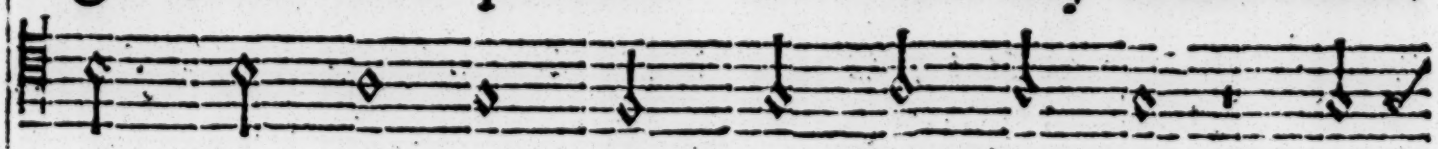
¶ Dauid oppreſſed with many iniuries, finding no help in the worlde, calleth for aide from God: and aſſured of his integritie towarde Saul, deſireth God to be his iudge, and to defend his innocencie. Finally he maketh mẽcion of his ſacrifice, whiche he will offer for his deliuerance, and deſireth to be in the companie of the faithful in the Congregation of God, whence he was baniſhed by Saul, promiſing integritie of lyfe, and open praiſes and thankeſgeuing.



LOrd be my Iudge, for lo my way, is vp-



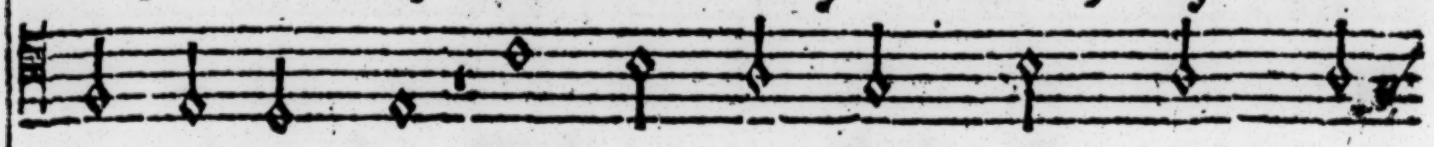
right, iuſt and plaine: In God my truſt hath



bene for aye, who ſhal me ſtil ſuſtaine. Proue



me, ô Lord, trie thou my reines, my heart



examine eke, Sith in my ſight thy grace re-



mains, thy trueth I ſue and ſeke.

4 I had no will to hant or vſe,
with men, whoſe workes are vaine:
The company I did refuſe,
of the deceitfull traine.

5 I muche abhorde the wicked ſorte,
their dedes did I refuſe,
To them wolde I not once reſort,
which hurtful things deuiſe.

6 My handes I waſhe and do procede,
in workes that are vpright:
Then to thyne Altar I make ſpede,
to offer there in ſight.

7 That I may ſpeake & preache the prayſe
that doeth belong to thee:
And ſo declare howe wondrous wayes,
thou haſt bene good to me.

8 O Lord, thy houſe I loue moſte deare,
to me it doeth excell:
I haue delyght and wolde be neare,
where as thy grace doeth dwell.
9 Oh, gather not my ſoule with them,
to ſinne that bend their will:
Nor yet my lyfe amongſt thoſe men
that thyrſte muche bloode to ſpill.

10 Whoſe handes are heapt and ſtuffed ful
of fraude, deceit, and guile,
And their right hãd for brybes doth pul,
and pluck with wrench and wyle.
11 But I in righteouſnes extende
my tyme and dayes to ſerue,
Haue mercy Lord, and me defende,
ſo that I do not ſwerue.

12 My foote is ſtayed gainſt al aſſayes,
it ſtandeth wel and right:
Therefore, ô God thee wil I praiſe,
in al the peoples ſight.

PSALME XXVII, W. Ke.

¶ Dauid maketh this Pſalme, being deliuered frõ great perils, as appeareth by the prayſes & thankeſgeuing annexed

nexed wherein we may se the constant faith of Dauid a-gainst the assaltes of all his enemies, and also the ende, wherefore he desireth to liue and to be deliuered, one-ly to worship God in his Congregation.

THe Lord my light and health wil be
For what then shulde I be dismaide? My
strength and lyfe also is he. Of whome then
shulde I be affraide? When that my foes
(men vile and vaine) Approched neare my
flesh to eat, They stumbled in the self same
traine, which they for me layde by disceate.

3 Against me thogh there pitcht an hoste,
Myne heart from feare yet farre it is,

Thogh warres be raiſed with great boaſt
Yet wil I ſurely truſt in this.
4 One thing I haue the Lord beſoght,
That I may in his houſe ſtill dwell,
To ſe his beautie paſſing thogh t,
His Temple eke whiche doeth excell.

5 For in the tyme of troubles great,
His Tabernacle ſhal me hyde:
His ſecret tentes ſhalbe my ſeat,
And on a Rocke I ſhall abyde.
6 And now myne head lift vp wil he,
Aboue my foes which work ſuch fraude
With ſacrifice, and offring free
Within his tentes I wil him laude.

7 My voyce, ô Lord, let it take place:
With mercy heare me when I cry,
8 When thou didſt ſay, Seke ye my face,
With ful conſent, Lo, heare, quod I.
9 Hide not therefore thy face me fro,
Nor in thy wrath thy ſeruant ſpil.
Thou haſt me helpt: then leaue not ſo,
O God of health: help thou me ſtill,

10 Althogh my parents me forſake,

The Lord yet wil me rayſe and ſtay:
My foes ſet ſnares me in to take,
But, Lord, lead me in the right way.
Vnto myne aduerſaries luſte,
Lord, giue me not in any wiſe:
For witnes falſe with wordes vniuſte
They ſeke againſt me to deuiſe.

11 I ſhulde waxe faint and ſore diſmaide,
But that I did beleue to ſe,
Gods goodnes in that land diſplayed,
Where as his faithfull ſeruants be.
Hope in the Lord, and be thou ſtrong,
He comfort will thyne heart in dede.
Truſt in the Lord, and thinke not long,
Forth will ſurely come with ſpede.

PSALME XXVIII. T.St.

¶ Being in great feare and penſiuenes to ſe God diſhonored by the wicked men, he deſireth to be rid of them, & cryeth for vengeance againſt them: and at length aſſureth him ſelfe that God hathe hearde his prayer: vnto whoſe tuition he commendeth all the faithfull.



THou art, ô Lord, my ſtrength and ſtay,

the



the ſuccour which I craue: Neglect me not



leſt I be lyke, to them whiche go to graue.



The voyce of thy ſuppliãt heare, that vnto



thee doeth cry: When I lift vp my handes



vnto, thyne holy Arke moſte hye.

3 Repute not me among the forte
of wicked and peruert,
That ſpeak right feare vnto their freinds
and thinke full ill in heart.
4 According to their handy worke,
as they deſerue in dede:
And after their inuentions,
let them receiue their mede.

5 For they regarde nothing Gods workes,
his Law, ne yet his lore:

Therefore

Therefore will he them and their ſede,
deſtroy for euermore.
6 To render thankes vnto the Lord,
how great a cauſe haue I,
My voyce, my prayer, and my complaint
that hearde ſo willingly.

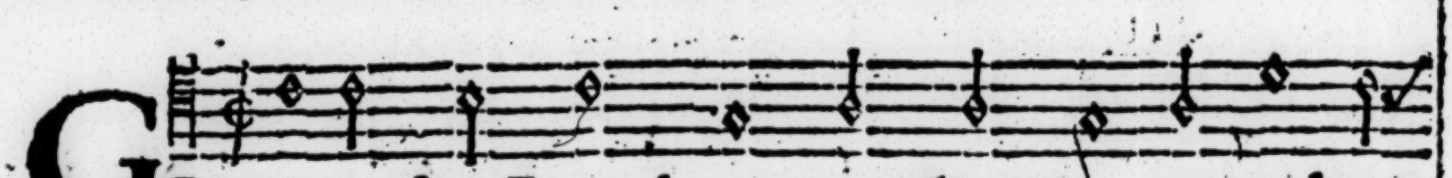
7 He is my ſhield and fortitude,
my buckler in diſtreſſe:
Myne hope myne helpe, myne hearts re-
my ſong ſhal him confeſſe. (lief,
8 He is our ſtrength and our defence
our enemies to reſiſt:
The health and the ſaluation,
of his elect by Chriſt.

9 Thy people and thine heritage,
Lord, bleſſe, guide and preſerue:
Increaſe them, Lord, & rule their hearts
that they may neuer ſwerue.

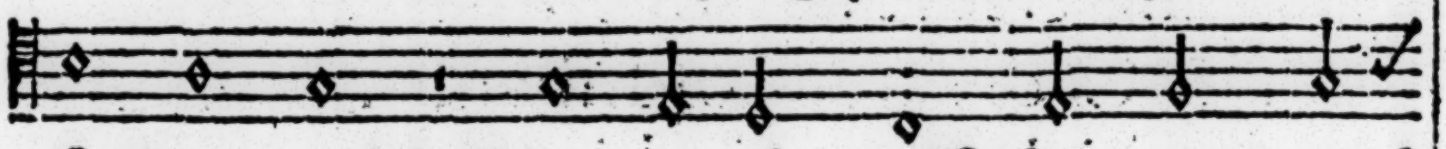
PSALME XXIX. Th. St.

¶ An excellent Pſalme, wherein the Prophet exhorteth the very Princes and Rulers of the world (which otherwiſe for the moſte parte thinke there is no God) at the leaſt to

leaſt to feare him for the thunders and tẽpeſtes, for feare whereof all creatures tremble. And thogh thereby God threatneth ſinners, yet is he alwayes merciful to his and moueth them thereby to praiſe his Name.



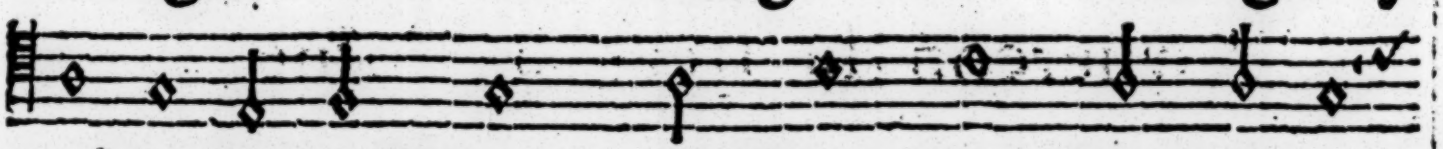
GIue to the Lord ye potẽtates, ye rulers



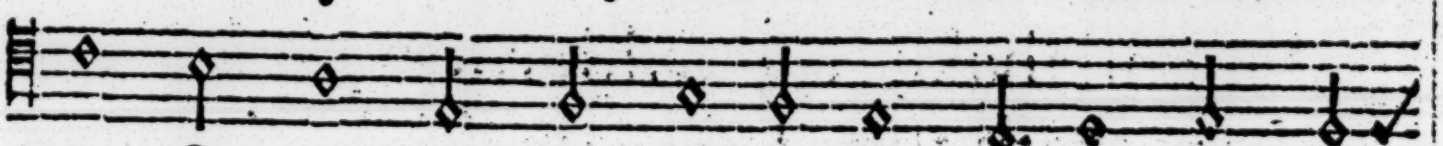
of the world. Giue ye al praiſe, honour, and



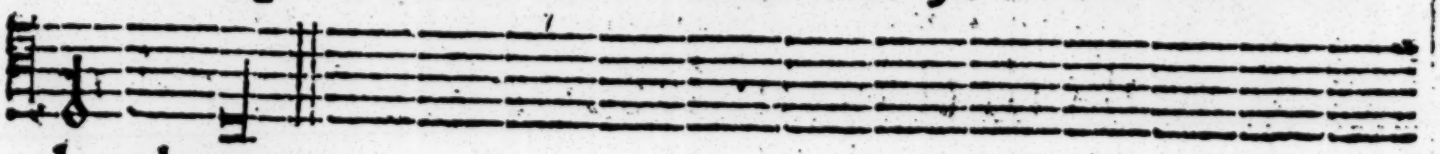
ſtrength vnto the liuing Lord: Giue glory



to his holy Name; and honour him alone:



Worſhip him in his Maieſtie, within his ho-



ly throne.

3 His voyce doeth rule the waters all,
euen as him ſelfe doeth pleaſe:
He doeth prepare the thunder clappes,
and gouerneth all the ſeas.

4 The voice of God is of great force,
and wondrous excellent:
It is moſte mightie in effect,
and muche magnificent.

5 The voyce of God doth rent and breake
the Cedre trees ſo long:
The Cedre trees of Libanus,
which are moſte highe and ſtrong:
6 And maketh them leape like as a calfe,
or els the vnicorne:
Not onely trees but montaines great,
whereon the trees are borne.

7 His voyce diuideth flames of fyre,
and ſhakth the wildernes:
8 It maketh the deſert quake for feare,
that called is Cades.
9 It maketh the hindes for feare to calue,
and maketh the couert plaine.
Then in his temple euery man
his gloric doeth proclaime.

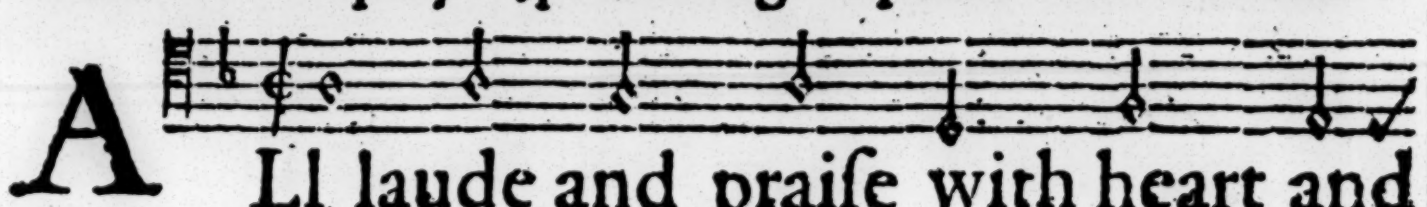
10 The Lord was ſet aboue the floods,
ruling the raging ſea:

So ſhal

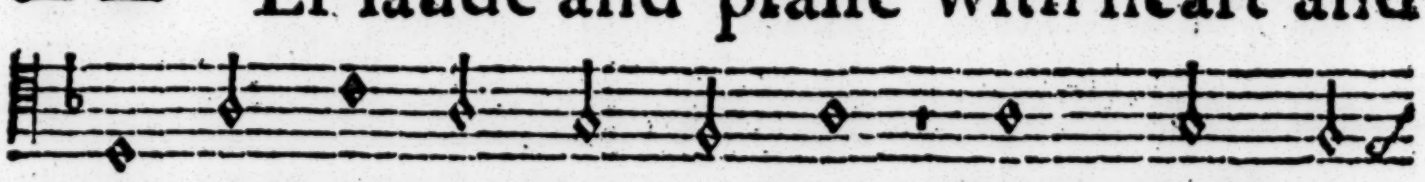
So ſhall he reigne as Lord and King
for euer and for aye.
11 The Lord will giue his people power,
in vertue to increaſe:
The Lord will bleſſe his choſen folke
with euerlaſting peace.

PSALME XXX. I.H.

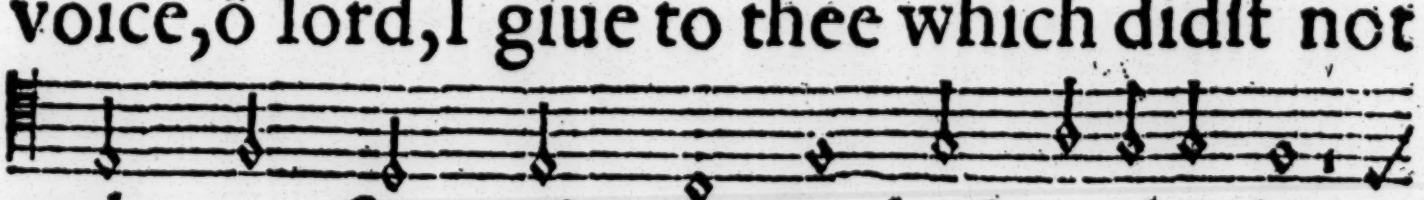
¶ When Dauid ſhulde haue dedicated his houſe to the Lord: he fel ſo extreme ſicke, that he was without all hope of lyfe, & therefore after his recouerie, he rẽdreth thankes to God, exhorting others to the lyke, & learne by his exemple that God is rather merciful then ſeuere and rigorous towards his children, and alſo that the fall from proſperitie to aduerſitie is ſudden. This done he returneth to prayer, promiſing to praiſe God for euer.



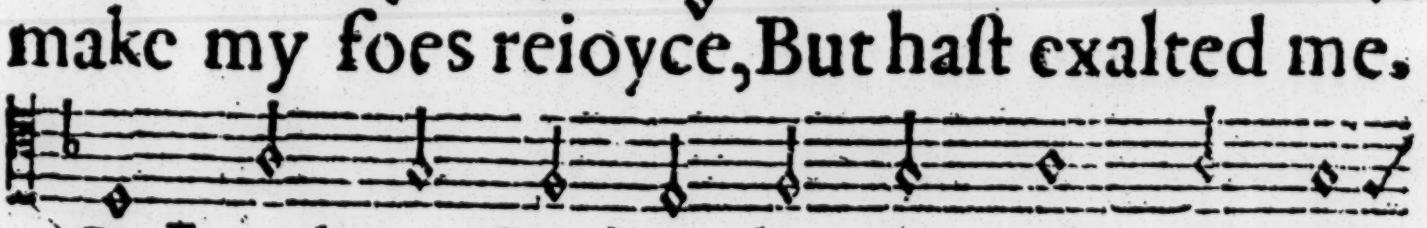
ALl laude and praiſe with heart and



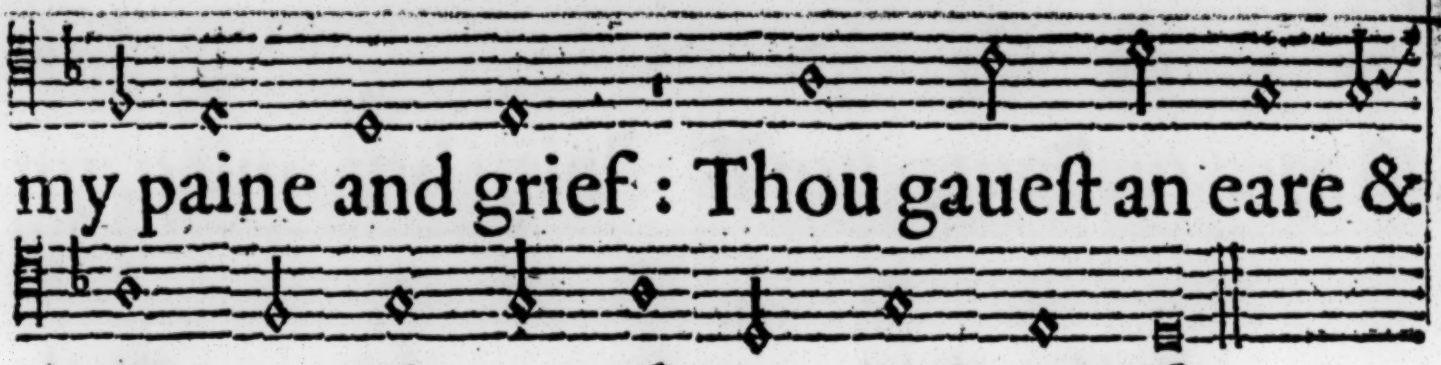
voice, ô lord, I giue to thee which didſt not



make my foes reioyce, But haſt exalted me.



O Lord my God to thee I cryde, In all



my paine and grief: Thou gaueſt an eare &

didſt prouide to eaſe me with relief.

3 Of thy good will thou haſt calde backe,
my ſoule from hel to ſaue:
Thou didſt reuiue whē ſtrength did lack
and keptſt me from the graue.

4 Sing praiſe ye Saintes, that proue and ſe
the goodnes of the Lord:
In memorie of his Maieſtie,
reioyce with one accord.

5 For why? his anger but a ſpace
doeth laſt, and ſlake againe:
But in his fauour and his grace,
alwayes doeth lyfe remaine.
Thogh gripes of griefe & panges ful ſore
ſhall lodge with me al night:
The Lord to ioy ſhal vs reſtore,
before the day be light.

6 When I enioyed the world at will,
thus wolde I boaſt and ſay,

Tuſh

Tuſh, I am ſure to fele none ill:
This wealth ſhal not decay.
7 For thou, ô Lord, of thy good grace
Hadſt ſent me ſtrength and aide:
But when thou turnedſt away thy face,
My minde was ſore diſmaide.

8 Wherefore againe yet did I cry
To thee, ô Lord of might:
My God with plaintes I did apply,
And prayde bothe day and night.
9 What gaine is in my blood, ſayd I,
If death deſtroy my dayes:
Doeth duſt declare thy Maieſtie,
Or yet thy trueth doeth praiſe:

10 Wherefore, my God, ſome pitie take,
O Lord, I thee deſire:
Do not this ſimple ſoule forſake,
Of helpe I thee require.
11 Then didſt thou turne my griefand wo
Vnto a cheareful voyce:
The murning weede thou tokeſt me fro,
And madeſt me to reioyce.

12 Wherefore my ſoule vnceſſantly

Shall ſing vnto thee praiſe:
My Lord, my God, to thee will I
Giue laude and thankes alwayes.

PSLME XXXI. I.H.

¶ Dauid deliuered from ſome great dãger, firſt rehearſed what meditation he had by the power of faith, when deth was before his eyes, his enemy being ready to take him. Then he affirmeth that the fauour of God is alwayes ready to thoſe that feare him. Finally he exhorteth all the faithful to truſt in God, and to loue him, becauſe he preſerueth and ſtrẽgtheneth them, as they may ſe by his exemple.

Sing this as the 18. pſalme.

O Lord I put my truſt in thee,
Let nothing worke me ſhame,
As thou art iuſte deliuer me,
And ſet me quyte from blame.

2 Geue me (O Lord) and that anone:
To helpe me make good ſpede,
Be thou my rocke, and houſe of ſtone,
My fence in tyme of nede.

3 For why? as ſtones thy ſtrength is tryde,
Thou art my fort and towre:

For

For thy Names ſake be thou my guyde,
And lead me in thy power,
4 Plucke forth my feete,& breake the ſnare
Which they for me haue layde:
Thou art my ſtrength,and al my care,
is in thy might and ayde.

5 Into thy handes Lord I commit,
My ſpirit which is thy dewe:
For why? thou haſt redemed it,
O Lord thou God moſte true,
6 I hate ſuch folke as will not parte,
From things to be abhorde:
When they on trifles ſet their heart,
My truſt is in the Lorde.

7 For I wil in thy mercy ioy,
I ſee it doeth excell:
Thou ſeeſt when oght wolde mé annoye
And knoweſt my ſoule full well:
8 Thou haſt not left me in their hand,
That wolde me ouercharge:
But thou haſt ſet me out of band,
To walke abrode at large.

9 Great grief (ô Lord) doeth me aſſaile,

9 Great grief (ô Lord) doeth me aſſaile,
ſome pitie on me take: (faile
Myne eyes waxe dyme, my might doeth
my wombe for woe doeth ake.

10 My lyfe is worne with grief and paine,
my yeares are gone and paſt:
My ſtrength is gone, & through diſdaine
my bones corrupt and waſte.

11 Among my foes I am a ſcorne,
my friends are all diſmaide:
My nighbours and my kynſmen borne
to ſee me are affraide.

12 As men once dead are out of minde,
ſo am I now forgot:
As ſmal effect in me they finde,
as in a broken pot.

13 I heard the bragges of al the route,
their threates my minde did fraye:
How they conſpirde and went aboute
to take my lyfe awaye.

14 But (Lord) I truſt in thee for ayde,
not to be ouer trod:
For I confeſſe, and ſtill haue ſaide,
thou art my Lord and God.

15 The length of all my lyfe and age,
ô Lord, is in thy hand:
Defend me from the wrathfull rage,
of them that me withstand.
16 To me thy seruant (Lord) expresse,
and shew thy ioyful face:
And saue me, Lord, for thy goodnes,
thy mercy and thy grace.

17 Lord, let me not be put to blame,
for that on thee I call:
But let the wicked beare their shame
and in the graue to fall,
18 O Lord make dome their lippes outright
which are addict to lies:
And cruelly with pryde and spyte,
against the iust deuise.

19 Oh, how great good hast thou in store
laide vp, and done for them,
That feare and trust in thee, before
the Sonnes of mortall men.
20 Thy presence doeth them fence & guide
from al proude bragges and wrongs,
Within thy place thou doest them hyde
from all the stryfe of tongues.

21 Thankes to the Lord that hath declarde
on me his grace ſo farre:
Me to defend with watche and warde,
as in a towne of warre.
22 Though in myne haſte and grief, ſaid I,
lo, ſe, I am reiect:
Yet, Lord, on thee when I did cry,
my playnt thou didſt accept.

23 Ye Saints, loue ye the Lorde, I ſay,
the faithfull he doeth guyde:
And to the proude he will repay,
according to their pryde.
24 Be ſtrong and God ſhal ſtay your heart,
be bolde and haue a luſt:
For ſure the Lord wil take your parte,
Sith ye on him do truſt.

PSALME XXXII. T. St.

¶ Dauid puniſhed with grieuous ſickenes for his ſinnes counteth them happy, to whome God doth not impute their tranſgreſſions: and after that he had confeſſed his ſinnes, and obteined pardone, he exhorteth the wicked men to liue godly, and the good to reioyce.

Sing this as the 29. pſalme.

The

1 THe man is bleſt whoſe wickednes,
The Lord hath cleane remitted:
And he whoſe ſinne and wretchednes,
is hid and alſo couered.
2 And bleſt is he to whome the Lorde,
imputeth not his ſinne:
Whiche in his heart hathe hid no guile,
nor fraude is found therein.

3 For whiles that I kept cloſe my ſinne,
my ſilence and conſtraint,
My bones did weare and waſte away,
With dayly mone and plaint.
4 For night and day thyne hand on me,
So grieuous was and ſmert,
That al my blood and humours moiſt:
to dryneſſe did conuert.

5 I did therefore confeſſe my faute,
And al my ſinnes diſcouer:
Then thou, ô Lord, didſt me forgiue,
And al my ſinnes paſſe ouer.
6 The humble man ſhall pray therefore,
and ſeke thee in due tyme:
So that the floodes of water great,
ſhall haue no power on him.

7 When trouble and aduerſitie,
do compaſſe me about,
Thou art my refuge and my ioye,
and thou doeſt ridde me out.
8 Come hither and I ſhal thee teache,
how thow ſhal walke aright:
And will thee guide as I my ſelfe
haue learnd by proue and ſight.

9 Be not ſo rude and ignorant,
as is the horſe and mule:
Whoſe mouth without a raine or bit,
from harme thou canſt not rule.
10 The wicked man ſhall manifolde
ſorowes and grief ſuſtayne:
But vnto him that truſteth in God,
his goodnes ſhall remayne.

11 Be mery therefore in the Lord:
ye iuſt lift vp your voyce:
And ye of pure and perfect heart,
be glad and eke reioyce.

PSALME XXXIII. I.H.

¶ He exhorteth good men to praiſe God for that he hath not onely

not onely created al things, and by his prouiden ce gouerneth the ſame, but alſo is faithfull in his promiſes. He vnderſtandeth mans heart and ſcattereth the counſel of the wicked, ſo that no man can be preſerned by any creature or mans ſtrength, but they that put theire confidence in his mercy, ſhall be preſerued from al aduerſitie.



YE righteous in the Lord reioyce: it is



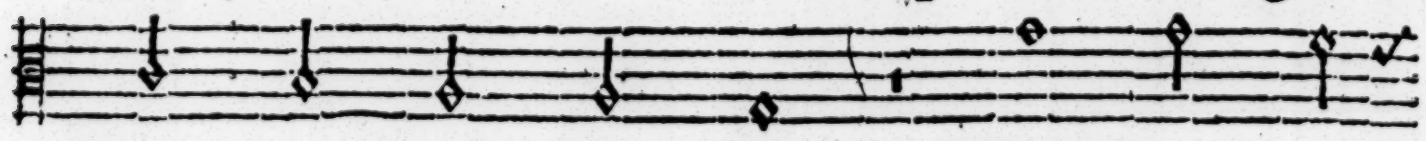
a ſcmely ſight, That vpright mē with thāk-



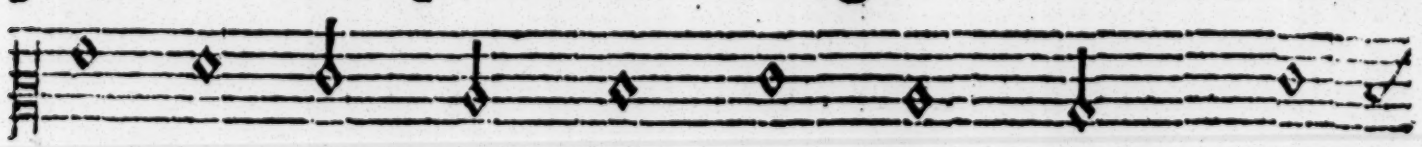
ful voice, ſhulde praiſe the God of might.



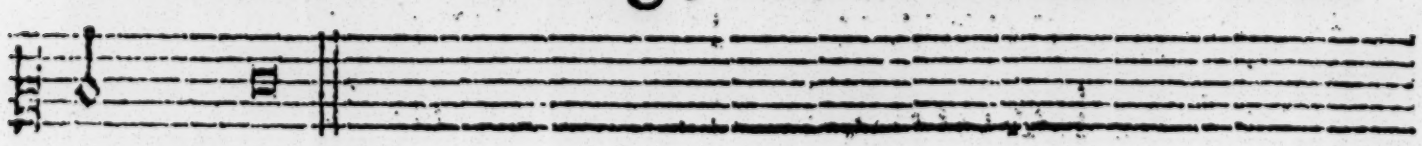
Praiſe ye the Lord with harpe and ſong, in



pſalmes and pleaſant things: With lute and



inſtrument among, that ſoundeth with



ten ſtrings.

3 Sing to the Lord a ſong moſte newe,
With courage giue him praiſe.
4 For why? his worde is euer true,
His workes and all his wayes.
5 To iudgement, equitie, and right,
he hath a great good will:
And with his giftes he doeth delight,
the earth through out to fill.

6 For by the worde of God alone,
The heauens all were wrought:
Their hoſtes and powers euerichone,
His breath to paſſe hath brought:
7 The waters great gathered hath he,
On heapes within the ſhore,
And hide them in the depth, to be
As in a houſe of ſtore.

8 All men on earth bothe leaſt and moſte
Feare God and kepe his Lawe:
Ye that inhabite in eche coaſt,
Dread him and ſtand in awe.
9 What he commaunded, wrought it was,
At once with preſent ſpede:
What he doeth will is brought to paſſe,
With full effect in dede.

10 The counſels of the Nations rude,
The Lord doeth driue to nought:
He doeth defeate the multitude
Of their deuiſe and thought.
11 But his decrees continue ſtill,
They neuer ſlake nor ſwage:
The mocions of his minde and will,
Take place in euery age.

12 And bleſt are they to whome the Lorde,
As God and guide is knowen:
Whome he doth choſe of meere accord
To take them as his owen.
13 The Lord from heauen caſteth his ſight,
On men mortall by birth,
14 Conſidering from his ſeat of might,
The dwellers on the earth.

15 The Lord I ſay, whoſe hand hath wrought
Mans heart, and doeth it frame:
For he alone doeth knowe the thought,
And working of the ſame.
16 A King that truſteth in his hoſte,
Shall nought preuaile at length:
The man that of his might doeth boaſte,
Shall fall for all his ſtrength.

17 The troupes of horſemen eke ſhall faile:
Their ſturdie ſteedes ſhall ſterue,
The ſtrength of horſe ſhall not preuaile,
The rider to preſerue.
18 But lo, the eyes of God intend,
And watche to ayde the iuſt,
With ſuche as feare him to offende,
And on his goodnes truſt.

19 That he of death and all diſtreſſe,
May ſet their ſoules from dreede,
And if that dearth the land oppreſſe,
In hunger them to feede.
20 Wherefore oure ſoule doeth ſtil depend
On God our ſtrength and ſtay:
He is the ſhield vs to defend,
And dryue all dartes away.

21 Our ſoule in God hath ioye and game,
Reioycing in his might:
For why? in his moſte holy Name,
We hope and much delight.
22 Therefore let thy goodnes, ô Lord,
Still preſent with vs be:
As we alwayes with one accord,
Do onely truſt in thee.

PSALME XXXIIII. Th.St.

¶ After Dauid had eſcaped Achis; according as it is written in the 1.Sa.21. whome in this title he calleth Abimelech (which was a generall Name to all the Kings of the Philiſtims) he praiſeth God for his delyuerance, prouoking al others by his exemple to truſt in God, to feare & ſerue him who defendeth the godly with his Angels, & vtterly deſtroyeth the wicked in their ſinnes.

3 Therefore ſe that ye magnifie,
with me the liuing Lord,
And let vs now exalt his Name
together with one accorde.
4 For I my ſelf beſought the Lord:
he aunſwered me againe,
And me deliuered incontinent
from al my feare and paine.

5 Whoſo they be that him beholde,
ſhall ſe his light moſte cleare:
Their countenance ſhal not be daſht:
they nede it not to feare.
6 This ſely wretch for ſome relief,
Vnto the Lord did call:
Who did him heare without delay,
and ridde him out of thrall.

7 The Angel of the Lord doeth pitch
his tents in eucry place,
To ſaue all ſuche as feare the Lord,
that nothing them deface.
8 Taſte and conſider well therefore,
that God is good and iuſt:
O happy man that maketh him,
his onely ſtay and truſt.

9 Feare ye the Lord, his holy ones,
aboue all earthly thing:
For they that feare the liuing Lord,
are ſure to lacke nothing.
10 The Lyons ſhalbe hungrebit,
and pinde with famine muche:
But as for them that feare the Lord,
no lacke ſhalbe to ſuche.

11 Come neare therefor my children deare,
and to my worde giue eare:
I ſhal you teache the perfect way,
how you the Lord ſhulde feare.
12 Who is that man that wolde liue long,
and lead a bleſſed lyfe?
13 Se thou refraine thy tongue and lippes,
from all deceit and ſtryfe.

14 Turne backe thy face from doing ill,
and do the godly dede:
Inquire for peace and quietnes,
and follow it with ſpede.
15 For why? the eyes of God aboue,
vpon the iuſt are bent:
His eares lykewiſe do heare the plaint,
of the poore innocent.

16 But he doeth frowne & bend his browes
vpon the wicked traine,
And cutteth away the memorie,
that shulde of them remaine.
17 But when the iust do call and cry,
the Lord doeth heare them so,
That out of paine and miserie,
forthewith he let them go.

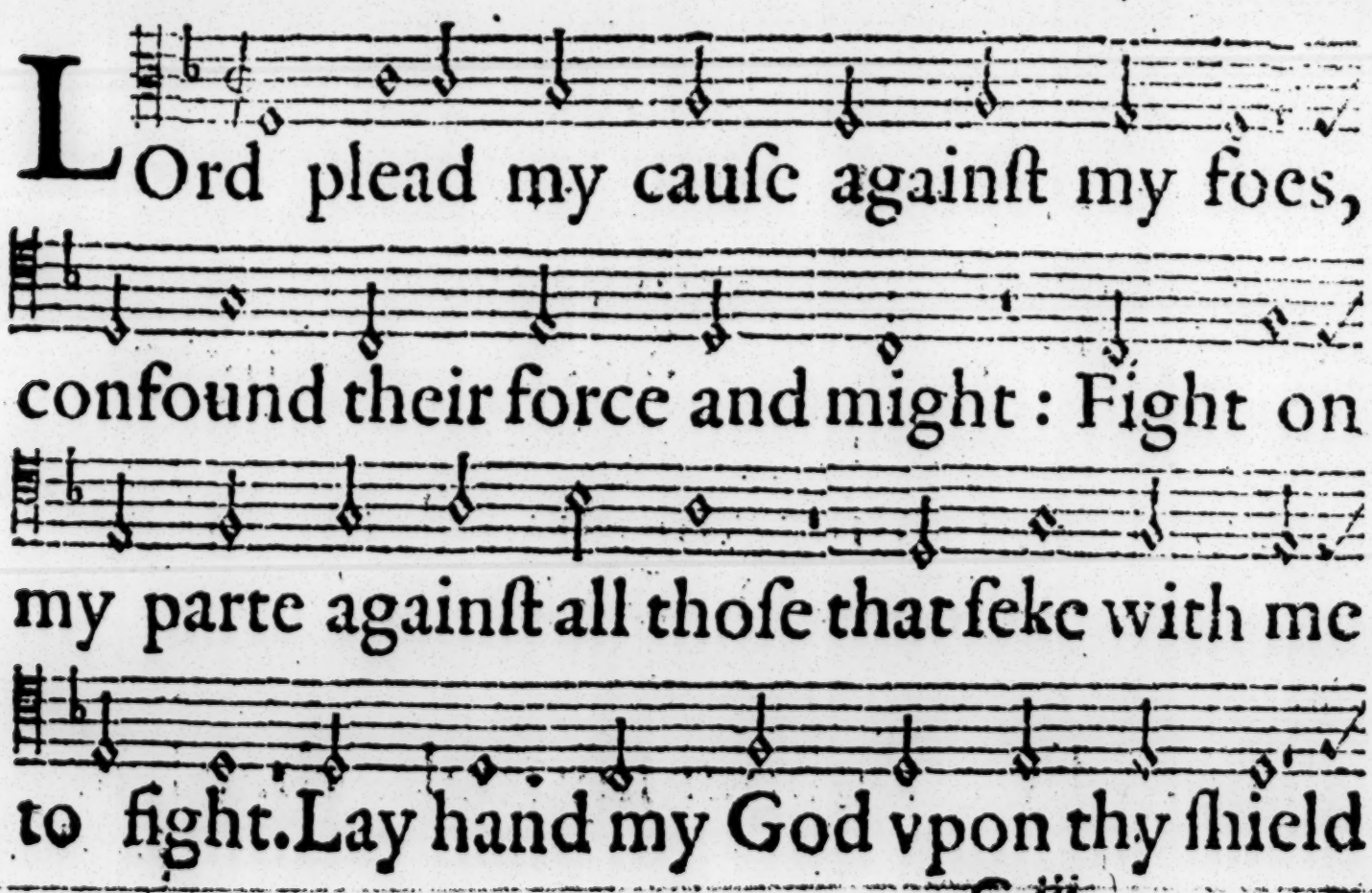
18 The Lord is kind and streight at hand,
to suche as be contrite:
He saueth also the sorowfull,
the meke and poore in Spirite.
19 Ful many be the miseries,
that righteous men do suffer:
But out of all aduersities,
the Lord doeth them deliuer.

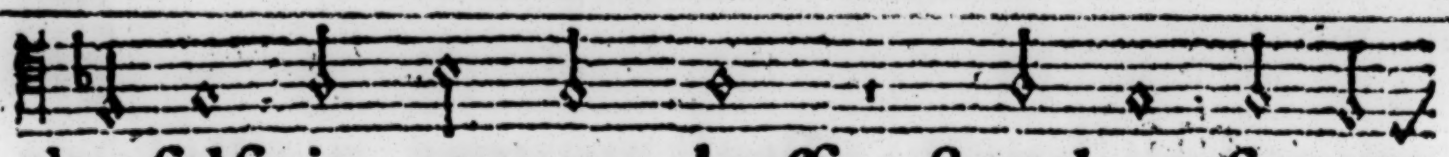
20 The Lord doeth so preserue and kepe,
his very bones alway,
That not so muche as one of them
doeth perish or decay.
21 The sinne shall slay the wicked man,
Whiche he him selfhath wrought:
And such as hate the righteous man,
shall sone be brought to nought.

22 But they that ſerue the liuing Lord,
the Lord doeth ſaue them ſound:
And who that put their truſt in him,
nothing ſhall them confounde.

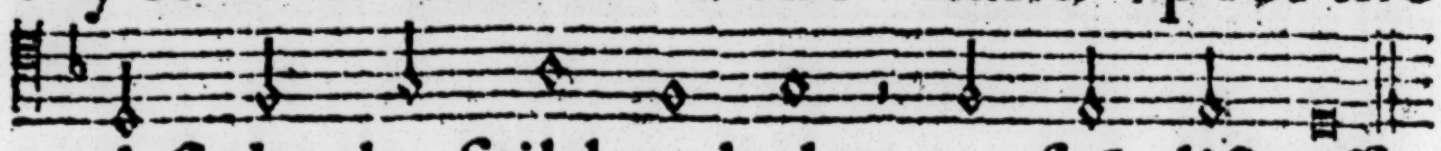
PSALME XXXV. I.H.

¶ So long as Saul was enemy to Dauid, al that had any autoritie vnder him to flatter their King(as is the courſe of the worlde)did alſo moſte cruelly perſecute Dauid: againſt whome he prayeth God to plead and to auenge his cauſe, that they may be taken in their owne nets & ſnares, that his innocencie may be declared, and that the innocent which taketh parte with him may reioyce and praiſe the Name of the Lord that thus deliuereth his ſeruant, and ſo he promiſeth to ſpeake forth the iuſtice of the Lord, and to magnifie his Name all the dayes of his lyfe.





thy ſelfe in armour dreſſe: ſtand vp for me



and fight the feild, to helpe me frō diſtreſſe.

3 Bring forth the ſpeare and ſtoppe the way
myne enemies to withſtand:
Then Lord vnto my ſoule thus ſay:
I am thy helpe at hand.

4 Cōfound them with rebuke and blame,
that ſeke my ſoule to ſpill:
Let them turne backe & flee with ſhame,
that thinke to worke me ill.

5 Let them be ſcatred all abrode,
as chaffe let them be toſte:
And by the Angel of our God,
diſperſt, deſtroyde, and loſte.

6 Let all their wayes be voyde of light,
and ſlippery lyke to fall:
And ſend thine Angell with thy might,
to perſecute them all.

7 For why? without my faulte they haue,

in ſe-

in ſecret ſet their grinne:
And for no cauſe haue digde a caue,
to take my ſoule therein.
8 When they thinke leaſt and haue no care
ô Lord deſtroy them all:
Let them be trapt in their owne ſnare,
and in their miſchief fall.

9 Then ſhall my ſoule my heart and voice
in God haue ioye and wealth:
That in the Lord I may reioyce,
and in his ſauing health.
10 And then my bones ſhall ſpeake and ſay,
my partes ſhall all agree,
O Lord though they do ſeme ful gaye,
what man is lyke to thee?

That doeſt defend the weake from them
that are bothe ſtout and ſtrong:
And ridde the poore from wicked men,
that ſpoyle and do them wrong.
11 Againſt me cruell men did riſe,
to witnes things vntrue,
And to accuſe me did deuiſe,
of that I neuer knewe.

12 And where to them I beare good wil,
they quyte me with diſdaine:
For their intent was how to ſpill,
and bring my ſoule in paine.
13 Yet I when they were ſicke, toke thought
and clad my ſelf in ſacke:
With faſting I my ſelf lowe brought,
to pray I was not ſlake.

14 As to my freind or brother deare,
I did my ſelf behaue:
And as one making wofull cheare
about his mothers graue.
15 But in my troubles they did ioye,
and gather on a route,
Yea abiect ſlaues at me did toye,
with mocks and checks full ſtoute.

16 The belly Gods and flattering traine,
at feaſtes did me deride,
They gnaſht their teeth with great diſ-
and wryde their mouth a ſyde. (daine
17 Lord when wilt thou amend this geare?
why doeſt thou ſtay and pauſe?
Oh ridde my ſoule, repleat with feare,
out of theſe Lyons claues.

18 So then will I geue thankes to thee,
before thy Churche alwayes,
And where in preaſe the people be,
there wil I ſhewe thy prayſe.
19 Let not my foes preuaile on me,
which hate me for no faulte,
Nor yet to winke or turne their eye,
that cauſeles me aſſaulte.

20 Of peace no worde they thinke or ſay,
their talke is all vntrue:
They ſtill conſult and wolde betraye,
all thoſe that peace enſue.
21 With open mouth they runne at me,
they gape, they laugh, they fleere,
Well, well, ſay they, our eye doeth ſee
the thing that we deſire.

22 But lord thou ſeeſt what wayes they take
ceaſe not this geare to mend,
Be not farre of, nor me forſake,
as men that faile their freind.
23 Awake, ariſe, and ſtirre abrode,
defende me in my right,
Reuenge my cauſe my Lord, my God,
and ayde me with thy might.

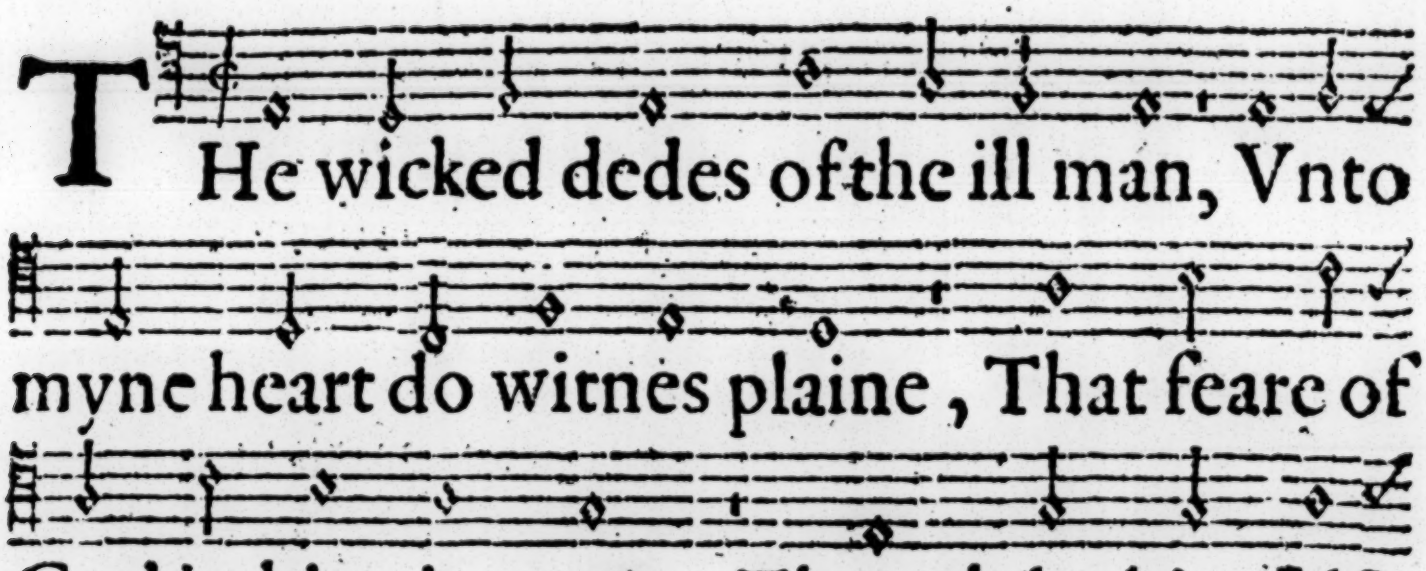
24 According to thy righteouſnes,
my Lord God ſet me free:
And let not them their pride expreſſe,
nor tryumphe ouer me.
25 Let not their heartes reioyce and cry,
there, there, this geare goeth trimme
Nor giue them cauſe to ſay on hie,
we haue our will on him.

26 Confound them with rebuke & ſhame,
that ioye when I do mourne,
And pay them home with ſpite & blame
that brag at me with ſcorne.
27 Let them be glad and eke reioyce
whiche loue myne vpright way:
And they all tymes with heart and voyce
ſhal prayſe the Lord and ſay.

28 Great is the Lord and doeth excell,
for why he doeth delight:
To ſee his ſeruants proſper well,
that is his pleaſant ſight.
29 Wherefore my tongue I will apply,
thy righteouſnes to praiſe:
Vnto the Lord my God wil I
ſing laudes and thankes alwayes.

PSALME XXXVI. W.K.

¶ The Prophet grieuouſly vexed by the wicked, doeth complayne of their malicious wickednes. Then he turneth to conſider the vnſpeakable goodnes of God towards al creatures, but ſpecially towardes his children, that by the faith thereof he may be comforted and aſſured of his deliuerance by this ordinarie courſe of Gods worke, who in the end deſtroyeth the wicked, and ſaueth the iuſte.



3 His mouth is bent to vile deceat,
With ignorance he is repleat,
And to doe good he hath no wil:

4 In bed he doeth for miſchief wayte,
Ful bent to ſeke the way moſte ill.

5 Thy mercies, Lord, to heauen reache:
Thy faithfulnes the cloudes do preache:
6 Thy righteouſnes as montaines huge,
Thy iudgements depe no tõgue cã teach
To man and beaſt thou art refuge.

7 O God, how great thy mercies be,
The ſonnes of men do truſt in thee:
With thee they ſhalbe fully fed:
And thou wilt giue them drinke ful free,
8 Of pleaſant riuers largely ſpred.

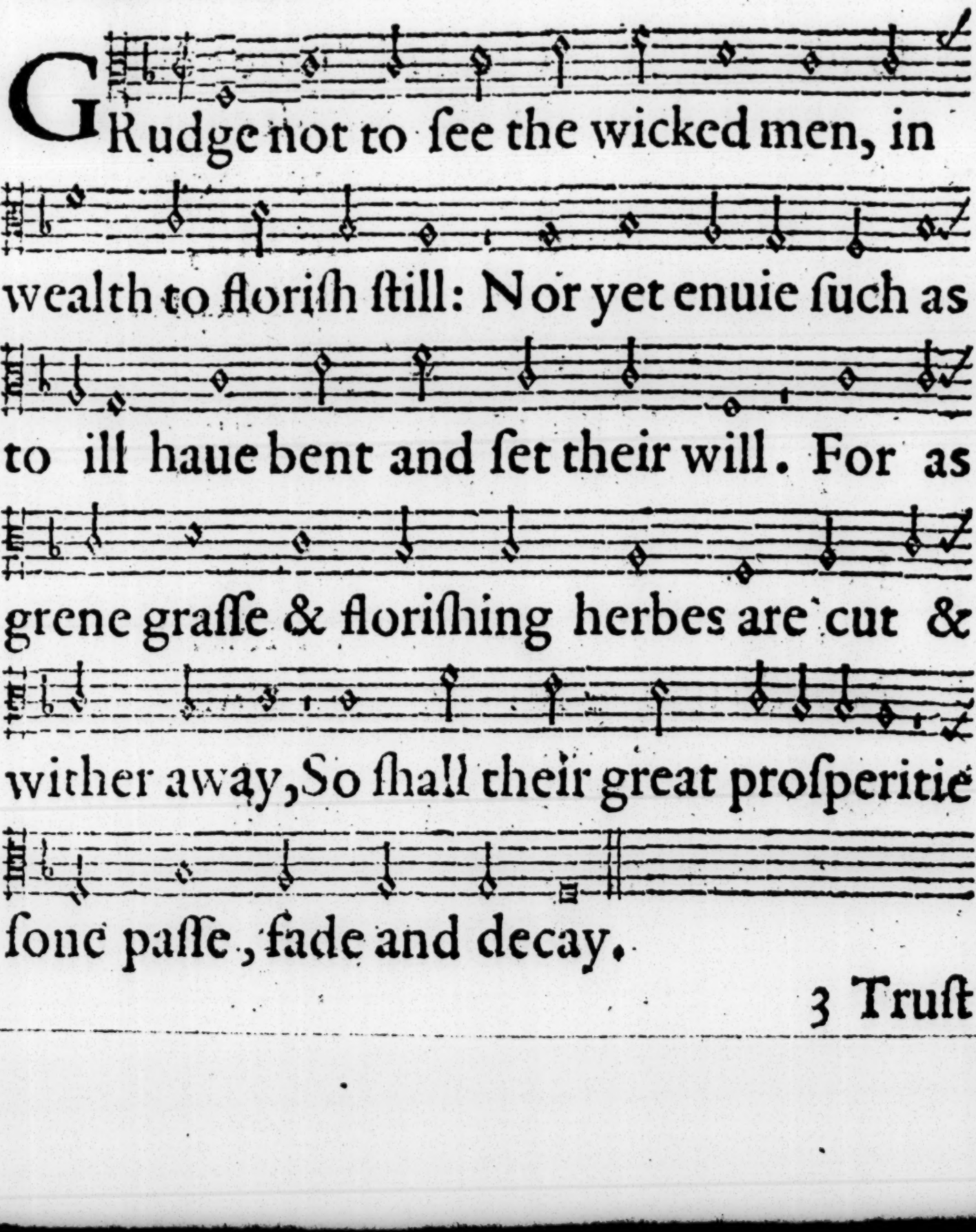
9 The well of lyfe is thine by right:
Thy brightnes doeth giue vs our light:
Thy fauour Lord, to ſuch extend,
As knowledge thee with heart vpright,
10 Thy righteouſnes to ſuche men ſend.

11 Let not the proude, ô Lord, preuaile,
Nor vaine mẽs power make me to quaile
But lo, they faile in their deuiſe:
They miſchief worke with tooth & naile
And fall, but can by no meanes riſe.

PSALME XXXVII.

W. Whittingham.

¶ Becauſe the godly ſhulde not wonder to ſe wicked mē proſper in this worlde: the Prophet ſheweth that all things ſhalbe granted according to their hearts deſire, to them that loue and feare God: and they that do the contrary, although they ſeme to floriſh for a tyme, ſhall at length periſhe.



3 Truſt thou therefore in God alone,
to do wel giue thy minde:
So ſhalt thou haue the land as thine,
and there ſure foode ſhalt finde.
4 In God ſet all thyne hearts delyte,
and loke what thou woldſte haue,
Or els canſt wiſhe in all the worlde,
thou nedeſt it not to craue.

5 Caſt bothe thy ſelfe and thyne affaires
on God with perfect truſt:
And thou ſhalt ſee with pacience
th' effect bothe ſure and iuſt,
6 Thy perfect lyfe and godly Name,
he wil cleare as the light:
So that the Sunne euen at none dayes,
ſhall not ſhyne halfe ſo bright.

7 Be ſtill therefore and ſtedfaſtly
on God ſe thou wayte then,
Not ſhrinking for the proſprous ſtate,
of lewde and wicked men.
8 Shake of deſpite, enuie and hate:
at leaſt in any wiſe,
Their wicked ſteppes auoide and flee,
and follow not their guiſe.

9 For euerie wicked man wil God,
destroy bothe more and lesse:
But suche as trust in him, are sure
the land for to possesse.
10 Watche but a while, and thou shalt see,
no more the wickeds traine:
No, not so muche as house or place,
where once he did remaine.

11 But merciful and humble men,
enioy shal sea and land:
In rest and peace they shall reioyce:
for noght shall them withstand.
12 The lewde men and malicious,
against the iust conspire:
They gnash their teeth at him as men
which do his bane desire.

13 But while that lewde mē thus do thinke,
the Lord laugheth them to scorne.
For why? he seeth their terme approche
when they shal sigh and morne.
14 The wicked haue their sword out drowē
their bowe eke haue they bent,
To ouerthrowe and kill the poore,
as they the right way went.

15 But the ſame ſworde ſhall pearce their
which was to kill the iuſt : (hearts
Likewiſe the bowe ſhal breake to ſhiuers
wherein they put their truſt.

16 Doutles the iuſt mans poore eſtate,
is better a great deale more,
Then all theſe lewde and worldly mens,
riche pompe and heaped ſtore.

17 For be their power neuer ſo ſtrong,
God wil it ouerthrowe:
Where contrary he doeth preſerue,
the humble men and lowe.

18 He ſeeth by his great prouidence,
the good mens trade and way,
And will giue them inheritance,
which neuer ſhall decay.

19 They ſhal not be diſcouraged,
when ſome are hard beſted:
When other ſhalbe hungerbit,
they ſhalbe clad and fed:

20 For whoſoeuer wicked is,
and enmie to the Lord,
Shall quaile, yea, melt euẽ as lãbes greaſe
or ſmoke that flieth abrod.

21 Beholde the wicked borroweth muche,
and neuer payeth againe:
Where as the iuſt by liberall gifts,
makthe many glad and faine. (haue
22 For they whome God doeth bleſſe, ſhal
the land for heritage:
And they whome he doth curſe, likewiſe
ſhall periſh in his rage.

23 The Lord the iuſt mãs wayes doth guide
and giueth him good ſucceſſe:
To euery thing he takthe in hand,
he ſendeth good addreſſe.
24 Though that he fall, yet is he ſure,
not vtterly to quaile,
Becauſe the Lord ſtretcheth out his hãd
at nede; and doeth not faile:

25 (I haue bene yong and now am olde,
yet did I neuer ſee,
The iuſt man left, or els his ſeede
to begge for miſerie)
26 but giueth alwayes moſte liberally,
and lendeth whereas is nede:
His children and poſteritie
receiue of God their mede.

27 Flee vice therefore and wickednes,
and vertue do embrace:
So God ſhall graunt thee long to haue,
in earth a dwelling place.
28 For God ſo loueth equitie,
and ſheweth to his ſuch grace,
That he preſerueth them alway,
but ſtroyth the wicked race.

29 Whereas the good and godly men,
inherite ſhall the land,
Hauing as Lords all thing therein
in their owne power and hand.
30 The iuſt mans mouth doeth euer ſpeake
of maters wiſe and hie:
His tongue doeth talke to edifie
with trueth and equitie.

31 For in his heart the Law of God,
his Lord doeth ſtill abyde:
So that where euer he goeth or walkthe,
his foote can neuer ſlyde.
32 The wicked lyke a rauening wolfe
the iuſt man doeth beſet.
By all meanes ſeking him to kill,
if he fall in his net.

33 Though he ſhulde fall into his hands,
yet God wolde ſuccour ſend:
Though men againſt him ſentence giue
God wolde him yet defend.
34 Waite thou on God and kepe his waye,
he ſhall preſerue thee then,
The earth to rule: and thou ſhalt ſee
deſtroyde theſe wicked men,

35 The wicked haue I ſene moſte ſtrong,
and placed in high degree,
Floriſhing in all wealth and ſtore,
as doeth the Lawrell tree.
36 But ſuddenly be paſſed away,
and lo, he was quite gone:
Then I him ſoght, but could ſcarſe finde
the place where dwelt ſuche one.

37 Marke and beholde the perfect man,
how God doeth him increaſe:
For the iuſt man ſhall haue at length
great ioy with reſt and peace.
38 As for tranſgreſſours, wo to them,
deſtroyde they ſhall all be:
God will cut of their budding race,
and riche poſteritie.

29 But the Saluation of the iuſt
doeth come from God aboue:
Who in their trouble ſendth them aide,
of his mere grace and loue.
40 God doth them helpe, ſaue and deliuer
from lewde men and vniuſt,
And ſtill wil ſaue them whiles that they
in him do put their truſt.

PSALME XXXVIII.

¶ Dauid lying ſicke of ſome grieuous diſeaſe, acknowledgeth him ſelfe to be chaſtiſed of the Lord for his ſinnes, & therefore prayeth God to turne away his wrath. He vttereth the greatnes of his griefe by manye worde & circumſtãces, as wounded with the arrowes of God ire: forſaken of his freinds, euil intreated of his enemies. But in the end with firme cõfidence be cõmendeth hi cauſe to God, and hopeth for ſpedie helpe at his hand.

Sing this as the 6. pſalme.

1 PVt me not to rebuke, ô Lord,
when kindled is thine ire:
Nor in thy furie me correct,
ô Lord I thee deſire.
2 For lo, on me poore wretche hauc light
thyne arrowes ſharpe and keene:
And on my backe thyne heauy hand
to lye may well be ſeene.

3 Sith thou art angrie, Lord, therefore,
no health my fleſh is in:
Nor in my bones reſt leſſe or more,
by reaſon of my ſinne.
4 For lo, my wicked doings, Lord,
aboue my head are gone:
As greater lode then I can beare
they lye me ſore vpon.

5 My woundes ſo ſtinke and feſtered are,
as lotheſome is to ſee:
Which al throgh myne owne fooliſhnes
betideth vnto me.
6 I am bowńde downe and crokt ful ſore,
through this my great diſtres:
That I paſſe ouer al the day
with plaintes and heauines.

7 For why? with raging heat throughout
my loyns are whole repleit:
And in my fleſhe no parte at all,
is ſounde or yet compleit.
8 So weake and feble am I brought,
and broken eke ſo ſore:
That euen for very grief of heart,
I am compelled to rore.

9 My whole requeſt, my ſighes alſo,
are open in thy ſight: (faild,
10 My heart doeth pant, my ſtrength hath
myne eyes haue loſte their light.
11 My louers and my wonted freinds,
flee this my plague and griefe:
My kindsfolke, they aloofe do ſtand,
and ſhewe me no relief.

12 They that did ſeke my life laid ſnares,
and they that ſought the way
To do me hurt, ſpake lyes, and thought
on treaſon al the day.
13 But as a deafe man I became,
that coulde not heare at all:
And as one dumme that openeth not
his mouth to ſpeake with all.

14 Euen as the mã bothe deafe and dumme
that aunſwereth not againe,
When he reproued is, ſuche lyke
am I become certaine.
15 For why? ô Lord, on thee with hope
I waite and do attend:
Thou wilt me heare, my Lord, my God,
and ſuccour to me ſend.

16 Heare me in tyme, ſaid I, leaſt that
my foes ſhulde me deſpyſe:
Reioyſing when they ſe me ſlippe,
who then againſt me ryſe.
17 For lo, I am already brought
to halte moſte ſhamefully:
And euer preſent me before,
is my great miſerie.

18 For while that I my wickednes
in humble wiſe confeſſe,
And while I for my ſinfull dedes,
my ſorowe do expreſſe.
19 My foes do ſtill remaine alyue,
and mightie are alſo:
And they that hate me wrongfully,
in nomber hugly growe.

20 They are myne aduerſaries eke,
who good for ill repay,
Becauſe I follow with myne heart,
and enſue goodnes aye.
21 Forſake not me therefore, ô Lord,
be not farre of away.
With ſpede make haſte vnto my helpe
ô God my health and ſtay.

PSALME XXXIX. I.H.

¶ Dauid vttereth with what grief and bitternes of minde he was driuen to theſe outrageous complaints of his infirmitie. For he confeſſeth that when he had determined ſilence, that he braſte forthe yet into wordes that he wolde not, through the greatnes of his grief. Then he rehearſeth certaine requeſtes which taſte of the infirmitie of man. And mixeth with them many prayers, but al do ſhew a mynde wonderfully troubled, that it maye plainely appeare howe he did ſtryue mightelye againſte death and deſperation.

Sing this as the 29. pſalme.

1 I Sayde I will loke to my wayes,
for feare I ſhulde go wrong:
I will take hede al tymes, that I
offend not with my tongue.
2 As with a bit I will kepe faſt,
my mouth with force and might:
Not once to whiſper al the while,
the wicked are in ſight.

3 I holde my tongue and no worde,
but kept me cloſe and ſtill,
Yea from good talke I did refraine
but ſore againſt my will,
4 My heart waxt hote within my breſt
with muſing thoght and doute,
Whiche did encreſſe, and ſtirre the fire,
at laſt theſe wordes braſt out.

4 Lord

4 Lord nomber out my lyfe and dayes,
which yet I haue not paſt:
So that I may be certified
how long my lyfe ſhall laſt.
5 Lord thou haſt pointed out my lyfe,
in length much lyke a ſpanne:
Myne age is nothing vnto thee,
ſo vaine is euery man.

6 Man walketh lyke a ſhade, and doeth
in vaine him ſelf annoy,
In getting goodes, and can not tell
who ſhall the ſame enioye.
7 Now, lord, ſith things this wiſe do frame
what helpe do I deſire?
Of trueth my hope doeth hange on thee
I nothing els require.

8 From all the ſinnes that I haue done,
Lord quite me out of hand:
And make me not a ſcorne to fooles,
that nothing vnderſtand.
9 I ſhulde haue bene as dumme, and to
complaine, my lippes not moue:
Becauſe I knewe it was thy worke,
my pacience for to proue,

10 Lord take from me thy ſcourge & plague
I can them not withſtand:
For I conſume and pyne for feare,
of thy moſte heauy hand.
11 When thou for ſinne doeſt man rebuke,
he waxeth wo and wanne,
As doeth a clothe that moths haue fret,
ſo vaine a thing is man.

12 Lord heare my ſute and giue good hede
regarde my teares that fall:
I ſoiourne lyke a ſtraunger here,
as did my fathers all.
13 Oh ſpare a litle, giue me ſpace,
my ſtrength for to reſtore,
Before I go away from hence,
and ſhall be ſene no more.

PSALME XL. I.H.

¶ Dauid deliuered from great daunger, doeth magnifie and praiſe the grace of God for his deliuerance, and cõmendeth his prouidence towardes all mankynde. Then doth he promiſe to giue him ſelf wholy to Gods ſeruice and ſo declareth how God is truely worſhipped. Afterwarde he giueth thankes and praiſeth God, & hauing complained of his enemies with good courage he calleth for ayde and ſuccour.

Sing this as the 35. pſalme.

I wai-

1 I Waited long, and ſought the Lord,
and paciently did beare:
At length to me he did accorde,
my voyce and cry to heare.
2 He plukt me from the lake ſo depe,
out of the mire and clay:
And on a rocke he ſet my feete,
and he did guide my way.

3 To me he taught a Pſalme of praiſe,
which I muſt ſhewe abrode,
And ſing newe ſongs & thankes alwayes
vnto the Lord our God.
4 When all the folke theſe things ſhall ſee,
as people muche afrayde:
Then they vnto the Lord will flee,
and truſt vpon his ayde,

O bleſt is he whoſe hope and heart,
doeth in the Lord remaine:
That with the proud doth take no parte,
nor ſuche as lie and faine.
5 For Lord my God thy wõderous dedes
in greatnes farre do paſſe.
Thy fauour towardes vs excedes,
all things that euer was.

6 When I entend and do deuiſe,
thy workes abrode to ſhowe,
To ſuch a rekening they do riſe,
thereof none end I knowe.
Brunt offrings thou didſt not deſire,
(myne ears well vnderſtand,
Nor ſacrifice for ſinne, with fire,
thou didſt at all demaund.

7 But then ſaid I, beholde and loke,
I come, ô Lord to thee:
For in the volume of thy booke
thus is it writ of me.

8 That I, ô God, with my whole minde,
thy will to do, lyke well:
For in my heart thy Law I finde,
faſt placed there to dwell.

9 Thy iuſtice and thy righteouſnes,
in great reſorts I tell:
Beholde my tongue no tyme doth ceaſe,
ô Lord, thou knoweſt full well.
10 I haue not hid within my breſt
thy goodnes as by ſtelth.
But I declare and haue expreſt
thy trueth and ſauing health.

I kept not close thy louing minde,
that no man shulde it knowe:
The trust that in thy trueth I finde,
to all the Churche I showe.
11 Thy tender mercy, Lord, fro me
withdrawe thou not away:
But let thy loue and veritie,
preserue me still for aye.

12 For I with mischiefes many one
am sore beset about,
My sinnes suche holde haue tane me on,
I can not once looke out.
Yea, they in nomber farre excede
the heares vpon myne head:
So that mine heart doeth faint for drede
that I almoste am dead.

13 With spede send helpe and set me free,
ô Lord I thee require:
Make haste with ayde to succour me,
ô Lord at my desire.
14 Let them susteyne rebuke and shame,
that seke my soule to spill:
Dryue backe my foes and them defame,
that wishe and wolde me ill.

15 For

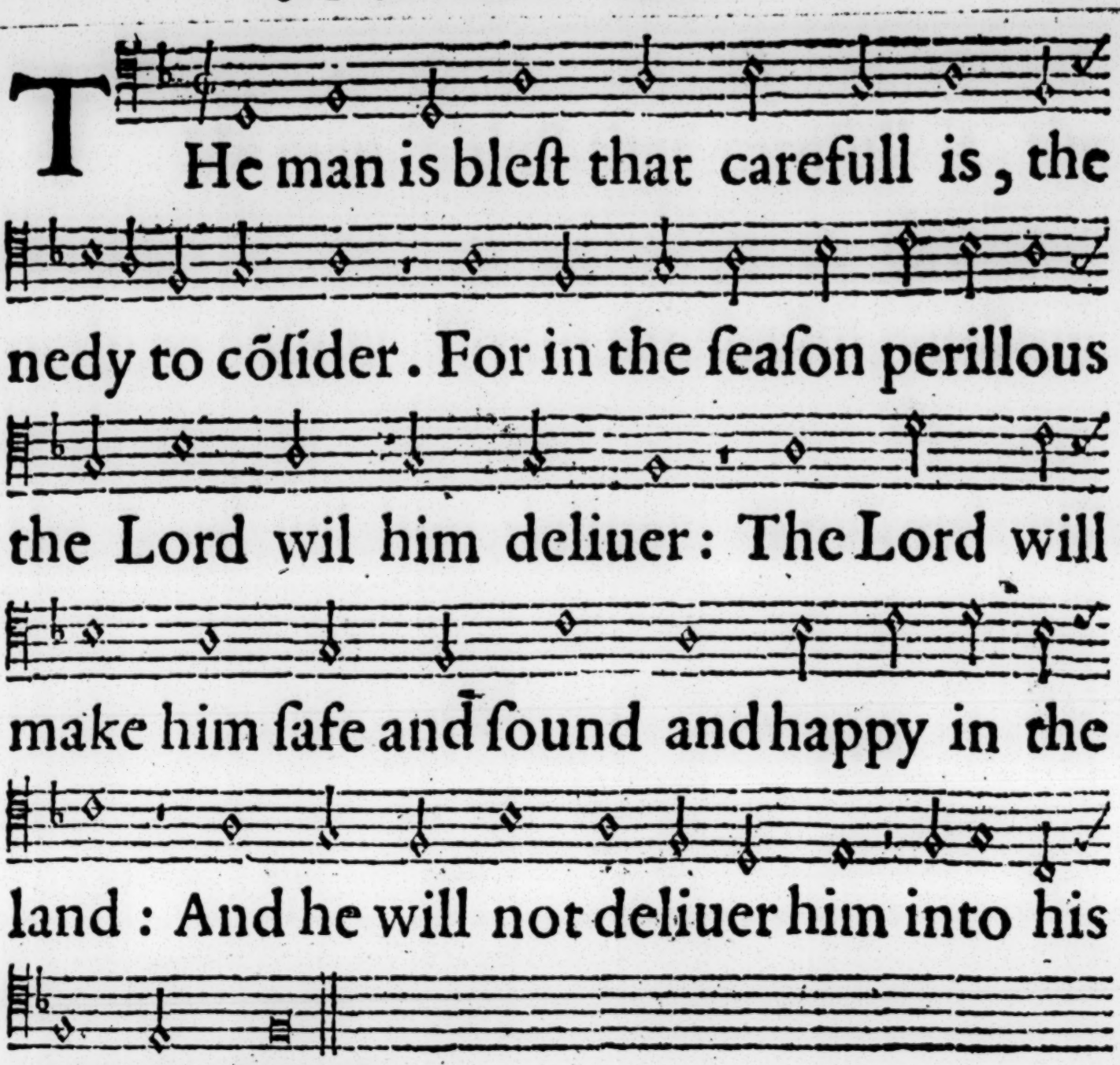
15 For their ill feates do them deſtroy,
that wolde deface my Name,
Which at me thus do raile and crye:
fye on him, fye for ſhame.
16 Let them in thee haue ioye and wealth,
that ſeke to thee alwayes:
That ſuche as loue thy ſauing health
may ſay, to God be prayſe.

17 But as for me I am but poore,
oppreſt and brought full lowe,
Yet thou ô Lord wilt me reſtore
to health full well I knowe.
For why? thou art my hope and truſt
my refuge, helpe and ſtaye,
Wherefore my God, as thou art iuſt,
with me no tyme delaye.

PSALME XLI. T.St.

¶ Dauid being afflicted, bleſſed them that pitie his caſe, and complaineth of the treaſon of his freinds and familiars, as came to paſſe in Iudas. Ioh. 15. After hauing felt Gods mercies in deliuering him, he giueth moſte harty thankes vnto God.

The



THe man is bleſt that carefull is, the nedy to cõſider. For in the ſeaſon perillous the Lord wil him deliuer: The Lord will make him ſafe and ſound and happy in the land: And he will not deliuer him into his enemies hand.

3 And in his bed when he lyeth ſicke,
the Lord will him reſtore:
And thou, ô Lord, wilt turne to health
his ſickenes and his ſore.
4 Then in my ſickenes thus ſay I,
haue mercy, Lord, on me:
And heale my ſoule which is full wo,
that I offended thee.

5 Myne enemies wiſht me ill in heart,
and thus of me did ſay,
When ſhall he dye, that al his name
may vaniſh quyte away?
6 And when they come to viſite me,
they aſke if I do well:
But in their hearts miſchief they hatch,
and to their mates it tell.

7 They byte their lippes, and whiſper ſo,
as thogh they wolde me charme,
And caſt their fetches how to trappe
me with ſome mortall harme.
8 Some grieuous ſinne hath broght hī to
this ſicknes, ſay they plaine.
He is ſo lowe that without doubte
riſe can he not againe.

9 The man alſo that I did truſt,
with me did vſe deceite.
Who at my table ate my bread,
the ſame for me laide waite.
10 Haue mercy Lord on me therefore,
and let me be preſerude,
That I may rendre vnto them,
the things they haue deſerude.

11 By this I knowe assuredly,
to be beloued of thee:
Whē that myne enemyes haue no cause
to tryumphe ouer me.
12 But in my right thou hast me kept,
and mainteined alwaye:
And in thy presence place assignde,
where I shall dwell for aye.

13 The Lord, the God of Israel,
be praysed euermore:
Euen so be it, Lord, will I say,
euen so be it therefore.

PSALME XLII. I.H.

¶ The Prophet grieuously complaineth, that being letted by his persecution, he coulde not be present in the Congregation of Gods people, protesting that althogh he was separate in bodie from them, yet his heart was thither ward affectioned. And last of all he sheweth that he was not so farre ouercome with these sorowes and thoughts, but that he continually put his confidence in the Lord.

Sing this as the 33. psalme.

1 LYke as the hart doeth breath & bray,
the welsprings to obtaine,

So doeth my ſoule deſire alwaye,
with thee, Lord to remaine.
2 My ſoule doth thirſt & wold drawe nere
the liuing God of might.
Oh, when ſhall I come and appeare,
in preſence of his ſight.

3 The teares all tymes are my repaſt,
Which from myne eyes do ſlyde,
When wicked men cry out ſo faſt,
Where now is God thy guide?
4 Alas what grief is it to thinke,
What freedome once I had?
Therefore my ſoule as at pittes brinke,
Is moſte heauy and ſad.

When I did marche in good array,
Fourniſhed with my traine,
Vnto the temple was our way,
With ſongs and hearts moſte faine.
5 My ſoule, why art thou ſad alwayes,
And freateſt thus in my breſt?
Truſt ſtill in God, for him to prayſe,
I holde it euer beſt.

By him

By him I haue ſuccour at nede,
Againſt all paine and grief:
He is my God, which with all ſpede,
Will haſte to ſend relief.

6 And this my ſoule within me, Lord,
Doeth faint to thinke vpon,
The land of Iordan, and recorde
The litle hill Hermon.

7 One grief another in doeth call,
As clouds bruſt out their voyce.
The floods of euils that do fall,
Runne ouer me with noyce.

8 Yet I by day felt his goodnes,
And helpe at all aſſayes:
Lykewiſe by night I did not ceaſe,
The liuing God to praiſe.

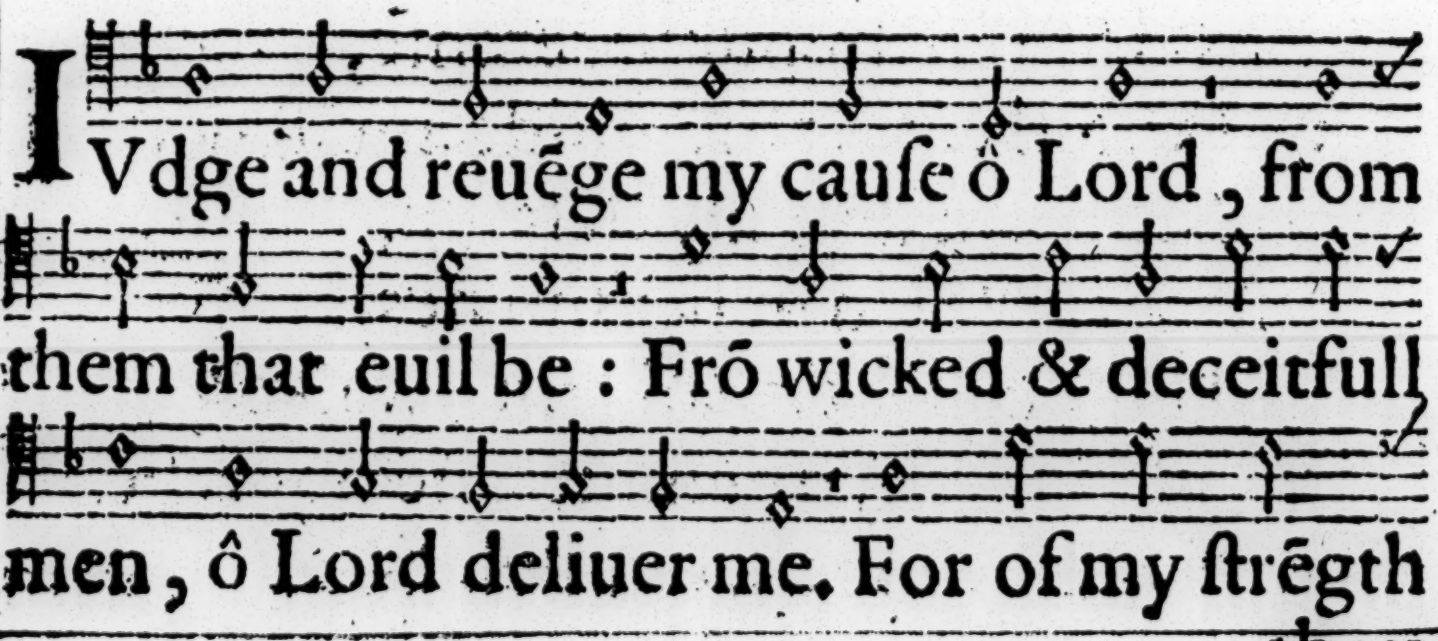
9 I am perſuaded thus to ſay,
To him with pure pretenſe,
O Lord thou art my guide and ſtay,
My rocke and my defenſe,
Why do I then in penſiuenes,
Hanging the head, thus walke?
While that myne enmies me oppreſſe,
And vexe me with their talke.

10 For why? they perce myne inward parts
With pangs to be abhorde,
Whē they cry out with ſtubburne hearts
Where is thy God, thy Lord?
11 So ſone why doeſt thou faint and quaile
My ſoule, with paines oppreſt?
With thoughts why doeſt thy ſelf aſſaile
So ſore within my breſt?

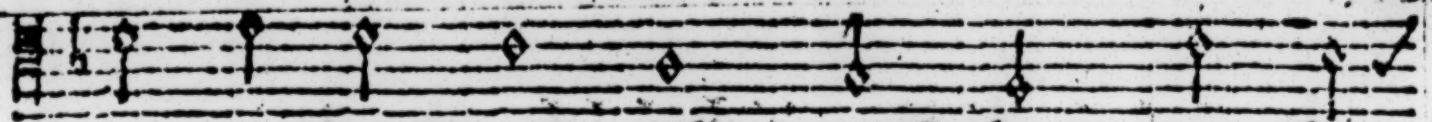
Truſt in the Lord thy God alwayes,
And thou the tyme ſhalt ſee,
To giue him thanks with laude & praiſe
For health reſtorde to thee.

PSALME XLIII. T. S.

¶ He prayeth to be deliuered from them which conſpire with Abſolom to the end that he might ioyfully praiſe God in his holy Congregation.



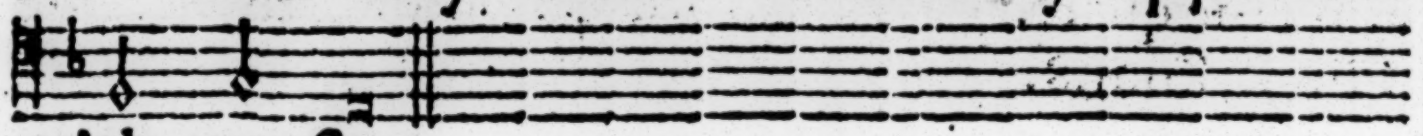
thou



thou art the God: why putſt thou me thee



fro? And why walke I ſo heauily oppreſſed



with my fo:

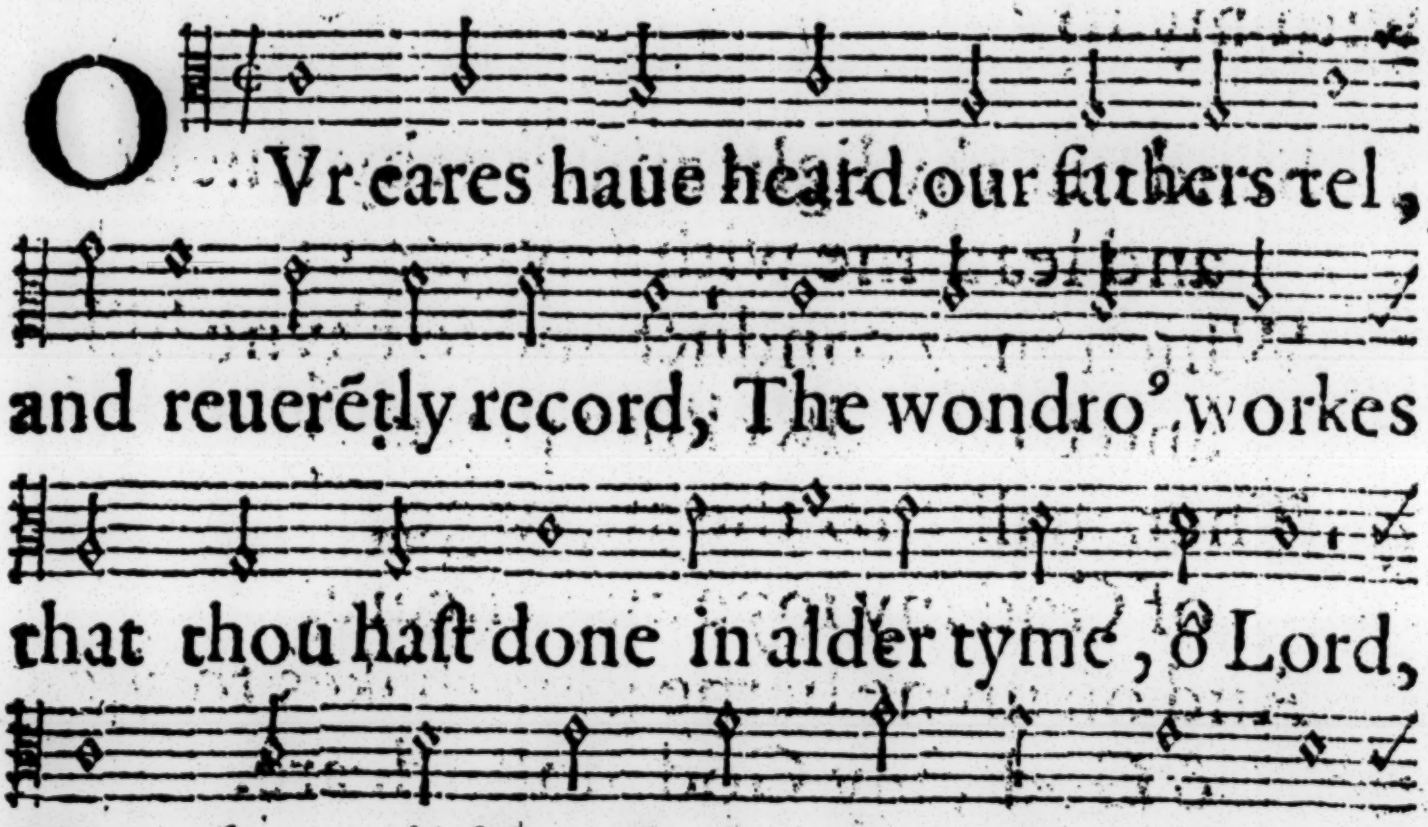
3 Send out thy light and eke thy trueth,
and lead me with thy grace:
Which may conduct me to thyne hill,
and to thy dwelling place.

4 Then ſhall I to the aultar go,
of God my ioye and cheare,
And on myne harpe giue thākes to thee,
ô God, my God moſte deare.

5 Why art thou then ſo ſad, my ſoule,
and freatſt thus in my breſt?
Still truſt in God: for him to prayſe,
I holde it alwayes beſt:
By him I haue deliuerance
againſt al paines and grief:
He is my God which doeth alwayes
at nede ſende me relief.

PSALME XLIIII. T.St.

¶ A moſte earneſt prayer made in the name of the faithfull, when they are afflicted by their enemies for ſuſteining the quarell of Gods worde, according to the expoſition. Rom.8.



3 They

3 They cõqueted not by ſword nor ſtrẽgth
The land of thy beheſt,
But by thyne hand, thyne arme & grace,
Becauſe thou loueſt them beſt.
4 Thou art my King, ô God, that holpe
Iacob in ſundry wiſe.
5 Led with thy power, we threwe downe (ſuch
as did againſt vs riſe.

6 I truſted not in bowe, ne ſworde,
they coulde not ſaue me ſounde:
7 Thou keptſt vs from our enmies rage:
thou didſt our foes confounde.
8 And ſtill we boaſt of thee our God,
and prayſe thyne holy Name:
9 Yet now thou goeſt not with our hoſte,
but leaueſt vs to ſhame.

10 Thou madſte vs flee before our foes,
and ſo were ouertrode:
Our enmies robde and ſpoild our gooods
when we were ſparſt abrode,
11 Thou haſt vs giuen to our foes,
as ſhepe for to be ſlaine:
Amongſt the heathen euery where
ſcatred we do remaine.

12 Thy people thou haſt ſoulde like ſclaues,
and as a thing of nought:
For profite none thou hadſt thereby,
no gaine at all was ſought.
13 And to our neighbours thou haſt made,
of vs a laughing ſtocke:
And thoſe that round about vs dwell,
at vs do grinne and mocke.

14 Thus we ſerue for none other vſe,
but for a commune talke: (heads,
They mocke, they ſcorne and nod their
where euer we go or walke.
15 I am aſhamed continually
to heare theſe wicked men:
Yea ſo I bluſh, that all my face
with redde is couered then.

16 For why? we heare ſuch ſclandrous wor-
ſuch falſe reportes and lies (des
That death it is to ſee their wrongs,
their threatnings and their cryes.
17 For all this we forgot not thee,
nor yet thy couenant brake:
18 We turne not backe our hearts frō thee,
nor yet thy paths forſake.

19 Yet thou haſt trode vs downe to duſt,
where dennes of dragons be,
And couered vs with ſhade of death,
and great aduerſitie.
20 If we had our Gods Name forgot,
and helpe of Idoles ſought, our?
21 Wolde not God then haue tryde this
for he doeth knowe our thought.

22 Nay, nay, for thy Names ſake, ô Lord,
alwaies are we ſlaine thus:
As ſhepe vnto the ſhambles ſent,
right ſo they deale with vs.
23 Vp, Lord, why ſlepeſt thou? awake,
and leaue vs not for all:
24 Why hydeſt thou thy countenance,
and doeſt forget our thrall?

25 For downe to duſt our ſoule is brought
and we now at laſt caſt:
Our belie, lyke as it were glude,
vnto the grounde cleaueth faſt.
26 Ryſe vp therefore for our defenſe,
and helpe vs, Lord, at nede:
We thee beſeche for thy goodnes,
to reſcue vs with ſpede.

PSALME XLV. W.Ke.

¶ The Maieſtie of Salomon, his honour, ſtrength, beauty riches and power are prayſed, & alſo his mariage with the Egiptian being an heathen woman is bleſſed. If that ſhe can renounce her people, and the loue of her countrey, and giue her ſelf wholy to her houſ bād. Vnder the which figure the wonderfull Maieſtie, and increaſe of the Kingdome of Chriſt & the Churche his ſpouſe now taken of the Gentils is deſcribed.

Sing this as the 25. pſalme.

1 MY heart doeth take in hand,
ſome godly ſong to ſing:
The prayſe that I ſhall ſhewe therein,
perteineth to the King.
My tongue ſhalbe as quicke
his honour to endite,
As is the penne of any ſcribe,
that vſeth faſt to write.

2 O faireſt of all men,
thy ſpeache is pleaſant pure:
For God hath bleſſed thee with gifts,
for euer to indure.

3 About thee gyrde thy ſworde,
thou mightie Prince of fame:
Which is the glorie and renoume,
and honour of thy Name.

4 Go foorth with proſprous ſpede,
in meaknes, trueth and right:
And thy right hand ſhall thee inſtruct,
in works of dreadfull might.
5 Thy ſhaftes are ſharpe, ô King,
to pearce thy foes hearts all:
Therefore ſhall Nations thee obey,
and at thy feete downe fall.

6 Thy royall ſeate, ô Lord,
for euer ſhall remaine,
Becauſe the Scepter of thy Realme
doeth righteouſnes maintaine.
7 Thou righteouſnes doeſt loue,
and wickednes deteſt:
Becauſe God hath anoynted thee,
with ioy aboue the reſt.

8 Of mirre and Caſſia,
thy clothes moſte ſwete ſmell had,
When thou didſt from thy pallace paſſe,
where they had made thee glad,
9 Amongſt thy ladies are
Kings doughters right demure:
At thy right hand the Quene doth ſtand
arrayed in golde moſte pure.

10 O doughter take good heede,
inclyne and giue good eare.
Thou muſt forget thy kinred all,
and fathers houſe moſte deare.
11 So ſhall the King deſire
thy beautie excellent.
He is thy Lord therefore ſhalt thou
to honour him be bent.

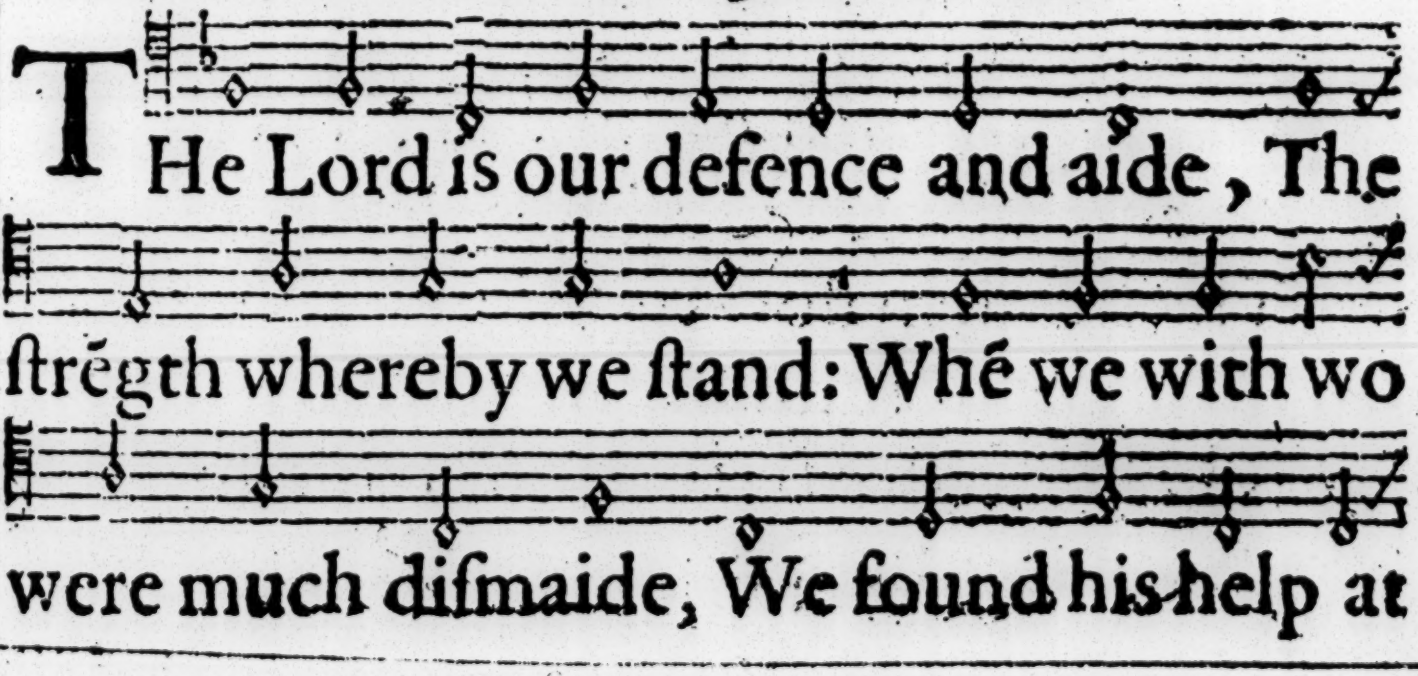
12 The doughters then of Tyre,
with giftes full riche to ſee,
And all the welthy of the land,
ſhal make their ſute to thee.
13 The doughter of the King,
is glorious to beholde,
Within his cloſet ſhe doeth ſit
deckt vp in brodred golde.

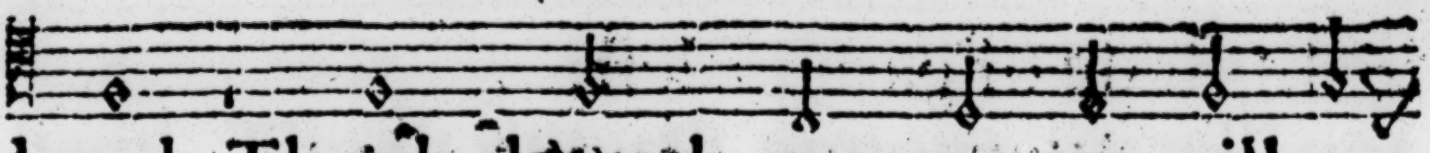
14 In robes by nedle wrought,
with many pleaſant thing:
And virgins faire on her to waite,
ſhe commeth to the King.
15 They ſhalbe brought with ioye,
and myrth on euery ſyde,
Into the palace of the King,
and there they ſhall abyde.

16 In ſtede of parents left,
ô Quene, the change ſo ſtands,
" Thou ſhalt haue Sonnes whome thou
as Princes in all lands. (mayſt ſet
17 Wherefore thyne holy Name
all ages ſhal recorde:
The people ſhall giue thankes to thee
for euermore, ô Lord.

PSALME XLVI. I. H.

¶ A ſong of tryumphe or thãkeſgiuing for the deliuerãce of Ieruſalem after Sennacherib with his armie was driuen away, or ſome other lyke ſoden and maruelous deliuerance by the mightie hande of God, whereby the Prophet commending this great benifite, doeth exhort the faithfull to giue them ſelfs wholy into the hande of God: douting nothing but that vnder his protectiõ they ſhalbe ſafe againſt al the aſſaultes of their enemies, becauſe this is his delite to aſſwage the rage of the wicked when they are moſte buſie againſt the iuſte.

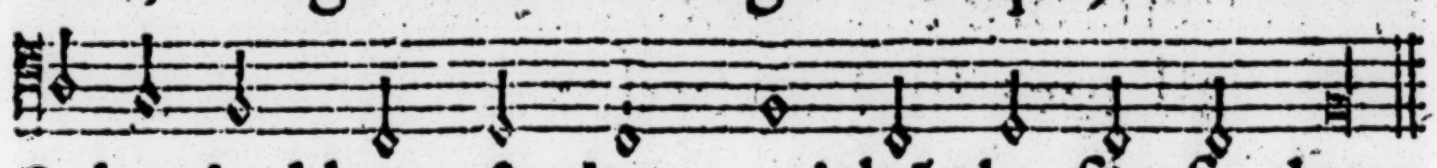




hand. Thogh th'earth remoue we will not



fear, Thogh hilles ſo high & ſtepe, Be thruſt



& hurled here & there, with ī the ſea ſo depe

3 No though the waues do rage ſo ſore,
that all the bankes it ſpilles,
And thogh it ouerflowe the ſhore,
and beat downe mightie hilles,
4 Yet one faire floud, doth ſend abrode,
his pleaſant ſtreames apace,
To freſhe the citie of our God,
and waſh his holy place.

5 In middeſt of her the Lord doth dwell,
ſhe can no whit decay:
With ſpedy helpe thoſe that rebell,
againſt her, God will ſtay.
6 The heathen flocke the kingdomes feare
the people make a noyſe,
The earth doeth melt, and not appeare,
when God puttes foorth his voyce.

7 The

7 The Lord of hoſtes, doth take our parte,
to vs he hath an eye,
Our hope of health with all our hearte,
on Iacobs God doeth lye.
8 Come here & ſee, with mynd & thought
the working of our God,
What wonders he himſelf hath wrought
throughout the earth abrode.

9 By him all warres are huſht and gone,
which countreis did conſpire:
Their bowes he brake & ſpeares echone
their charets brent with fire.
10 Leaue of therefore (ſaith he) and knowe
I am a God moſte ſtoute:
I will be prayſde of high and lowe,
euen all the earth throughoute.

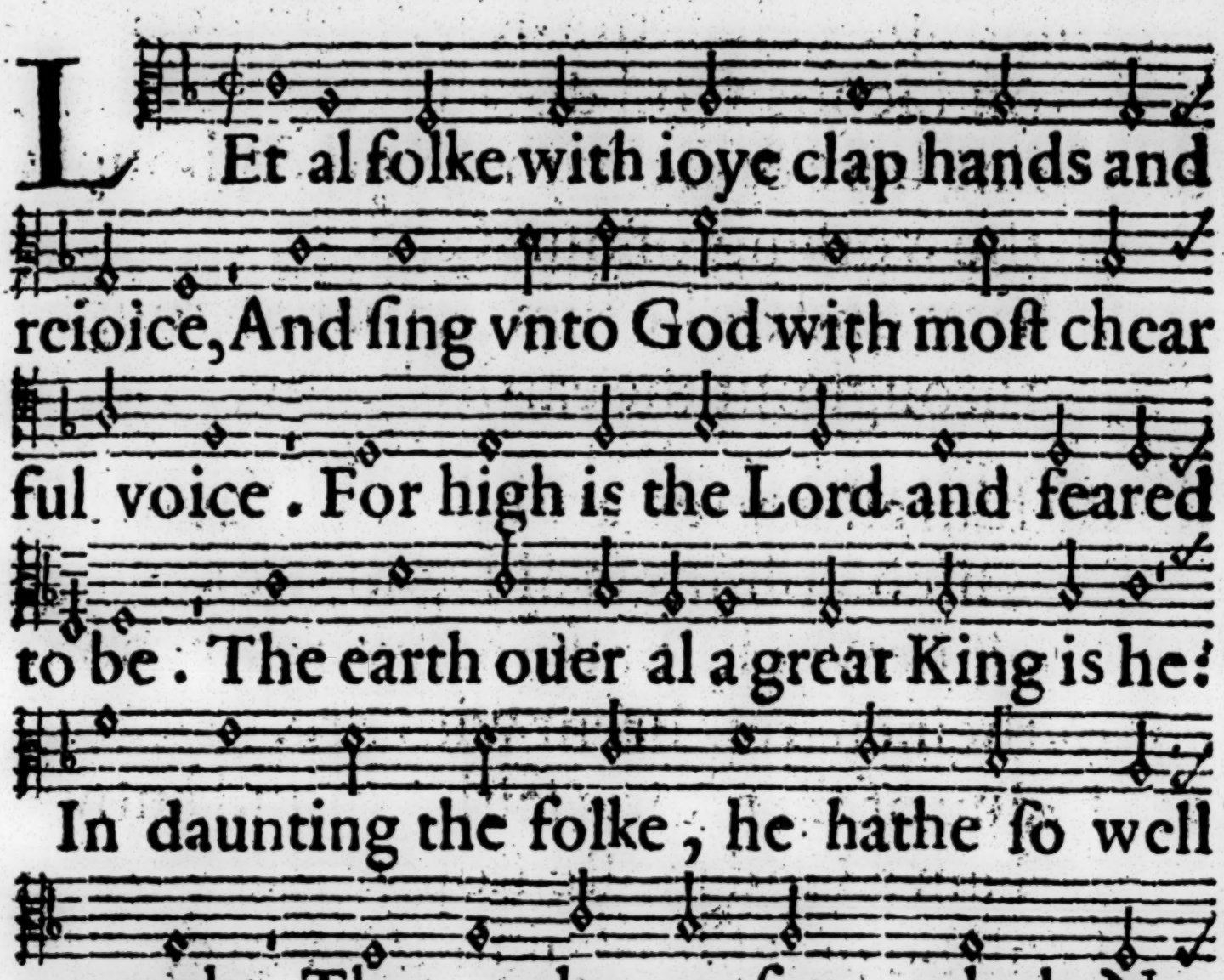
11 The Lord of Hoſtes doeth vs defend,
he is our ſtrength and tower:
On Iacobs God do we depend,
and on his mightie power.

PSALME XLVII. W.K.

¶ The Prophet exhorteth all people to the worſhip of the true and euerliuing God, commēding the mercy of

God

God towards the posteritie of Iacob: & after propheci-
eth of the kingdome of Christ in this time of the Gospel.



4 An heritage faire
he chose, vs to moue,
Whiche Iacob enioyde,
whome he so did loue.

5 Our God is gone vp,
with tryumphe and fame,

With

With ſounde of the trumpe,
to witnes the ſame.

6 Sing prayſes to God,
ſing prayſes, I ſay,
To this our great King,
ſing prayſes alway.

7 For of all the earth
our God is the King:
Suche as vnderſtand,
now prayſe to him ſing.

8 The Heathen to rule,
God alſo doeth reigne,
Who doeth ſtill vpon
his high throne remaine.

9 Strange Princes do come
vnto the Lords folde:
Who are as his ſhields,
his Churche vp to holde.

* For ſhields of the worlde
belong to the Lord:
His Name to exalte,
let all men accorde.

* The laſt Verſe is ſung with the laſt two clauſes.

PSALME XLVIII. I.H.

¶ A notable deliuerance of Ierusalem from the hands of many Kings is mencioned, for the which thākes are giuen to God, and the estate of that citie is prayſed, that hath God ſo preſently at al tymes ready to defend thē. This Pſalme ſemeth to be made in the tyme of Ahaz, Ioſaphat, Aſa or Ezhechias: for in their tymes chiefly was the citie by foreine Princes aſſaulted.

Sing this as the 46. pſalme.

1 GReat is the Lord, and with great (praiſe,
to be aduanced ſtill,
Within the citie of our God,
vpon his holy hill.
2 Mount Sion is a pleaſant place,
it gladdeth all the land,
The citie of the mightie King,
on her North ſyde doeth ſtand.

3 Within her palaces the Lord
is knowen a refuge ſure:
4 For lo, the Kings together came
her ruyne to procure.
5 But when they did beholde the ſame,
they wondred, and they were
Aſtonyed muche, and ſodenly
were driuen backe with feare.

6 Great terrour there on them did fall,
for very wo they cry,
As doth a woman when ſhe ſhall
go trauell by and by.
7 As with the ſtormy Eaſtren windes,
thou breakeſt the ſhippes that ſaile,
Of Tarſhiſh: ſo they ſcatered were,
deſtroyde, and made to quaile.

8 Within the citie of the Lord,
we ſawe as it was tolde:
Yea, in the citie of our God,
which he will aye vpholde.
9 O Lord, we waite and loke to haue
thy louing helpe and grace,
For which al tymes we do attend
within thyne holy place.

10 O Lord, according to thy Name
for euer is thy prayſe:
And thy right hand, ô Lord, is full
of righteouſnes alwayes.
11 Let for thy iudgements Sion Mount,
with ioyes filled be:
And let Iehudas doughters all
be glad, ô Lord, in thee.

12 Go walke about al Sion hill,
yea, rounde about her go:
And tell the bulwarkes, that thercon
are buylded on a rowe.
13 Vewe and marke wel the wall thereof;
beholde her towres hie:
That you of it may make reporte
to your posteritie.

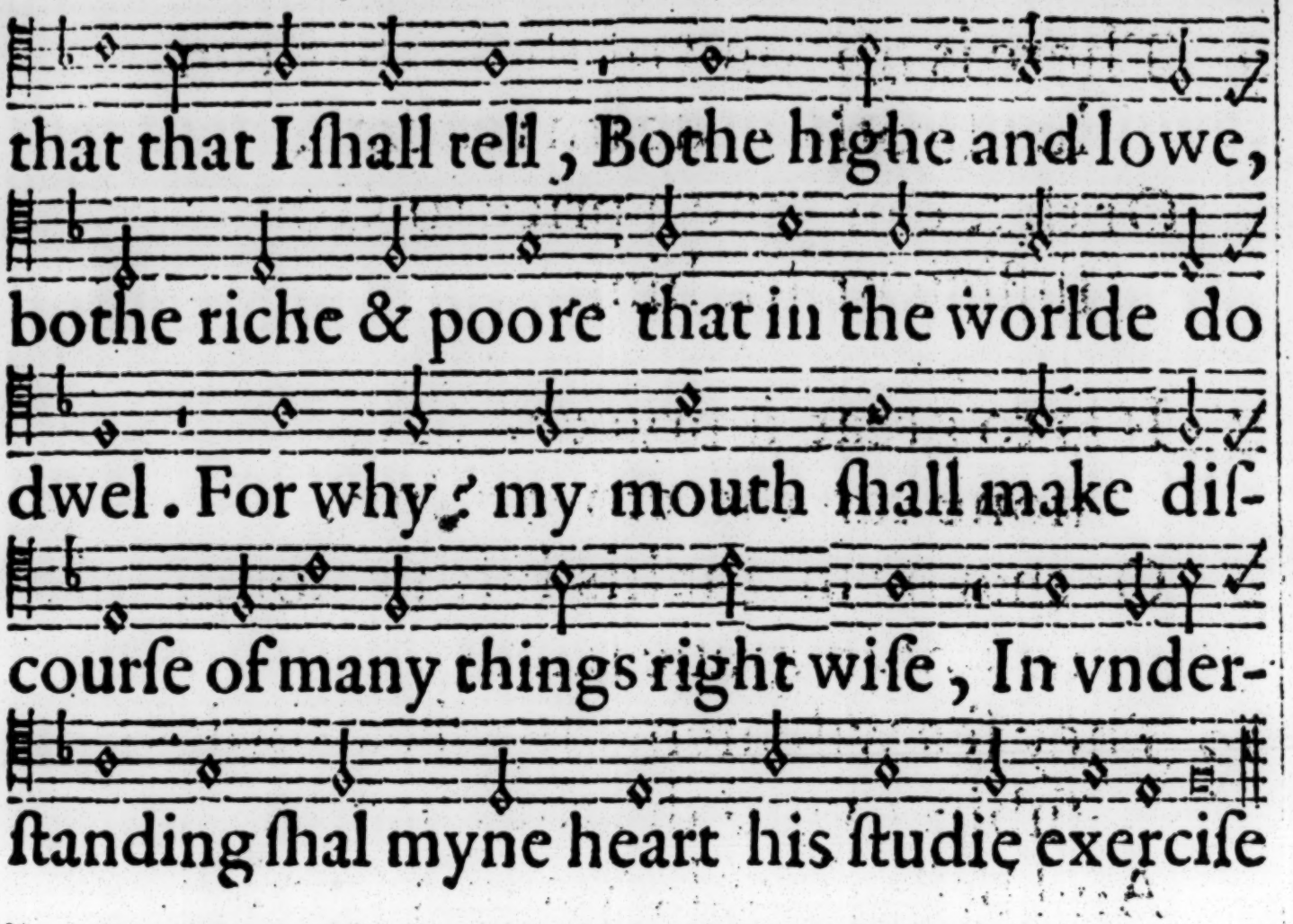
14 For euen this God, our God is he,
for euer and for aye:
He shall direct, and vs conduct
euen to our dying daye.

PSALME XLIX. T. S.

¶The holy Ghost calleth all men to the consideration of mans lyfe shewing them not to be most happy, that are moste welthie, and therefore not to be feared: but contrariwise he lifteth vp our mindes to consider how all things are ruled by Gods prouidence, who as he iudgeth the worldly misers to euerlasting torméts, so doth he preserue his, and wil rewarde them in the day of the resurrection. 2. Thess. 1.



AL people hearken & giue eare to
tha


that that I ſhall tell, Bothe highe and lowe,
bothe riche & poore that in the worlde do
dwel. For why? my mouth ſhall make diſ-
courſe of many things right wiſe, In vnder-
ſtanding ſhal myne heart his ſtudie exerciſe

4 I wil inclyne myne eare to knowe,
the parables ſo darke:
And open all my doutefull ſpeache,
in metre on myne harpe.
5 Why ſhulde I feare afflictions,
or any carefull toyle?
Or els my foes, which at myne heeles,
are preſt my lyfe to ſpoyle?

6 For as for ſuch as riches haue,
wherein their truſt is moſte:
And they which of their treaſure great,
them ſelues do bragge and boaſt.

7 There is not one of them that can
his brothers death redeme,
Or that can giue a price to God
sufficient for him.

8 It is to great a pryce to pay,
none can thereto attaine,
9 Or that he might his lyfe prolong,
or not in graue remaine.
10 They see wisemen aswell as fooles,
subiect vnto deathes hands,
And being dead, strangers possesse
their goods, their rents, their lands.

11 Their care is to buyld houses faire,
and so determine sure,
To make their name right great in earth
for euer to indure.
12 Yet shall no man alwayes enioye
high honour, wealth and rest,
But shall at length taste of deaths cuppe
aswel as the brute beast.

13 And thogh they try these foolish thoghts
to be moste lewde and vaine,

Their children yet approue their talke,
and in lyke ſinne remaine.
14 As ſhepe vnto the folde are brought,
ſo ſhall they into graue:
Death ſhall them eat, and in that day
the Iuſte ſhall lordſhip haue.

Their Image and their royall porte
ſhall fade, and quyte decay:
When as from houſe to pit they paſſe
with wo and welaway.
15 But God will ſurely preſerue me
from death and endles paine:
Becauſe he will of his good grace
my ſoule receaue againe.

16 If any man wax wondrous riche,
feare not, I ſay, therefore,
Althogh the glorie of his houſe
increaſeth more and more.
17 For when he dyeth of all theſe things
nothing ſhall he receaue:
His glorie wil not followe him,
his pompe will take her leaue.

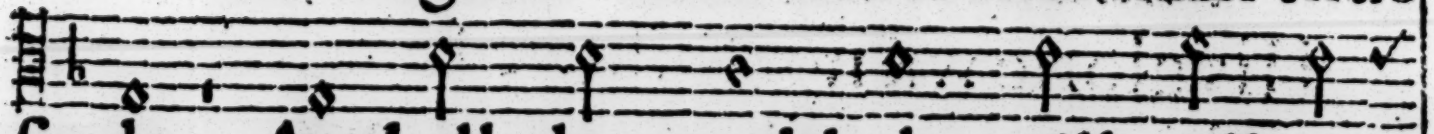
18 Yet in this lyfe he takth him ſelfe
the happieſt vnder ſunne:
And others lykewiſe flatter him,
ſaying, All is well done:
19 And preſuppoſe he liue as long,
as did his fathers olde,
Yet muſt he nedes at length giue place,
and be brought to deathes folde.

20 Thus man to honour God hath calde,
yet doth he not conſider:
But lyke brute beaſtes, ſo doth he lyue,
which turne to duſt and powdre.

PSALME L. W. Whit.

¶ He prophecieth how God wil cal al nations by the Goſpel, and require none other ſacrifices of his people, but confeſſion of his benefites, and thankeſgiuing, and how he deteſteth al ſuch as ſeme zealous of ceremonies, and not of the pure worde of God onely.
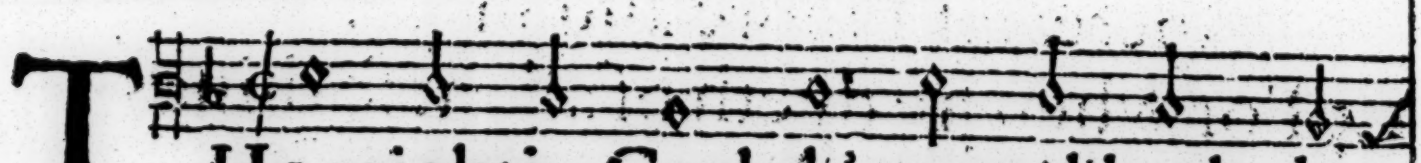


THe mightie God th'eternal hath thus

ſpoke: And all the worlde he will call and
prouoke,

prouoke, Euen from the Eaſt & ſo foorth to
the Weſt, From toward Sion which place
him liketh beſt, God wil appeare in beautie
moſte excellēt: Our God wil come before
that long tyme be ſpent.

Deuouring fyre,
ſhal go before his face:
A great tempeſt
ſhall round about him trace.
4 Then ſhall he call
the earth and heauen bright,
To iudge his folke,
with equitie and right:
5 Sayng, go to,
and now my Saintes aſſemble:
My pact they kepe,
their giftes do not diſſemble.

6 The heauens ſhall
declare his righteouſnes:
For God is Iudge
of all things more and leſſe.
7 Heare my people,
for I will now reueile:
Liſt, Iſraell,
I will thee nought conceile.
Thy God, thy God
am I, and will not blame thee,
8 For giuing not
all maner offrings to me.

9 I haue no nede
to take of thee at all,
Goates of thy folde,
or calfe out of thy ſtall.
10 For all the beaſtes
are myne within the woods:
On thouſand hilles
cattell are myne owne goods.
11 I knowe for myne
all birdes that are on mountaines:
All beaſtes are myne
which haunt the fields or fountaines.

12 Hungrie if I were,
I wolde not thee it tell:
For all is myne
that in this worlde doeth dwell.
13 Eat I the fleſhe
of great bulles or bullockes?
Or drinke the blood
of goates and of the flockes?
14 Offer to God
praiſe and heartie thankeſgiuing
And pay thy vowes
vnto God euerliuing.

15 Call vpon me,
when troubled thou ſhalt be:
Then will I helpe,
and thou ſhalt honour me.
16 To the wicked
thus ſaith th'eternall God:
Why doeſt thou preache
my Lawes and Heſtes abrode,
Seing thou haſt
them with thy mouth abuſed,
17 And hatſt to be
by diſcipline reformed?

My wordes, I ſay,
thou doeſt reiect and hate.
18 If that thou ſee
a thief, as with thy mate
Thou runſt with him,
and ſo your praye do ſeke,
And art all one
with baudes and ruffians eke.
19 Thou giueſt thy ſelfe
to backbite and to ſclander,
And how thy tongue,
deceiueth, it is a wonder.

20 Thou ſitteſt muſing,
thy brother how to blame,
And how to put
thy mothers Sonne to ſhame.
21 Theſe things thou didſt,
and whilſte I helde my tongue,
Thou dideſt me iudge,
(becauſe I ſtayde ſo long)
Lyke to thy ſelfe:
yet thogh I kept long ſilence,
Once ſhalt thou feele
of thy wrongs iuſte recompenſe.

22 Conſider this,
ye that forget the Lord,
And feare not when
he threatneth with his worde,
Leſt without helpe
I ſpoile you as a praye:
23 But he that thankes
offreth, prayſeth me aye,
Saith the Lord God:
and he that walketh this trace,
I will him teache
Gods ſauing health to embrace.

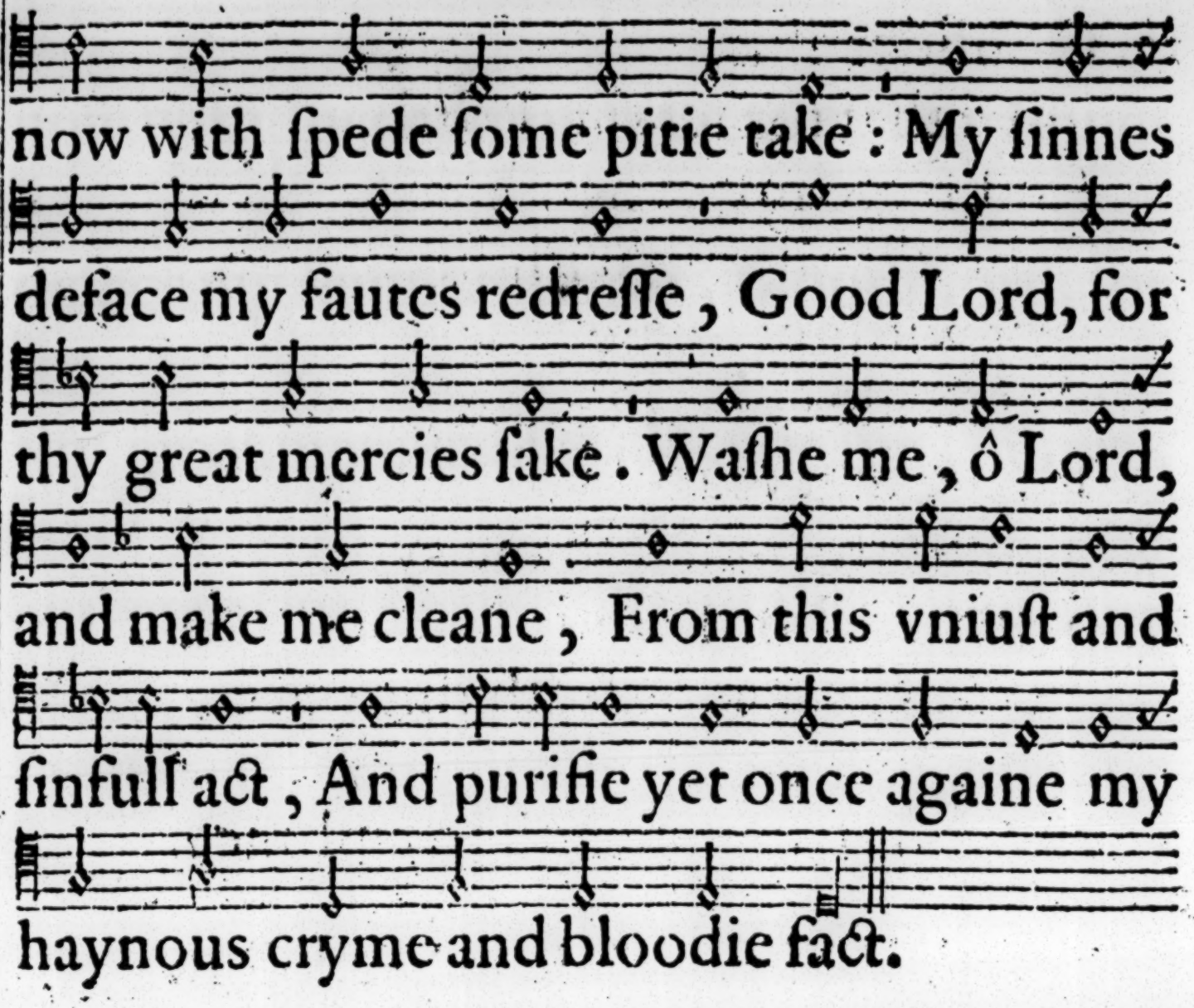
PSALME LI. W. Whit.

¶ When Dauid was rebuked by the Prophet Nathan for his great offences, he did not onely acknowledge the ſame to God with proteſtation of his Natural corruptiõ and iniquitie, but alſo left a memoriall thereof to his poſteritie. Therefore firſt he deſireth God to forgiue his ſinnes, and renue in him his holy Spirit, with promiſe that he will not be vnmindfull of thoſe great graces, finally, fearing leſt God wolde puniſh the whole Church for his faute, he requireth that he wolde rather increaſe his graces towards the ſame.



O Lord conſider my diſtreſſe, And

now



3 Remorſe and ſorowe to conſtraine
Me to acknowledge myne exceſſe:
My ſinne , alas, doeth ſtill remaine
Before my face without releſſe.

4 For thee alone I haue offended,
Committing euill in thy ſight:
And if I were therefore condemned,
Yet were thy iudgement iuſt and right.

5 It is to maniſeſt , alas,

That

That firſt I was conceiued in ſinne:
Yea of my mother ſo borne was,
And yet vile wretche remaine therein.
6 Alſo beholde, Lord, thou doeſt loue,
The inwarde trueth of a pure heart:
Therefore thy wiſedome from aboue
Thou haſt reueiled me to conuert.

7 If thou with hyſſope purge this blot,
I ſhalbe cleaner then the glaſſe:
And if thou waſh away my ſpot,
The ſnowe in whitnes ſhall I paſſe.
8 Therefore, ô Lord, ſuch ioy me ſend,
That inwardly I may finde grace,
And that my ſtrength may now amend,
Which thou haſt ſwagde for my treſpace

9 Turne backe thy face and frowning ire,
(For I haue felt ynough thyne hand)
And purge my ſinnes I thee deſire.
Which do in nomber paſſe the ſand.
10 Make newe myne heart within my breſt,
Aud frame it to thyne holy will:
Thy conſtant Sprite in me let reſt,
Which may theſe raging enmies kill,

11 Caſt not me out, Lord, from thy face:
But ſpeedely my torments end:
Take not from me thy Spirite and grace,
Which may from dangers me defend.
12 Reſtore me to thoſe ioyes againe,
Which I was wont in thee to finde:
And let me thy free Spirite retaine,
Which vnto thee may ſtirre my minde.

13 Thus when I ſhall thy mercies knowe,
I ſhall inſtruct others therein:
And men that are likewiſe brought lowe
By myne enſample ſhall flee ſinne.
14 O God that of myne health art Lord,
Forgiue me this my bloody vice:
Myne heart & tongue ſhall then accord,
To ſing thy mercies and Iuſtice.

15 Touche thou my lippes, my tōgue vntie
O Lord which art the onely kay:
And then my mouth ſhall teſtifie,
Thy wondrous workes & praiſe alway.
16 And as for outward ſacrifice,
I wolde haue offred many one:
But thou eſtemſte them of no price,
And therein pleaſure takſte thou none.

17 The

17 The heauy heart, the mynde oppreſt,
O Lord, thou neuer dolſte reiect:
And to ſpeake trueth, it is the beſt,
And of all ſacrifice th'effect.
18 Lord vnto Sion turne thy face:
Powre out thy mercies on thyne hill:
And on Ieruſalem thy grace,
Buylde vp the walles and loue it ſtill.
19 Thou ſhalt accept then our offrings
Of peace and rightcouſnes, I ſay:
Yea, calues and many other things,
Vpon thyne altar will we lay.

PSALME LII. I. Hop.

¶ Dauid deſcribeth the arrogant tyrannie of his aduerſarie Doeg, Sauls chief ſhepeherde, whoſe fals ſurmiſes cauſed Ahimelech with the reſt of the Prieſts to be ſlaine. Dauid Prophecieth his deſtructiō, and encourageth the faithfull to put their confidence in God, whoſe iudgements are moſte ſharpe againſt his aduerſaries. And finally he rendreth thankes to God for his deliuerance. In this Pſalme is lyuely ſet foorthe the kingdome of Antichriſt.

WHy doeſt thou tyrant boaſt abrode,

thy wicked workes to praise? Dost thou not
know there is a God, Whose mercies last al-
wayes? Why doth thy minde yet stil deuise
Suche wicked wiles to warpe? Thy tongue
vntruc in forging lies, is like a rasoure sharp.

3 On mischief why settst thou thy myndc,
And wilt not walke vpright?
Thou hast more lust false tales to finde,
Then bring the trueth to light.

4 Thou doest delite in fraude and guile,
In mischief, blood and wrong:
Thy lippes haue learnd the flattring stile,
O false deceitfull tongue.

5 Therefore shall God for aye confounde,
And plucke thee from thy place:
Thy seede roote out frō of the grounde,
And so shal thee deface.

6 The

6 The Iuſte when they beholde thy fall,
With feare wil praiſe the Lord:
And in reproche of thee withall
Crye out with one accord.

7 Beholde the man which wolde not take
The Lord for his defenſe,
But of his goods his God did make,
And truſt his corrupt ſenſe.

8 But I, an oliue freſh and grene,
Shal ſpring and ſpread abrod:
For-why? my truſt al tymes hath bene
Vpon the liuing God.

9 For this therefore will I giue praiſe,
To thee with heart and voice:
I will ſet foorth thy Name alwayes,
Wherein thy Saintes reioyce.

PSALME LIII. T.N.

¶ The Prophet deſcribeth the crooked nature, the cruel-tie, and puniſhemẽt of the wicked when they loke not for it, & deſireth the deliuerance of the godly, that they may reioyce together.

Sing this as the 14. pſalme.

1 THere is no God, as fooliſh men,
affirme in their mad moode:
Their driftes are all corrupt and vaine,
not one of them dothe goode.

2 The Lord beheld from heauen hie
the whole race of mankynde,
And ſawe not one that ſought in dede,
the liuing God to finde.

3 They went all wyde and were corrupt,
and truely there was none,
That in the worlde did any good,
I ſay there was not one.

4 Do not al wicked workers knowe
that they do feede vpon
My people as they feede on bread?
the Lord they call not on.

5 Euen there they were afrayde, and ſtode
with trembling al diſmayde:
Where as there was no cauſe at all
why they ſhulde be afrayde.
For God his bones that thee beſegde
hath ſcattred all abrode:
Thou haſt confounded them, for they
reiected are of God.

6 O Lord giue thou thy people health,
and thou, ô Lord, fulfill
Thy promiſe made to Iſracll
from out of Sion hill.
When God his people ſhal reſtore,
that erſt was captiue lad:
Then Iacob ſhall reioyce,
and Iſraell ſhalbe glad.

PSALME LIIII. W. Ke.

¶ Dauid brought into great daunger by the reaſon of the ziphims, calleth vpon the Name of God to deſtroy his enemies: promiſing ſacrifice, and free offrings for ſo great deliuerance.

Sing this as the Fyfty Commaundements.

1 SAue me, ô God, for thy Names ſake,
And by thy grace my cauſe defend
2 Oh, heare my prayers which I make,
And let my wordes to thee aſcend,
For ſtrangers do againſt me ryſe,
And tyrants ſeke my ſoule to ſpill.
They ſet not God before their eyes,
But bent to pleaſe their wilfull will.

4 Beholde, God is myne helpe and ſtay,

And is with ſuche as do me ayde:
5 My foes diſpyte he will repay:
Oh, cut them of as thou haſt ſaide.
6 Then ſacrifice, ô Lord, will I
Preſent full freely in thy ſight,
And will thy Name ſtill magnifie,
Becauſe it is bothe good and right.

7 For he me brought from troubles great,
And kept me from their raging ire:
Yea, on my foes which did me threat,
Myne eyes haue ſene myne hearts deſire

PSALME LV. I. Hop.

¶ Dauid being in great heuines and diſtreſſe, cõplaineth of the great cruelte of Saul, and of the falſhode of his familiar acquaintance, vttering moſte ardent affection to moue the Lord to pitie him. After being aſſured of deliuerance: he ſetteth foorth the grace of God, as thogh he had already obteined his requeſt.

Sing thys as the 35. pſalme.

1 O God giue eare and do apply,
To heare me when I pray:
And when to thee I call and cry,
Hid not thy ſelf away.

2 Take

Take hede to me, graunt my requeſt,
And aunſwer me againe:
With plaints I pray full ſore oppreſt,
Great grief doeth me conſtraine.

3 Becauſe my foes with threats and cryes,
Oppreſſe me through deſpight:
And ſo the wicked ſorte likewiſe,
To vexe me haue delight.
For they in counſel do conſpire,
To charge me with ſome ill:
And in their haſty wrath and ire
They do perſue me ſtill.

4 My heart doeth faint for want of breath
It pantteth in my breſt:
The terrours and the dread of death,
Do worke me muche vnreſt.
5 Suche dreadfull feare on me doeth fall,
That I therewith do quake:
Such horrour whelmeth me with all,
That I no ſhift can make.

6 But I did ſay who will geue me,
The ſwift and pleaſaunt winges

Of ſome faire doue, then wolde I flee,
And reſt me from theſe things.
7 Lo then I wolde go farre away,
To flee I wolde not ceaſe.
And I wolde hid my ſelfe and ſtay,
In ſome great wildernes.

8 I wolde be gone in all the haſt,
And not abyde behinde,
That I were quite and ouer paſt
Theſe blaſtes of boiſteous winde.
9 Deuide them, Lord, and from them pul
Their deuiliſh double tongue:
For I haue ſpied their citie full,
Of rauine, ſtriue and wrong.

10 For they bothe night and day about
Do walke vpon her wall:
In middes of her is miſchief ſtoute,
And ſorowe eke with all.
11 Her inwarde partes are wicked plaine,
Her dedes are muche to vile,
And in her ſtretes there doeth remaine,
All craftie fraude and guile.

12 If that my foes had ſought my ſhame,

I might it wel abyde,
From open enmies checke and blame,
Some where I coulde me hide.
13 But thou, it was my fellowe deare
Which freindſhip did pretend.
And didſt my ſecret counſell heare,
As my familiar freind.

14 With whome I had delight to talke
In ſecret and abrode:
And we together oft did walke,
Within the houſe of God:
15 Let death in haſte vpon them fall,
And ſend them quicke to hell:
For miſchief reigneth in their hall,
And parlour where they dwell.

16 But I vnto my God will cry,
To him for helpe I flee:
The Lord will heare me by and by,
And he will ſuccour me.
17 At morning, noone, and euening tyde,
Vnto the Lord I pray:
When I ſo inſtantly hauc cryde,
He doth not ſay me nay.

18 To peace he ſhall reſtore me yet.
Thogh warre be now at hand.
Althogh the nomber be full great
That wolde againſt me ſtand.
19 The Lord that reigneth ere and late
Shall heare, and wracke them ſore:
For ſith no chaunge is of their ſtate,
They feare not God therefore.

20 Vpon his freinds he laide his hands
Which were in couenant knit:
Of freindſhip to neglect the bands,
He paſſeth not a whit.
21 Thogh warre within his heart did boyle
Like butter were his wordes:
Althogh his words were ſmooth as oyle
They cut as ſharpe as ſwordes.

22 Caſt thou thy care vpon the Lord,
And he ſhall nouriſhe thee:
For he will not for aye accorde
The iuſt in thrall to be.
23 But God ſhall caſt them depe in pit,
That thirſt for blood alwaies:
He will no guilfull man permit
To liue out halfe his dayes.

Thogh ſuch be quite deſtroyde & gone,
In thee (ô Lord) I truſt:
I ſhall depend thy grace vpon,
with all my heart and luſt.

PSALME LVI. I.C.

¶ Dauid being brought to Achis the King of Gath. 2. Sa. 21. 12. complaineth of his enemies, demandeth ſuccour putteth his truſt in God & his promiſe. And promiſeth to performe his vowes which he hath taken vpon him wherof this was the effect to praiſe God in his Church.

Sing this as the 70. pſalme.

O God to me thy mercy ſhewe, (uoure
Whome men wolde ſwallowe and de-
Eche day they ſtriue to bring me lowe,
Vexing me ſore fro houre to houre.

2 Myne enmies daylie wolde me eate,
For many do againſt me fight:
O thou moſte high, yet in this ſtrayt,
3 In thee my hope is ſurely pight.

4 I will reioyce in God for aye,
Becauſe his wordes are true and iuſt:
And feare no whit what fleſh do may
To me, ſith I in God do truſt.

5 The wordes which I my ſelue did ſpeake
Are turned to my ſmarte and grief:
Their thoghts echone tēd thē to wreake
On me cauſēles to my miſchief.

6 In companys conuene do they,
Keping them ſecrete in their ſtrayt:
They to my ſteppes take hede alway.
For why: to trappe my ſoule they waite.

7 They thinke they ſhall eſcape at laſt,
Becauſe they worke iniquitie:
But thou ô God, in wrath downe caſt,
Theſe wicked folke and them deſtroye.

8 My wandrings thou haſt nombred all,
And in thy bottel put my teares:
Are they not written great and ſmall,
As thy regiſter witnes beares.

9 What tyme to thee I call and cry,
Myne enmies then abacke ſhall flee:
This knowe I moſte aſſuredly,
For God the Lord he is with me.

10 For this will I in God reioyce,
Becauſe his promiſes are ſure.

To him will I lift vp my voyce,
Whose worde for euer doth endure.

11 And since my trust on God doth stand,
I wil mans power not feare at all.
12 O Lord thy vowes are in myne hand,
To thee I praises render shall.

13 For thou frō death my soule madest free
And keptst my fete from slippe or fall:
That I may walke, Lord before thee
With such as light haue ouer all.

PSALME LVII. R. P.

¶ Dauid being in the desert of Ziph, where the inhabitants did betray him, and at length in the same caue Saul. 2. Calleth moste earnestly vnto God with full confidence, that he will performe his promise and take his cause in hand. 5. Also that he wil shewe his glorie in the heaués and the earth against his cruell enemies. 9. Therfore doth he render laude and prayse.

Sing this as the Ten Commaundementes.

1 BE mercifull to me, ô God,
be mercifull to me:
For why? my soule in all assaultes
shall euer trust in thee.

And

And till theſe wicked ſtormes be paſt,
Which ryſe on euery ſyde:
Vnder the ſhadowe of thy wings,
my hope ſhall alwayes byde.

2 I will therefore call to the Lorde,
who is moſte highe alone:
To God, who will his worke in me
bring to perfection.
3 He will ſend downe from heauen aboue
to ſaue me and reſtore.
From the rebukes of wicked men
that faine wolde me deuoure.

God will his mercy ſurely ſend,
and conſtant trueth alſo:
To comforte me, and to defend
againſt my cruel foe.
4 Alas to long my ſoule dothe lye,
amongeſt theſe Lyons keene:
That rage and fume lyke flambe of fyre,
the ſonnes of men I meene.

Whoſe teeth are like the groundé ſpeare
lyke arrowes are their wordes:

And

And eke their tongues in forging lies
are ſharpe as any ſwordes.
5 Exalt thy ſelf, ô God, therefore,
aboue thē heauens hight:
And ouer all the earth declare
thy glorie and thy might.

6 To trappe my ſteps, where I ſhulde paſſe
a ſnare they did lay out:
My ſoule was preſſed downe for feare,
whiche compaſt me about.
Before me they did digge and caſt
a depe and vglye pit:
Yet they now fallen are at laſt
them ſelues in middes of it.

7 My heart is ready bent, ô God,
my heart is ready bent:
I will ſing ſonges, and Pſalmes of praiſe,
to thee I will preſent.
8 Awake my tongue my great delite,
my viole and my harpe:
I will get vp by breake of day
and of my God will carpe.

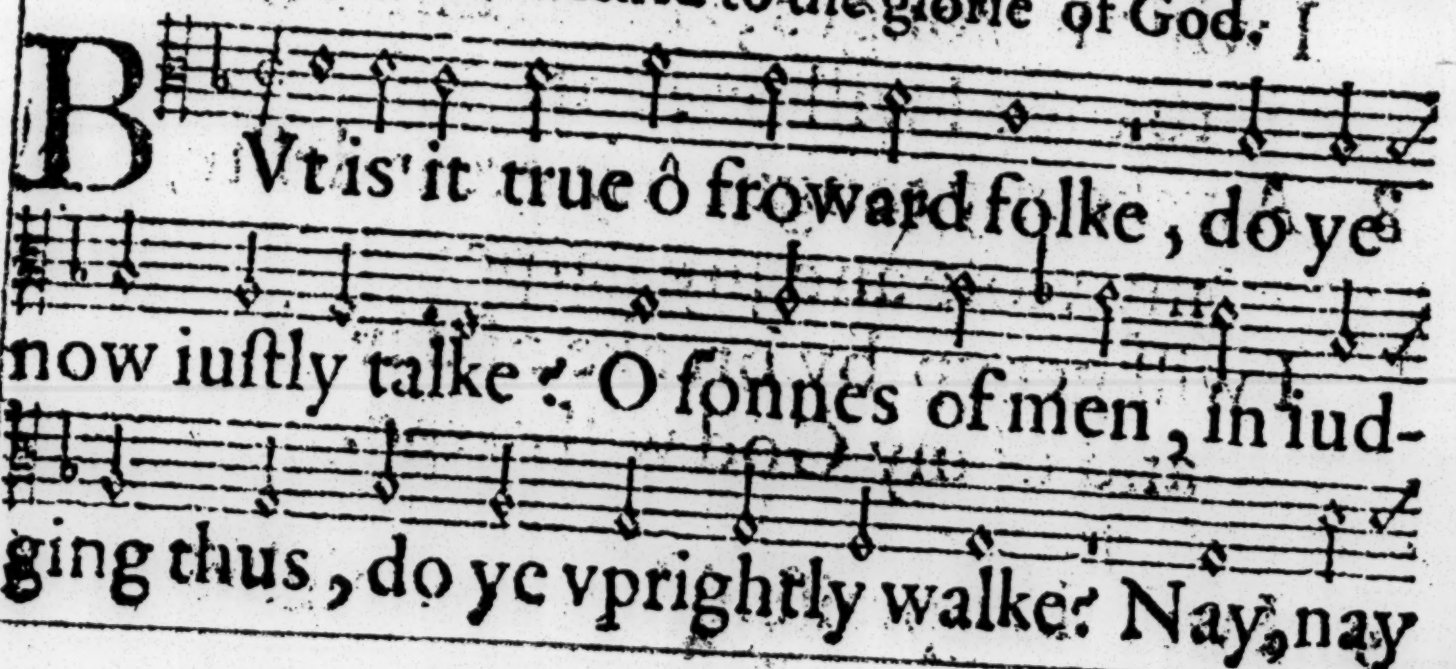
9 I will thee praiſe, ô Lord of might.

the people all among:
And eke amid the Nations great
of thee ſhalbe my ſong.
10 For thy goodnes is wondrous great,
and to the heauens doth reache:
The cloudes and elements aboue
thy faithfulnes do preache.

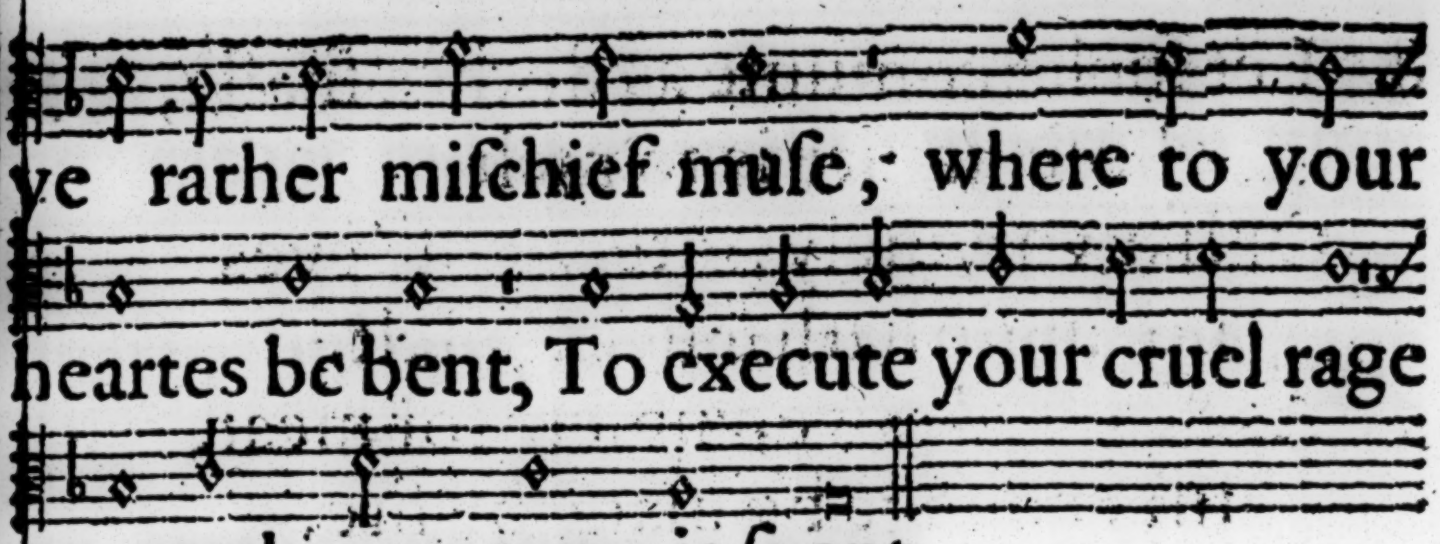
11 Exalt thy ſelfe, ô Lord, therefore,
aboue the heauens highte:
And ouer all the earth declare
thy glorie and thy mighte.

PSALME LVIII. W. Ke.

¶ He deſcribeth the malice of his enemies the flatterers of Saul, who bothe ſecretly and openly ſought his deſtruction, frō whome he appealeth to Gods iudgemēt, ſhewing that the iuſt ſhal reioyce, when they ſee the puniſhment of the wicked to the glorie of God. ¶



ye



ye rather miſchief muſe, where to your
heartes be bent, To execute your cruel rage
on earth your tyme is ſpent.

3 But what? the wicked ſtrangers are,
and from the wombe they ſtray:
Yea, from their birth they lewdly erre,
and none ſo lye as they.
4 Their ſubtile malice dothe ſurmount,
the craftie ſerpents ſpeare,
5 Who could th' inchãters charmes auoid,
by ſtopping cloſe his eare.

6 Breake thou, ô Lord, the teeth of ſuche,
as do thy trueth deuoure:
The iawes of theſe yong lyons, Lord,
breake downe and ſwage their power
7 And as the waters do decreaſe,
away ſo let them paſſe:
Whē that thou doſt thine arrows ſhoote
then let them breake as glaſſe.

8 Let ſuche conſume as doth a ſnaile,
whoſe nature is to melt,
Or like vntymely frute, whoſe eyes
no ſunne hath ſene nor felt.
9 As fleſh red rawe, vnmete for meat,
till chaunge be made by fire,
So let them, Lord, fade hence, as with
a whirlewinde in thyne ire.

10 The righteous ſhall in heart reioyce,
thy vengeance thys to ſe,
And bathe his feete in ſuch mens blood
with pure affect ſhall he.
11 And men ſhall ſay, now of a trueth
the righteous frute may haue,
By ſeing God to iudge the earth,
and yet his flocke to ſaue.

PSALME LIX. R.P.

¶ Dauid being in great daunger of Saull, who ſent to ſlay him in his bed, prayeth vnto God. Declareth his innocencie and their furie deſiring God to deſtroy al thoſe that ſinne of malicious wickednes: whome though he kepe aliue for a tyme to exerciſe his people, yet in the end he will conſume them in his wrath, that he may be knowē to be the God of Iaakob to the end of the world. For this he ſingeth praiſes to god, aſſured of his mercies

DEliuer me my God of might, frō dāger
of myne enemies: And me defend in this
my right, Frō them that do againſt me riſe.
Deliuer me from them that haue Delite to
worke iniquitie: And frō theſe bloodie mē
me ſaue, That ſeke my ſoule with crueltie.

3 For lo, they waite my ſoule to take,
Strong men againſt me do conuene:
Not for no falt that I did make,
That they in me, ô Lord, haue ſene.

4 They runne, and faſt for none offence,
Prepare thē ſelues with bragges & boa-
Ariſe therefore in my defence, ſtes,
And them behold, Lord God of Hoſtes.

5 O God of Iſraell awake,
That thou all Nations ſo maiſt try:
To puniſh them no pitie take,
That thus tranſgreſſe maliciouſly.

6 At night they ſtirre and ſeke about,
As hungrie hounds they houle and crye
And all the citie cleane throughout
From place to place they ſeke and ſpye.

7 Beholde their lippes, ſuch ſpiteful words
Caſt out, as they ſhuulde ſeme to beare
Within their mouth ſharp edged ſwords
For what regarde they who doth heare.

8 But Lord, thou haſt their wayes eſpyde,
And at the ſame ſhalt laugh apace:
The Heathen folke thou ſhalt deryde,
Yea, mocke & ſcorne them to their face.

9 His force therefore that wolde me wrōg,
I will referre, ô Lord, to thee:
For thogh for me he be to ſtrong,
Yet God will my defender be.

10 God will preuent me with his grace,
Whoſe mercies I haue founde of olde:

God will my foes eche one deface
So that myne eyes ſhall it beholde.

11 But ſlay them not, leſt their decay,
My people ſhulde forget and light:
Diſperſe them, Lord, our ſhield and ſtay
And brīg them lowe by thy great might.

12 Let them be taken in their pride, (that
The ſinnes of their owne mouthe, euen
Whereto their lippes were aye applide,
Curſes and lies then let them prat.

13 Conſnme, couſume them in thyne ire,
That they hēcefoorth no more be kend:
That men may knowe how great impire
Hath Iacobs God to the worlds end.

14 And they in th' euening ſhal turne backe
Like barking dogges, which houle & cry
When they runne here & there for lacke
The towne about their preye to ſpy.

15 They wander ſhall for hunger great
To ſeke their foode with nede oppreſt,
Before they filled be with meat,
Althogh the night driue them to reſt.

16 But I will ſing of thy great power,
And early will thy mercy praiſe:
For thou haſt aye bene my ſtrong towre
And refuge in my troublous dayes.

17 To thee my onely ſtrength, I will,
Therefore ſing Pſalmes vnceſſantly:
For God is my defenſe, and ſtill
A God moſte mercifull to me.

PSALME LX. I. Hop.

¶ Dauid being now King ouer Iudah, and hauing had many victories, ſheweth by euident ſignes, that God elected him King, aſſuring the people that God wil proſper them, if they approue the ſame. After he prayeth vnto God to finiſh that that he hath begonne.

Sing this as the 59. pſalme.

1 O Lord thou didſt vs cleane forſake,
And ſcatteredſt vs abrode:
Such great diſpleaſure thou didſt take,
Returne to vs, ô God.

2 Thy might did moue the lande ſo ſore,
That it in ſunder brake:
The hurte thereof, ô Lord, reſtore,
For it doth bow and quake.

3 Wyth heauy chaunce, thou plagedſt thus
The people that are thyne.
And thou haſt giuen vnto vs,
A drinke of giddy wyne.
4 But yet to ſuche as feare thy Name,
A banner thou didſt ſhewe:
That they may triumphe in the ſame,
Becauſe thy worde is true.

5 So that thy might may kepe and ſaue,
Thy folke that fauour thee:
That they thy helpe at hande may haue,
O Lord, graunt this to me.
6 I will reioyce: for God hath ſaide
Within his holy place:
That I ſhall Sichem land deuide,
And Succothes vale by pace.

7 Gilead is giuen to my hand,
Manaſſes myne beſyde,
Ephraim the ſtrength of all my land,
My law doth Iuda guyde.
8 In Moab I will waſh my feete,
Ouer Edom throwe my ſhoo:
And thou Paleſtine ſee thou ſeke,
For fauour me vnto.

9 But who will bring me at this tyde,
Vnto the citie ſtrong?
Or who to Edom will me guyde,
So that I go not wrong.
10 Wilt thou not God? which didſt forſake
Thy folke, their land and coſtes:
Our warres in hand that woldſt not take
Nor walke among our hoſtes.

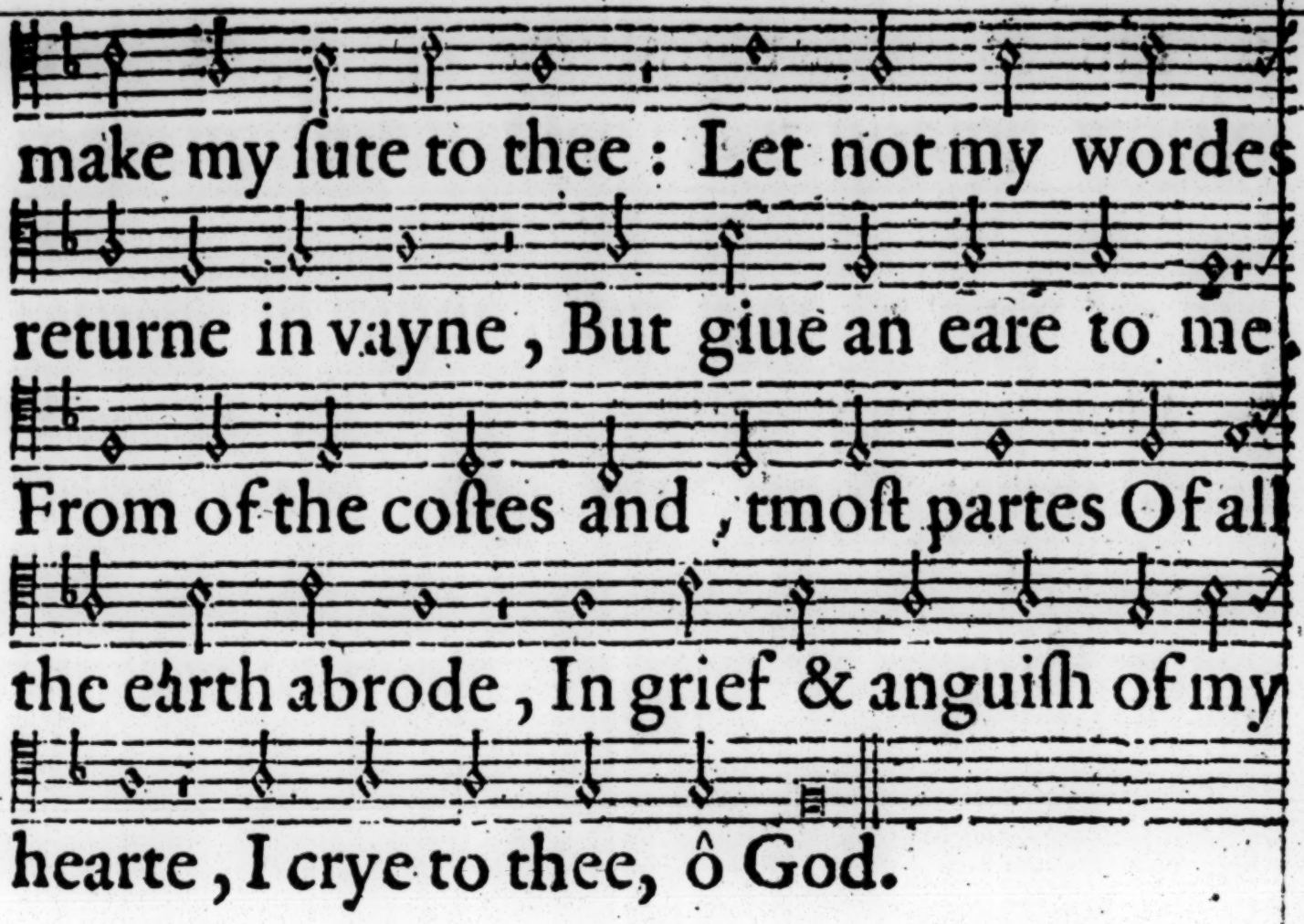
11 Giue ayde, ô Lord, and vs releue,
From them that vs diſdayne:
The helpe that hoſtes of men can geue
It is but al in vayne.
12 But throgh our God, we ſhal haue might
To take great things in hand:
He will tread downe and put to flight
All thoſe that vs withſtand.

PSALME LXI. I.H.

¶ Whether that he were in daunger of the Ammonites, or beig purſued of Abſalom, here he cryeth to be heard and deliuered, and confirmed in his kingdome. He promiſeth perpetual praiſes.
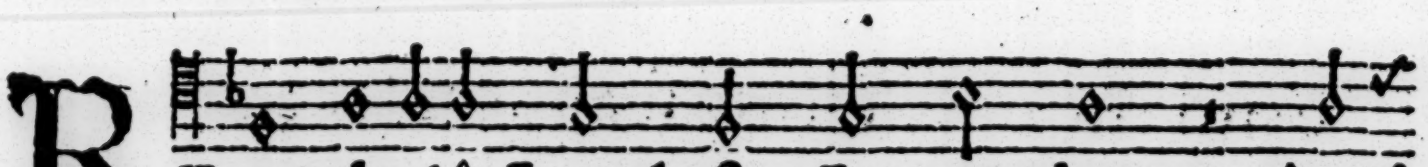


REgarde (ô Lord) for I complayne, And



Vpon the rocke of thy great power,
My wofull mynde repoſe.

3 Thou art my hope, my forte and tower,
My fenſe againſt my foes.

4 Within thy tent I luſt to dwell,
For euer to indure:
Vnder thy winges I knowe right well
I ſhalbe ſafe and ſure.

5 For thou, ô God, heardſt my requeſt,
And grauntedſt eke the ſame,
And with an heritage haſt bleſt,
All ſuche as feare thy Name.

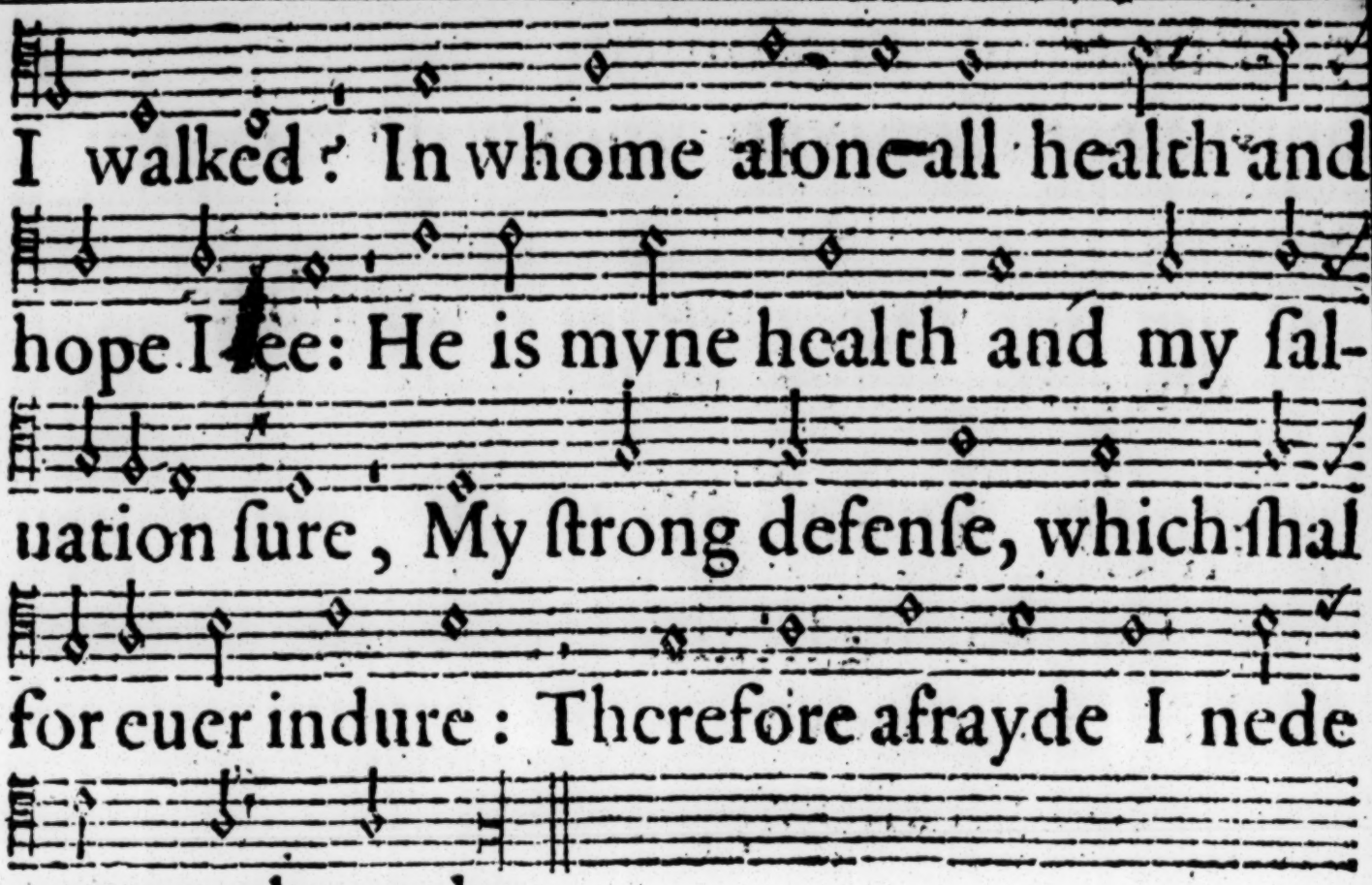
6 This ſhalt thou graunt the King alwayes
A lyfe full long to ſee:
To many ages ſhall his dayes
And yeares prolonged be.

7 That he may haue a dwelling place
Before the Lord for aye:
O let thy mercy, trueth, and grace,
Defend him from decaye.
8 Then ſhall I ſing for euer ſtill,
With praiſe vnto thy Name:
That all my vowes I may fulfill,
And daylie pay the ſame.

PSALME LXII. W. K.

¶ This Pſalme partly conteineth meditations, whereby Dauid incourageth him ſelf to truſt in God, againſt the aſſaultes of tentatiõs. And becauſe our mindes are eaſily drawen from God by allurements of the worlde, he ſharpely reproueth this vanitie to the intent he might cleaue faſt to the Lord.




I walked: In whome alone all health and hope I see: He is myne health and my ſal-uation ſure, My ſtrong defenſe, which ſhal for euer indure: Therefore afrayde I nede not muche to be.

3 How long will ye
of miſchief thus be muſing,
Thereby not myne,
but your owne deaths procuring:
For ye ſhal be,
lyke to a rotten wall:
4 Yet lo how they,
conſulte for to diſplace him,
And by their lyes
from dignitie to chaſe him,
With mouth they bleſſe,
their heartes replcate with gall.

5 But

5 But thou, my ſoule,
in ſilence wait Gods leaſure,
6 Who is myne hope,
my ſtrength and onely treaſure:
Therefore my foes
Incde nothing to feare.
7 In God the Lord,
my ſauing health is certeine:
My glorie doth
to him alſo apperteine:
He is my rocke:
I truſt he wil me heare.

8 Truſt in this, Lord,
ye people ſore oppreſſed:
Shewe him your grief:
he will it ſe redreſſed:
For he alone,
our hope muſt be and ſtay.
9 But yet, alas,
mens ſonnes are mere vanitie:
Suche lyars are,
as pretend moſte grauitie:
Yea, vanitie
in weight them downe will waye.

10 Put then no truſte
in wicked oppreſſion,
And be not vaine,
nor yet want diſcretion:
If riches growe,
ſet not your hearts thereon.
11 God once or twiſe
ſpake thus within my hearing,
That power to him
alone was apperteining,
And that all ſhulde
depende well there vpon.

12 But thou, ô Lord,
to thyne thy mercy ſheweſt,
And as men be,
ſo thou their workes rewardeſt.

PSALME LXIII. T. St.

¶ Dauid, after he had bene in great daunger by Saull in the deſert of Ziph, made this Pſalme, wherein he giueth thankes to God for his wonderfull deliuerãce, in whoſe mercies he truſted, euen in the middes of his miſeries, prophecying the deſtruction of Gods enemies, and cõtrariwiſe, happines to all them that truſte in the Lord. 1. Sam. 23.

Sing this as the 44. pſalme.

1 O God, my God, I watche betyme,
to come to thee in haſte:
For why? my ſoule and body bothe
do thirſt of thee to taſte.
And in this baren wildernes,
where waters there are none,
My fleſh is partcht for thought of thee:
for thee I wiſhe alone.

2 That I might ſee yet once againe
thy glorie, ſtrength and might:
As I was wont it to beholde,
within thy Temple bright.
3 For why? thy mercies farre ſurmount
this lyfe and wretched dayes:
My lippes therefore ſhall giue to thee,
due honour, laude and praiſe.

4 And whiles I liue, I will not faile,
to worſhip thee alway:
And in thy Name I ſhall lift vp
myne handes when I do pray.
5 My ſoule is filde as with marowe,
which is bothe fat and ſwete:
My mouth therfore ſhal ſing ſuch ſonges
as are for thee moſte mete.

6 When as in bed I thinke on thee,
and eke all the night tyde:
7 (For vnder coucrt of thy winges,
thou art my ioyfull guyde.)
8 My ſoule doth ſurely ſticke to thee:
thy right hand is my power,
9 And thoſe that ſeke my ſoule to ſtroy,
them death ſhall ſone deuoure.

10 The ſworde ſhall them deuoure echone,
their carcaſes ſhall fede
The hungrie foxes, which do rone
their preye to ſeke at nede.
11 The King, and all men ſhall reioyce,
that do profeſſe Gods worde.
For liers mouthes ſhall then be ſtopt,
which haue the trueth diſturbde.

PSALME LXIIII. I.H.

¶ Dauid prayeth againſt the furie and falſe reportes of his enemies: he declareth their puniſhment and deſtructiō to the comforte of the iuſte, and the glorie of God.

Sing this as the 18. pſalme.

O Lord

1 O Lord, vnto my voyce giue eare,
With plaint when I do pray:
And rid my lyfe and ſoule from feare,
Of foes that threat to ſlay:
2 Defend me from that ſorte of men,
Which in deceites do lurke:
And from the frowning face of them,
That all ill feates do worke.

3 Who whet their tõgues, as we haue ſene
Men whet and ſharpe their ſwordes:
They ſhoote abrode their arrowes kene,
I meane moſte bitter wordes.
4 With priuie ſleight ſhoot they their ſhaft
The vpright man to hit:
The iuſt vnware to ſtryke by craft,
They care or feare no whit.

5 A wicked worke haue they decreede,
In couuſell thus they crye:
To vs deceit let vs not dreede,
What? who can it eſpye?
6 What wayes to hurte they talke & muſe,
All tymes within their heart:
They all conſult what feates to vſe,
Eche doeth inuent his parte.

7 But yet al this ſhal not auayle,
When they thinke leaſt vpon:
God with his dart ſhall them aſſayle,
And wounde them euery one,
8 Their craftes and their ill tõgues withal
Shall worke them ſelues ſuche blame
That they ſhall flee which ſee their fall,
And wonder at the ſame.

9 Then all ſhall ſee and knowe right well,
That God the thing hath wrought:
And praiſe his wittie workes and tel,
What he to paſſe hath brought.
10 Yet ſhall the iuſt in God reioyce,
Still truſting in his might:
So ſhall they ioy with mynde and voyce
Whoſe heart is pure and right.

PSALME LXV. I. Hop.

¶ A praiſe and thankeſgiuing vnto God by the faithfull, who are ſignified by Siõ and Ieruſalem, for the choſing, preſeruation and gouernance of them, and for the plentifull bleſſings powred foorth vpon all the earth.

Sing this as the 30. pſalme.

THy praiſe alone, ô Lord, doth reigne,
In Sion thyne owne hill,
Their vowes to thee they do maintaine,
And their beheſtes fulfill.

2 For that thou doeſt their prayer heare
And doſte thereto agree:
Thy people all bothe farre and neare,
With truſt ſhall come to thee.

3 My wicked dedes preuaile, ô Lord,
They power haue ouer me:
But thou ſhalt mercy vs accord,
Although we ſinfull be,

4 The mã is bleſt whome thou doſt chuſe,
Within thy court to dwell:
Thy houſe and Temple he ſhall vſe,
With pleaſures that excell.

5 Thou wilt in Iuſtice heare vs God,
Our health of thee doeth riſe:
The hope of all the earth abrode,
And the ſea coaſtes likewiſe.

6 With ſtrength he is beſet about,
And compaſt with his power:
He makth the mountaines ſtrõg & ſtout,
To ſtand in euery ſtoure,

7 The ſwelling ſeas he doeth aſſwage,
And makth their ſtreames ful ſtill:
He doth reſtrayne the peoples rage,
And rulthe them at his will.
8 The folke that dwel ful farre on earth,
Shal dreade thy ſignes to ſee:
Thou ſhalt the morne & eue̅ with mirth,
Make paſſe with praiſe to thee.

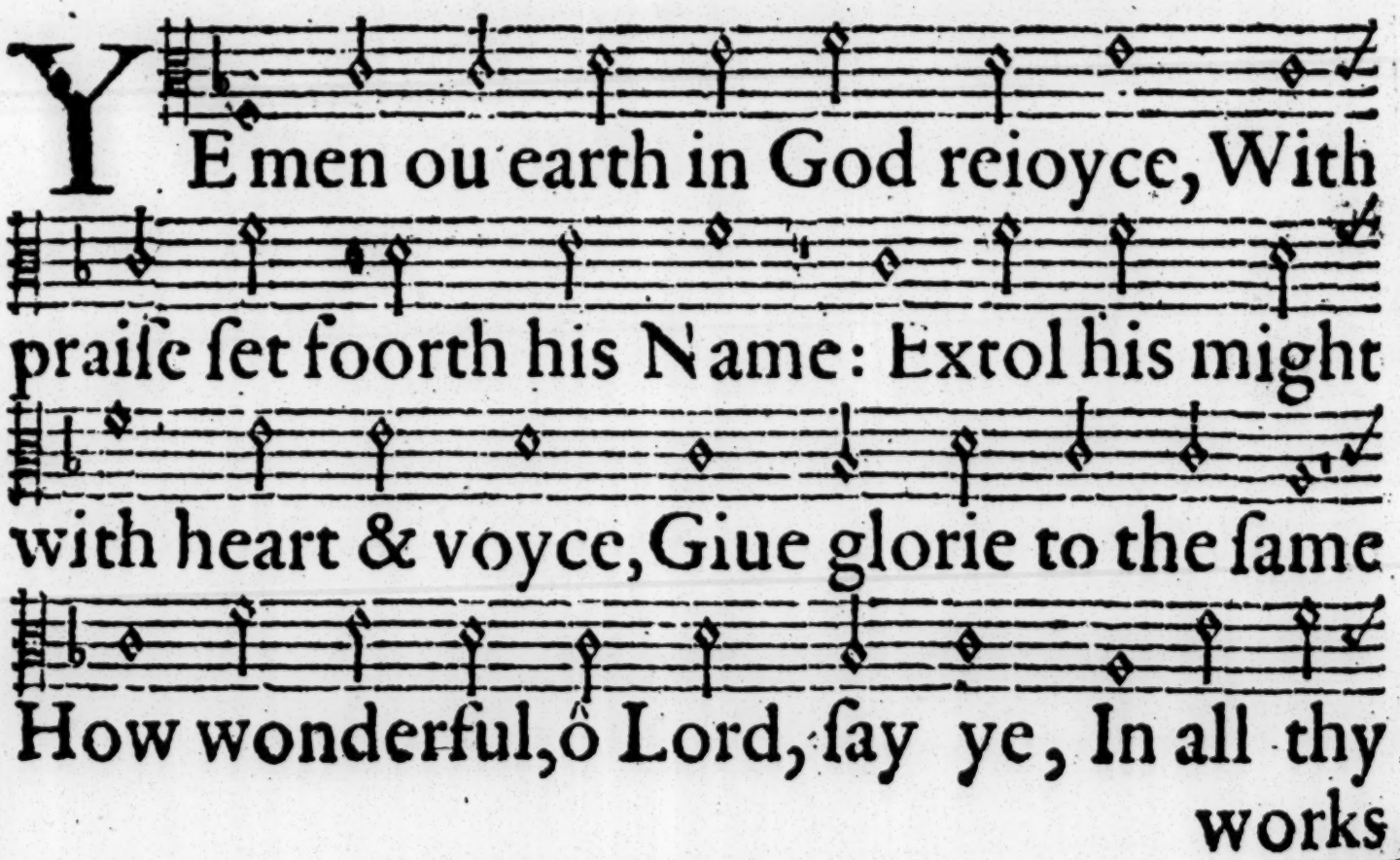
9 When that the earth is chapt and drie,
And thirſteth more and more:
Then with thy droppes thou doſt apply,
And muche encreaſe her ſtore.
The floud of God doth ouerflowe,
And ſo doth cauſe to ſpring;
The ſede and corne which men do ſowe,
For he dothe guyde that thing.

10 With wette thou doſt her forowes fil,
Whereby her cloddes do fall:
Thy droppes to her, thou doſt diſtill
And bleſſe her frute with all.
11 Thou deckſt the earth of thy good grace,
With faire and pleaſaunt crop:
Thy cloudes diſtill their dewe a pace,
Great plentie they do drop.

12 The paſtures of the deſert drop,
With fatnes they abound:
The hilles alſo for ioy ſhal hop,
So fertil is their ground.
13 In paſtures plaine the flockes do fede,
And couer all the earth:
The vales with corne ſhall ſo excede,
That men ſhall ſing for mirth.

PSALME LXVI. I.H.

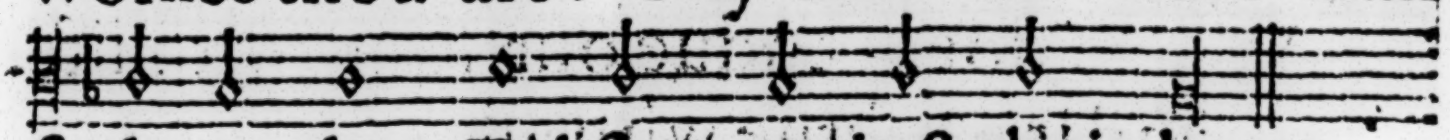
¶ He prouoketh all men to praiſe the Lord, and to conſider his workes. He ſetteth foroth the power of God to affraye the rebels, & ſheweth how God hath deliuered Iſrael from great bondage and afflictions. He promiſeth to giue ſacrifice. And prouoketh all men to heare what God hath done for him, and to praiſe his Name.



works



workes thou art: Thy foes for feare ſhall



ſeeke to thee, Ful ſore againſt their heart.

4 All men that dwel the earth throughout
Shall praiſe the Name of God:
The laude thereof the worlde about,
They ſhall ſhewe foorthe abrode.

5 All folke come foorth, beholde and ſee,
What things the Lord hath wrought.
Marke well the wōdrous workes, that he
For man to paſſe hath brought.

6 He laide the ſea like heapes on hie,
Therein a way they had,
On foote to paſſe bothe faire and drie,
Whereof our heartes were glad.

7 His might dothe rule the worlde alway,
His eyes all things beholde:
All ſuch as wolde him diſobey,
By him ſhalbe controlde.

8 Ye people giue vnto our God,
Due laude and thankes always:

With ioyfull voyce declare abrode,
and ſing vnto his praiſe.
9 Which doeth endue our ſoule with life,
and it preſerue with all:
He ſtayeth our fete ſo that no ſtrife,
Can make vs ſlippe or fall.

10 The Lorde doeth proue our dedes with fire
If that they will abyde:
As workemen do when they deſire,
To haue their ſiluer tryde.
11 Thou haſt vs taken in the ſnare,
where we haue bene full long.
Our loyns lykewiſe they compaſt are
with chaines, and fetters ſtrong.

12 And thou alſo didſt ſuffer men,
On vs to ryde, and reygne:
We went through fire and water then,
For very grief and paine.
Yet ſure thou doſte of thy good grace
Diſpoſe it to the beſt:
And bring vs out into a place,
To liue in wealth and reſt.

13 Vnto thy houſe reſort will I,

to offer and to pray:
And there I will my ſelue apply,
My vowes to thee to paye.
The vowes that with my mouth I ſpake,
In all my grief and ſmart:
The vowes (I ſay) which I did make,
In dolour of my heart.

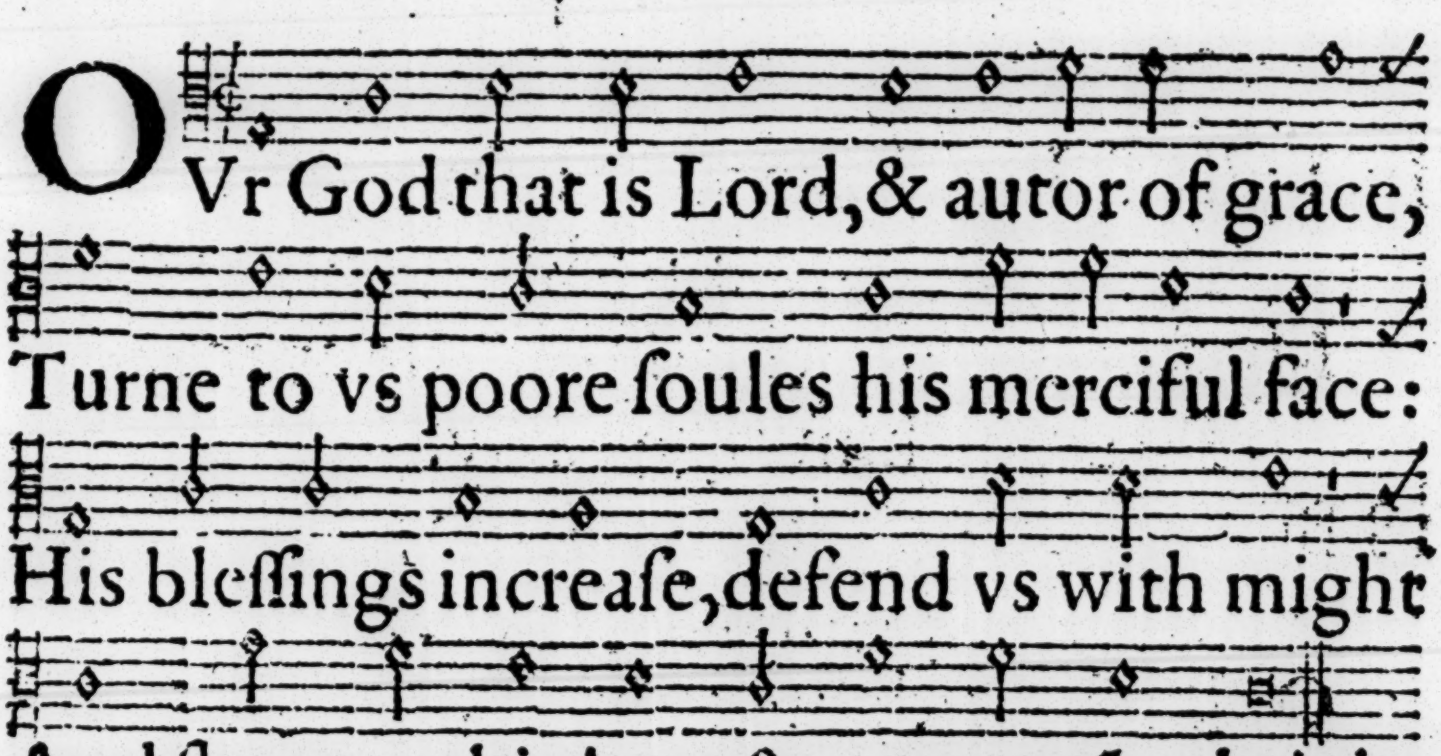
15 Brunt offring I will giue to thee
Of incenſe and fat rammes:
Yea, this my ſacrifice ſhalbe
Of bullockes, goates and lambes.
16 Come foorthe and hearken here ful ſone
All ye that feare the Lord:
What he for my poore ſoule hath done,
To you I will record.

17 Full oft I calde vpon his grace,
This mouth to him did crye:
My tongue likewiſe did ſpede apace,
To praiſe him by and by.
18 But if I fele my heart within,
In wicked workes reioyce:
Or if I haue delite to ſinne,
God will not heare my voyce.

19 But ſurely God my voyce hath heard,
And what I did tequire:
My prayer he did wel regarde,
And graunted my deſire.
20 Al praiſe to him that hath not put,
Nor caſt me out of mynde:
Nor yet his mercy from me ſhut,
Which I do euer finde.

PSALME LXVII. W.Wh.

¶ A prayer for the proſperous eſtate of the Churche: not onely that God wolde defend the ſame in Iurie, but alſo that he wolde increaſe it: wherein briefly is ſet forth the kingdome of Chriſt, which ſhuld be erected at Chriſtes comming through all the worlde.



2 That whiles in this earth
we wander and walke,
Thy wayes may be knowen
in thought, dede and talke:
And how thy great loue
towarde mankinde is bent,
Since thy ſauing health
to all folkes is ſent.

3 The people therefore,
ô God, let them praiſe
Thy wonderful workes
and mercifull wayes.
Yea, let al the worlde
bothe farre, wide and neere,
Praiſe thee their Lord God,
with reuerence and feare.

4 Oh, let the whole worlde
be glad and reioyce,
And praiſe thee their God
with heart and with voyce:
For thou ſhalt iudge all
with iudgement moſte right,
And lykewiſe on earth,
ſhalt rule by thy might.

5 O Souereigne God,
whoſe workes paſſe all fame,
Let all people praiſe
Thy glorious Name:
All people, I ſay,
in euerie place,
Let them giue thee praiſe,
and extoll thy grace.

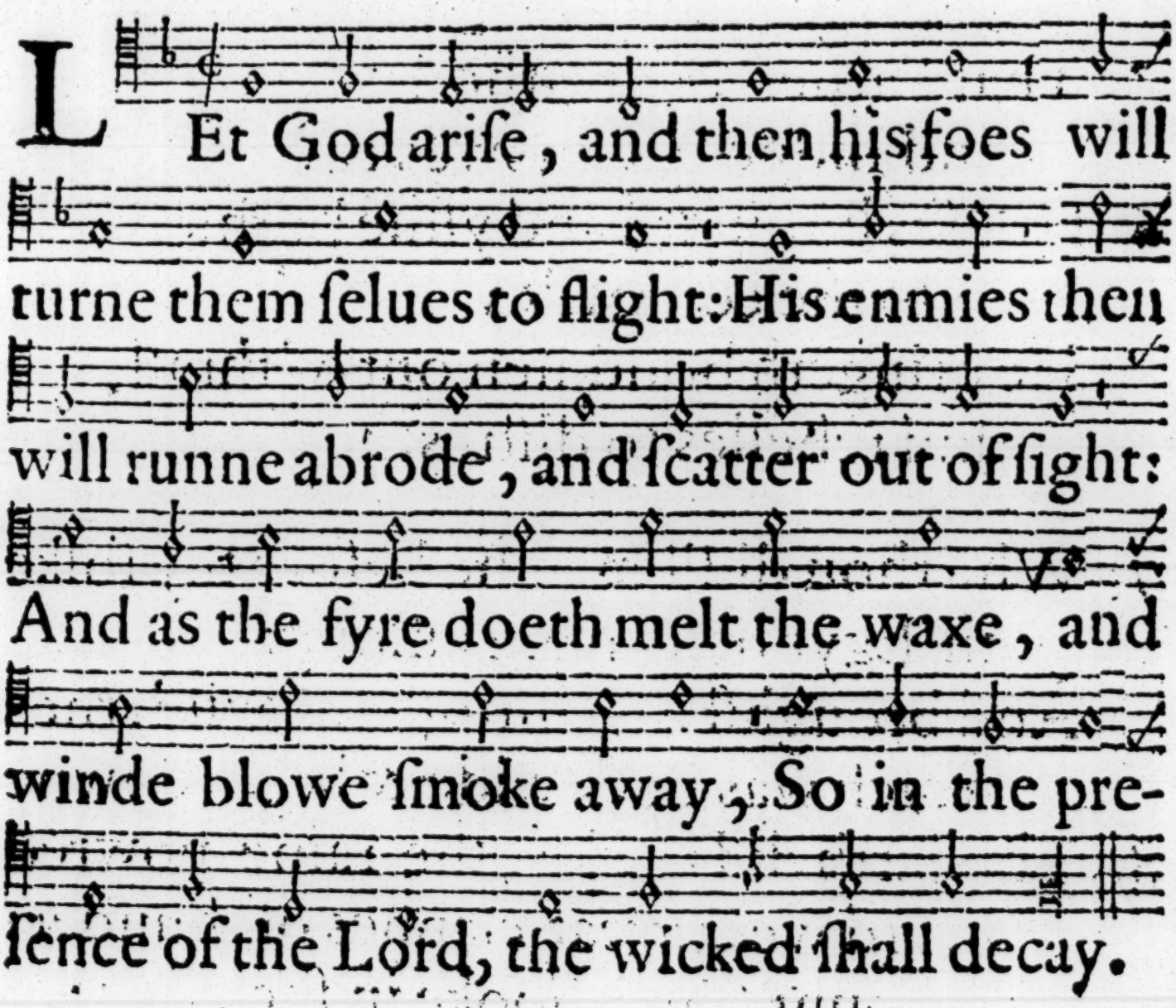
6 So ſhalt thou then cauſe
the earth frute to beare
Moſte pleutifully,
and euerie where:
And God, euen God,
on whome we do call,
His bleſſings ſhall giue,
and proſper vs all.

7 So then we ſhall fele
Gods bleſſings eche one,
And ſo of his grace
there ſhall complaine none:
Then all the worldes endes
and countries throughout
His marueilous power,
ſhall feare and redoubt.

PSALME LXVIII. 203

PSALME LXVIII. T.S.

¶ In this Pſalme Dauid ſetteth foorth as in a glaſſe, the wonderfull mercies of God towardes his people, who by all meanes and moſte ſtrange ſortes declared him ſelf to them. And therefore Gods Church by reaſon of his promiſes, graces, and victories, dothe excell without cõpariſon all worldly things: he exhorteth therefore all men to praiſe God for euer.



3 But righteous men before the Lord
ſhall hartely reioyce:

They

They ſhalbe glad and merie all,
and chearefull in their voyce.
4 Sing praiſe, ſing praiſe vnto the Lord,
who rydeth on the ſkye:
Extoll this Name of Iah our God,
and him do magnifie.

5 That ſame is he that is aboue,
within his holy place,
That Father is of fatherles,
and Iudge of widowes caſe.
6 Houſes he giueth and yſſue bothe,
vnto the confortles:
He bringeth bondmen out of thrall,
and rebelles to diſtres.

7 Whē thou didſt marche before thy folke
th' Egyptians from among:
And broughſt thē throgh the wildernes
which was both wide & lōg. (downe
8 The earth did quake, the raine powred
heard were great clappes of thunder:
The mount Sinai ſhooke in ſuch ſorte,
as it wolde cleaue a ſunder.

9 Thyne heritage with droppes of raine,

aboundauntly was weſht:
And if ſobe it baren waxt,
by thee it was refreſht.
10 Thy choſen flocke dothe there remaine
thou haſt preparde that place:
And for the poore thou didſt prouide
of thyne eſpeciall grace.

11 God will giue women cauſes iuſte
to magnifie his Name:
When as his people tryumphes make
and purchaſe brute and fame.
12 For puiſſant kings for all their power
ſhall flee and take the foile:
And women which remaine at home,
ſhall helpe to parte the ſpoyle.

13 And thogh ye were as blacke as pottes,
your hewe ſhulde paſſe the doue,
Whoſe winges and fethers ſeme to haue
ſiluer and golde aboue.
14 When in this lande God ſhall tryumphe
ouer Kings bothe high and lowe,
Then ſhall it be lyke Salmon hill,
as white as any ſnowe.

15 Thogh Basan be a frutefull hill,
and in height others passe:
Yet Sion Gods moste holy hill,
doeth farre excell in grace.
16 Why bragge ye thus, ye hilles most high
and leape for pride together?
This hill of Sion God dothe loue,
and there will dwell for euer.

17 Gods armie is two millions
of warriours good and strong:
The Lord also in Sinai
is present them among.
18 Thou didst, ô Lord, ascend on high,
and captiues led them all:
Who in tymes past thy chosen flocke
in prison kept and thrall.

Thou maste them tribute for to paye:
and suche as did repine,
Thou didst subdue, that they might dwel
in thy Temple diuine.
19 Now praised be the Lord, for that
he powred on vs such grace:
From day to day he is the God
of our health and solace.

20 He is the God from whome alone,
saluation commeth plaine:
He is the God by whome we ſcape,
all daungers, death and paine.
21 Thus God will wounde his enmies head
and breake the heery ſcalpe
Of thoſe that in their wickednes,
continually do walke.

22 From Baſan will I bring, ſaid he,
my people and my ſhepe,
And all myne owne as I haue done,
from daunger of the depe.
23 And make them dippe their fete í blood
of thoſe that hate my Name:
And dogges ſhal haue their tongues em-
with licking of the ſame. (brude.

24 All men may ſee how thow, ô God,
thyne enmies doeſt deface,
And how thow goeſt, as God and King
into thyne holy place.
25 The ſingers go before with ioye:
the minſtrels followe after,
And in the middes the damſels playe,
with timbrel and with taber.

26 Now in thy Congregations,
ô Iſraell, praiſe the Lord:
And Iacobs whole poſteritie,
giue thankes with one accorde
27 Their chief was lytle Beniamin,
but Iuda made their hoſte:
With Zabulon, and Nepthalim,
which dwelt about their coſte.

28 As God hath giuen power to thee,
ſo, Lord, make firme and ſure,
The thing that thou haſt wrought in vs,
for euer to indure.
29 And in thy Temple giftes will we
giue vnto thee, ô Lorde,
For thyne vnto Ieruſalem
ſure promiſe made by worde.

Yea, and ſtrange kinges, to vs ſubdude,
ſhal do like in thoſe dayes:
I meane, to thee, they ſhall preſent
their giftes of laud and praiſe.
30 He ſhall deſtroy the ſpearemens rankes,
theſe calues and bulles of might,
And cauſe them tribute pay and daunt
all ſuch as loue to fight.

31 Then ſhall the Lordes of Egypt come,
and preſents with them bring:
The Mores moſt blacke ſhal ſtretch their handes
vnto their Lord and King.

32 Therefore ye Kingdomes of the earth,
giue praiſe vnto the Lord:
Sing Pſalmes to God with one conſent,
thereto let all accord.

33 Who though he ryde, and euer hath
aboue the heauens bright,
Yet by the fearefull thunder clappes,
men may wel knowe his might.

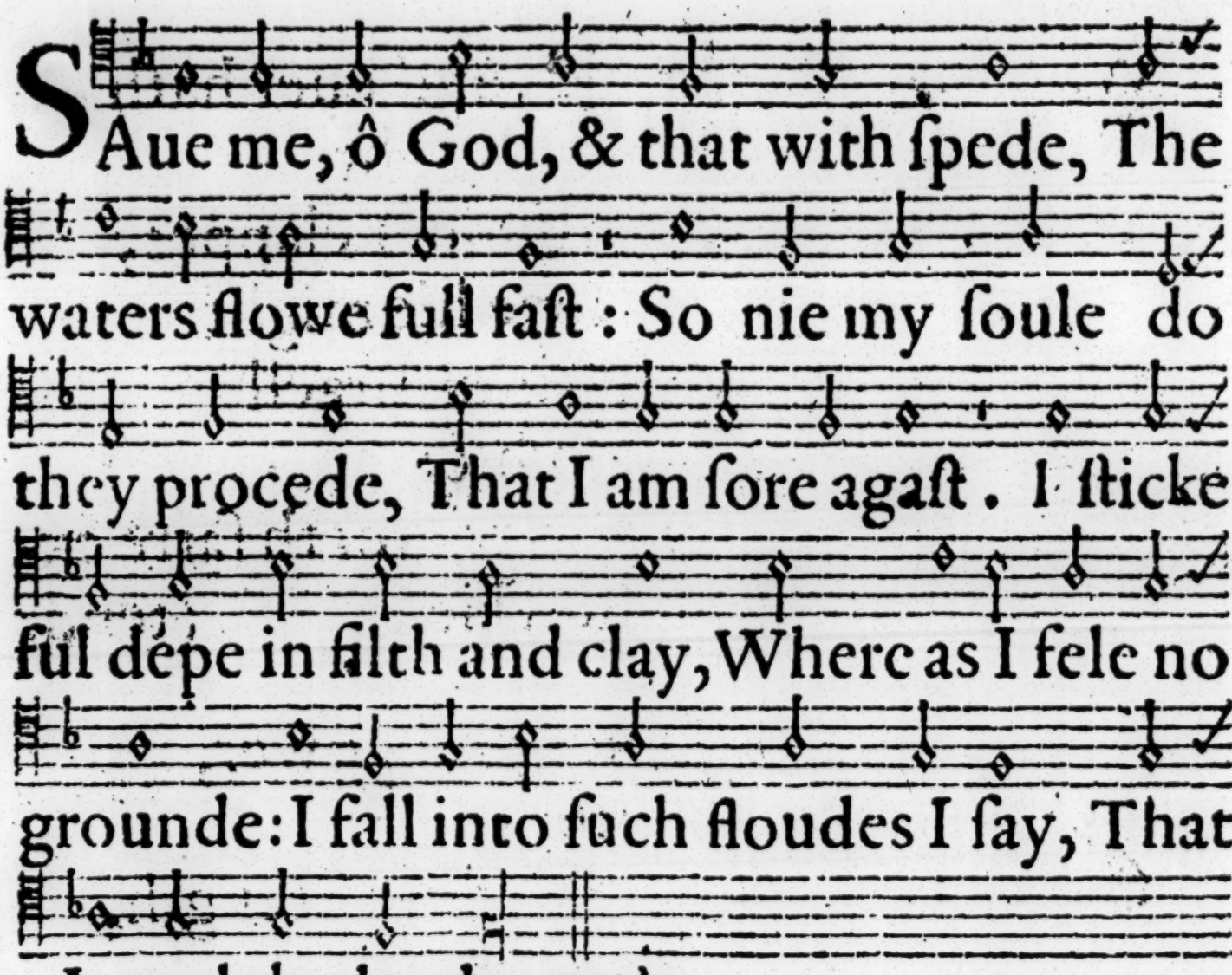
34 Therefore the ſtrength of Iſraell
aſcribe to God on hie:
Whoſe might and power doeth farre extend.
aboue the cloudie ſkie.

35 O God thyne holynes and power,
is drade for euermore:
The God of Iſraell giueth vs ſtrength,
praiſed be God therefore.

PSALME LXIX. I.Hop.

¶ The complaints, prayers, feruent zeale and great anguiſh

guiſh of Dauid is ſet foorth as a figure of Chriſt, and all his members, the malicious crueltie of his enemies, & their puniſhment alſo: where Iudas and ſuche traitours are accurſed. He gathereth courage in his affliction, & offereth praiſes vnto God, whiche are more acceptable then al ſacrifices: whereof al the afflicted may take comfort. Finally he doth prouoke al creatures to praiſes, prophecying of the Kingdome of Chriſt, and the preſeruation of the Church, where all the faithful and their ſede ſhall dwell for euer.



3 With crying oft I faint and quaile,
My throate is hoarſe and drie:

With

With loking vp my ſight doth faile
For helpe to God on hie.
4 My foes which ſeeke for to oppreſſe
My ſoule, with hate are led:
In nomber ſure they are no leſſe
Then heares are on my head.

Thogh for no cauſe they vexe me ſore
they proſper and are glad:
They do compell me to reſtore,
The things I neuer had.
5 What I haue done for want of wit,
Thou Lord all tymes canſt tell:
And all the ſame that I commit,
to thee is knowne full well.

6 (O God) of Hoſtes defend and ſtay,
All thoſe that truſt in thee:
Let no man doubt or ſhrinke away,
For ought that chaunceth me.
7 It is for thee and for thy ſake,
that I do beare this blame:
In ſpite of thee, they wolde me make,
to hyde my face for ſhame.

8 My mothers ſonnes my brethren all,
Forſake me on a rowe:

And as a ſtranger they me call,
My face they will not knowe.
9 Vnto thy houſe ſuch zeale I beare,
That it dothe pyne me muche:
Their checks and taunts at thee to heare
My very heart doeth grutche.

10 Though I do faſt, my fleſhe to chaſte,
Yea if I wepe and mone:
Yet in my teeth this geare is caſt,
They paſſe not there vpon.
11 If I for grief, and paine of heart,
In ſacke clothe vſe to walke:
Then they anone will it peruert,
Thereof they ieſt and talke.

12 I was a talke to all the throng,
That ſat within the gate:
The drunkards likewiſe in their ſong,
Of me did talke and prate.
13 But thee, the while, ô Lord, I pray,
That when it pleaſeth thee:
For thy great trueth thou wilt alway
Send downe thyne ayde to me.

14 Plucke thou my feete out of the mire,

From ſinking do me kepe:
From ſuch as me perſue with ire,
And from the waters depe.
15 Leſt with the waues I ſhulde be drownd
And depth my ſoule deuower:
And that the pit ſhulde me confound,
And ſhut me in her power.

16 O Lord of Hoſtes to me giue eare,
As thou art good and kinde:
And as thy mercy is moſte deare,
Lord haue me in thy minde.
17 And do not from thy ſeruaunt hide,
Nor turne thy face away:
I am oppreſt on euery ſide,
In haſte giue eare I ſay.

18 O Lord vnto my ſoule drawe nye,
The ſame with ayde repoſe:
Becauſe of their great tyranny,
Acquite me fro my foes.
19 That I abyde rebuke and ſhame,
Thou knoweſt and thou canſt tell:
For thoſe that ſeke and worke the ſame,
Thou ſeeſt them all full well.

20 When they with bragges do breake my (heart,
I ſeke for helpe anone?
But finde no freindes to eaſe my ſmart,
To comfort me, not one.

21 But in my meat, they gaue me gall
To cruell for to thinke:
And gaue me in my thirſt with all,
Strong vineger to drinke.

22 Lord, turne their table to a ſnare,
To take them ſelues therein:
And when they thinke full wel to fare
Then trap them in the gin.

23 And let their eyes be darke and blinde,
That they may nothing ſee:
Bowe downe their backes, and do them (bind
In thraldome for to be.

24 Powre out thy wrath as hote as fire,
That it on them may fall:
Let thy diſpleaſure in thyne ire,
Take holde vpon them all.

25 As deſert drie their houſe diſgrace,
Their offspring eke expell:
That none thereof poſſeſſe their place,
Nor in their tents do dwell.

26 If thou doſte ſtrike the man to tame,
On him they lay ful ſore:
And if that thou do wounde the ſame,
They ſeke to hurt him more.
27 Lord let them heape vp miſchief ſtill,
Sith they are all peruert:
That of thy fauour and good will,
They neuer haue no part.

28 And daſh them cleane out of the boke
Of lyfe, of hope, of truſt:
That for their Names they neuer loke,
In nomber of the Iuſt.
29 Thogh I, ô Lord with wo and grief,
Haue bene ful ſore oppreſt,
Thy helpe ſhal giue me ſuch relief,
That al ſhalbe redreſt.

30 That I may giue thy Name the praiſe,
And ſhewe it with a ſong:
I will extoll the fame alwayes,
With hearty thankes among.
31 Which is more pleaſant vnto thee,
(Such minde thy grace hath borne:)
Then ether Oxe, or Calfe can be,
That hath bothe hoofe and horne.

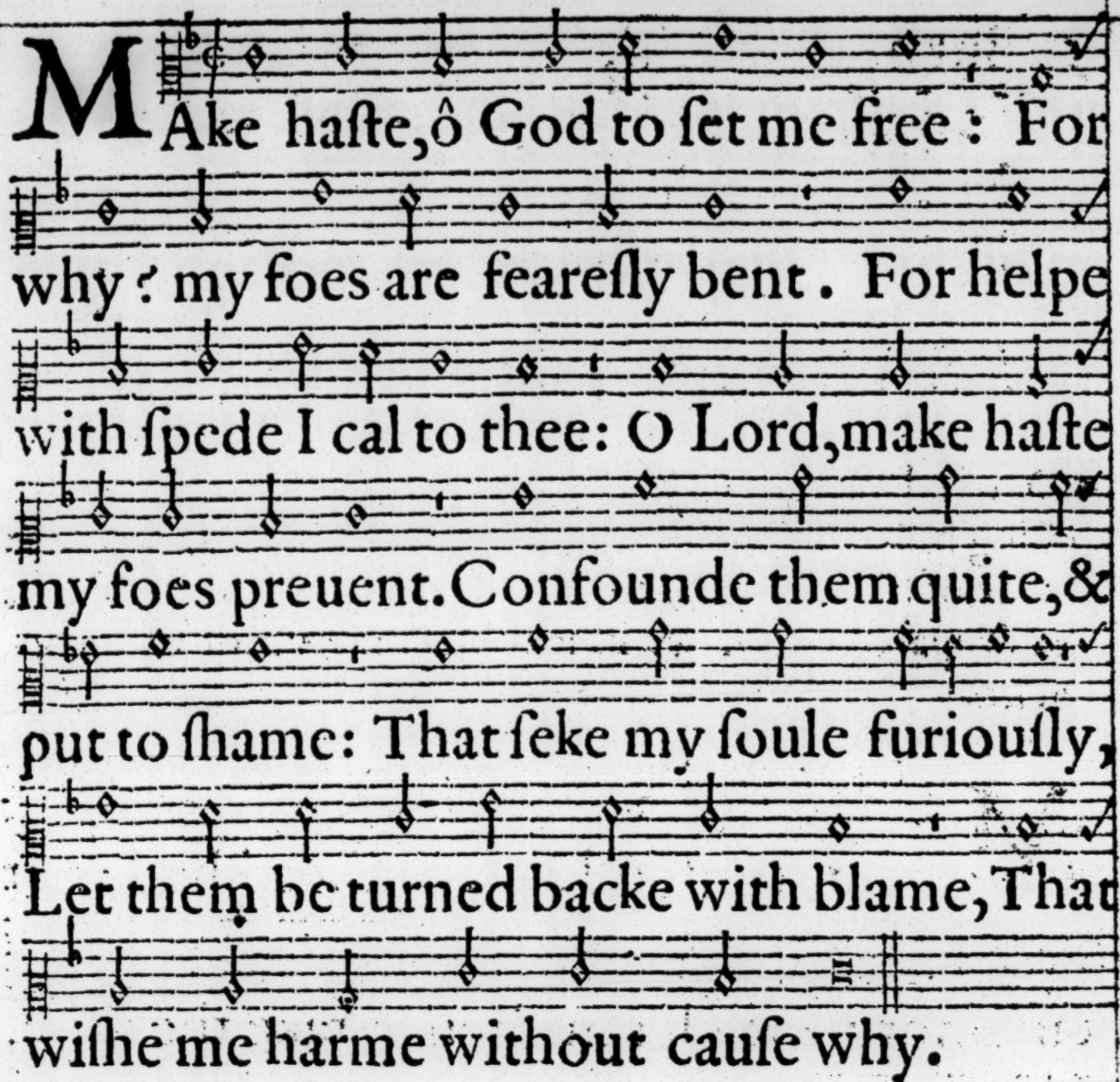
32 When ſimple folke do this beholde,
It ſhall reioyce them ſure:
All ye that ſeke the Lord, be bolde,
Your life for aye ſhall dure.
33 For why? the lord of hoſtes doth heare,
The poore when they complayne:
His priſoners are to him ful deare,
He doeth them not diſdayne.

34 Wherefore the ſkie and earth belowe,
The ſea with floude and ſtreame:
His praiſe they ſhal declare and ſhowe,
With all that liue in them,
35 For ſure our God will Sion ſaue,
And Iudas cities builde:
Muche folke poſſeſſion there ſhall haue,
her ſtretes ſhall all be filde.

36 His ſeruants ſede ſhal kepe the ſame,
All ages out of mynde:
And there all they that loue his Name,
A dwelling place ſhall finde.

PSALME LXX. W. Ke.

¶ He prayeth to be ſpedily deliuered: he deſireth the ſhame of his enemies; and the ioyful comforte of all thoſe that ſeke the Lord.



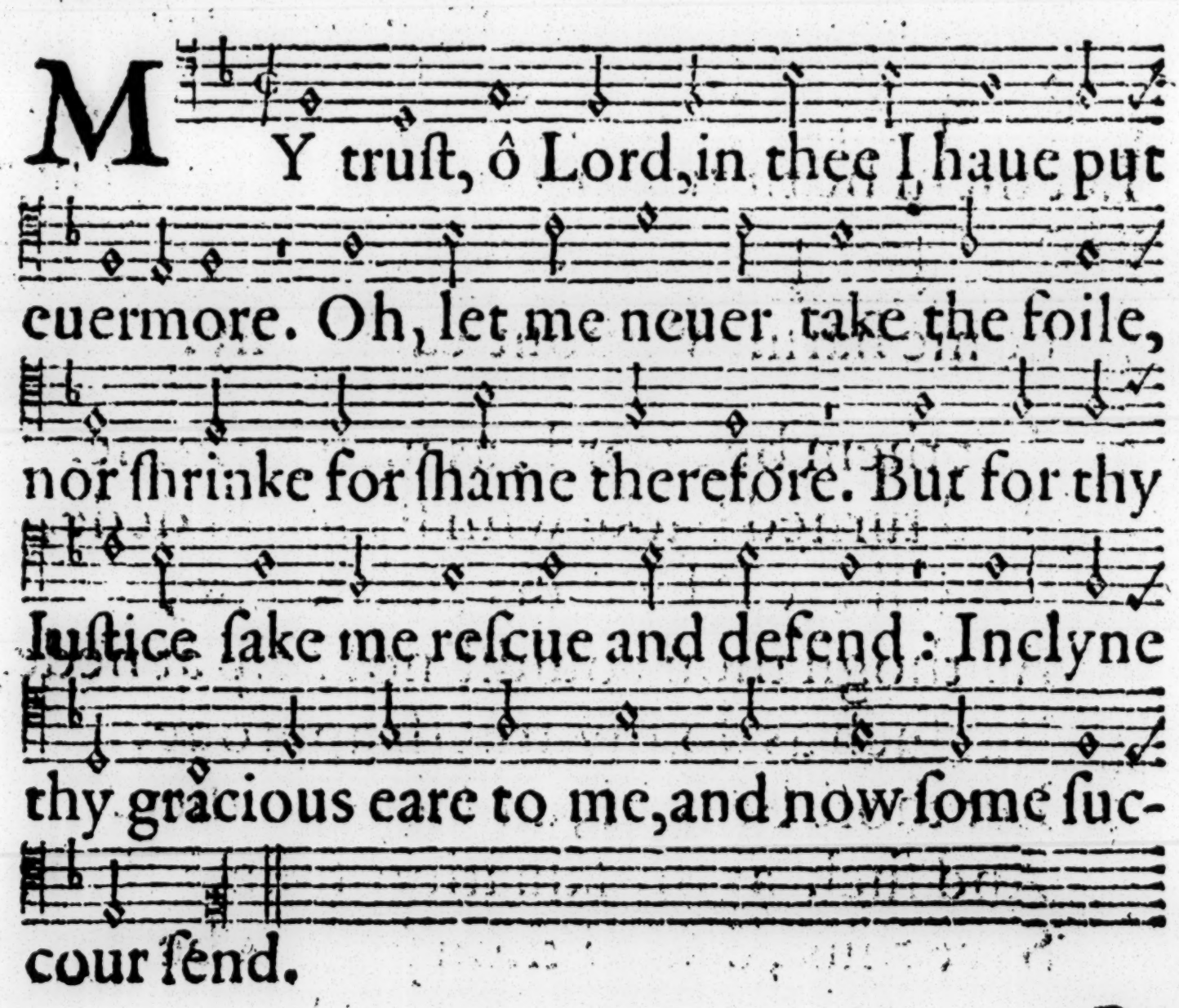
3 Let them be, Lord, as men forlorne,
And turned backe with ſhame in dede,
Which cry, Aha, aha, in ſkorne,
As thogh thou couldſt not help at nede,

4 But ſuch as do thy trueth approue,
Let thoſe be glad, and ioye in thee:
And ſuch as thy ſaluation loue,
Saye thus, ô God thou praiſed be.

5 But now ô God, I ſtil remaine,
In nedines and great diſteſſe:
Make haſte therefore me to ſuſtaine:
Delaye not, Lord, bot ſend redreſſe.

PSALME LXXI. W. Whit.

¶ Dauid declareth how he putteth his truſt in God, beſeching him to deliuer him: he complaineth alſo of the pride of his enemies, and for the cõfirmatiõ of his faith, he prepareth to ſhewe him ſelfe mindefull of Gods benefits.



3 Be

3 Be thou my rocke moſte ſure,
that aye I may be bolde:
Thou haſt giuē charge to ſaue me ſound
and art my towre and holde.

4 O thou my God and Lord,
from wicked handes me ſhielde,
And from al cruel enmies rage,
which ſeke to make me yelde.

5 For thou art my ſure hope,
on whome I do depend:
O Lord my God, thou art my truſt,
Since childehode I did end.

6 Yea from my mothers wombe,
Thou waſt my ſtaye and guyde:
Thou tokſt me thence: therefore wil I,
the praiſe bothe tyme and tyde.

7 As I a monſtre were,
ful many fled me fro:
Yet thou waſt my ſtrong hope and truſt,
ſo that I drad no fo.

8 Lyke as the guſhing ſpring,
ſo ſhall my mouth braſt out:
Thy praiſes and magnificence,
for euer the worlde about.

9 And now reiect me not,
when age crepth me vpon,
Ne yet forsake me in this plonge,
when strength and force is gone.
10 For they haue talkt of me,
which seke myne vtter shame:
And they which wolde bereaue my lyfe,
deuised haue the same.

11 Saying with courage stoute,
God hath him cast away:
Pursue him hard, and holde him fast,
for none him succour may.
12 Ah God, some mercy shewe,
and be not farre from me:
My God, make haste to helpe me now,
as myne hope is in thee.

13 Strike thou my foes with shame:
kill them which wolde me kill:
Let shame and sclaunder burie them,
which wolde me harme and ill.
14 The meanewhile pacientlý,
I will attend and waite:
Extolling euermore and more,
thy praises highe and great.

15 And though thy ſweete mercies.
in nombre paſſe my reache,
Yet I will dayly thy iuſtice,
and thy ſauing health teache,
16 I will remaine, ô Lord,
in thy great ſtrength and might:
I will recorde thy bountie great,
and bring it foorth to light.

17 My God thou haſt me taught,
euen from my youth thy ſawes,
And hitherto I haue ſet foorth
thy diuine workes and lawes.
18 Forſake me not now, Lord,
in this my gray hoareneſſe:
Thy mightie power till I haue taught,
this age and their ſucceſſe.

19 As for thy Iuſtice, Lord,
It is in dede moſte hie:
For thou haſt made wonderfull things:
ô God, who is lyke thee?
20 For thow haſt made me ſee,
full great troubles and grief:
But when thou turndſt, comforte I felt,
by life thou ſendſt relief.

21 Myne honour and eſtate,
thou haſt increaſed ſo:
That by thy louing face I feele,
my ſelfe comforted tho.
22 Therefore thy trueth will I,
On violes praiſe my Lord:
O holy one of Iſrael,
Myne harpe ſhal eke accord.

23 My lippes ſhal ſing for ioye,
when I ſhal tune thy praiſe:
Likewiſe my ſoule by thee redemde,
the ſame ſhal do alwayes.
24 Alſo my tongue ſhal ſpeake
thy mercies euer and aye:
For ſuche as did procur myne hurte,
ſhame hath brought to decaye.

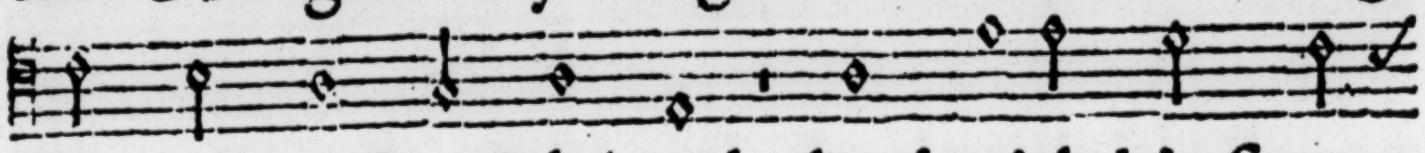
PSALME LXXII. I.H.

¶ He prayeth for the proſperous eſtate of the kingdome of Salomõ, who was the figure of Chriſt, vnder whome ſhalbe righteouſnes, peace and felicitie. Vnto whome all kings and all nations ſhall do homage, whoſe Name and power ſhall indure for euer, and in whome al Nations ſhalbe bleſſed.

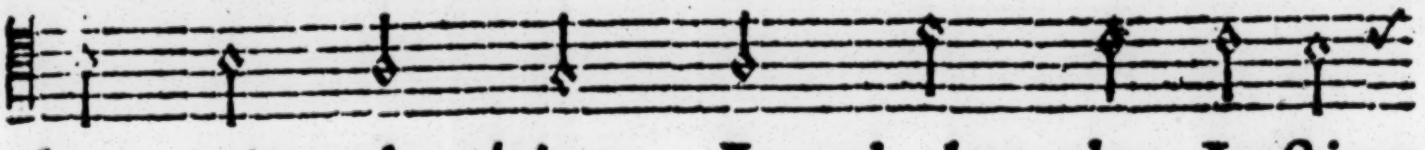
Lord



LOrd giue thy iudgements to the King,



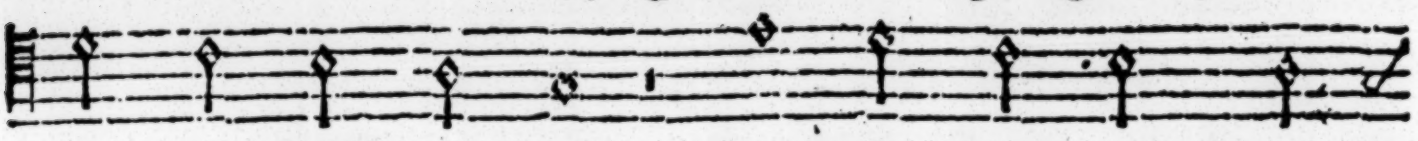
Therein inſtruct hī wel. And with his ſonne



that princely thing, Lord, let thy Iuſtice
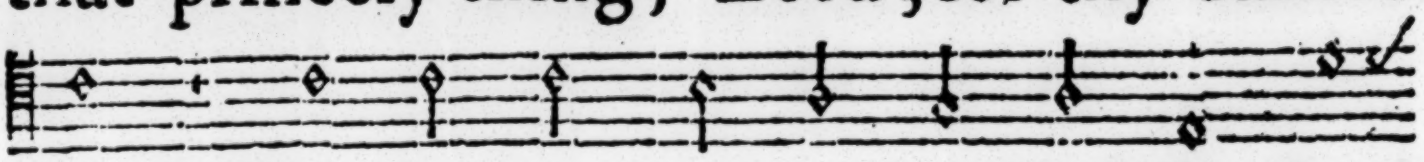


dwell, That he may gouerne vprightly, And



rule thy folke aright: And ſo defend throgh



equitie, The poore that haue no might.

3 And let the mountaines that are hie,
Vnto their folke giue peace,
And eke let litle hils applye,
In Iuſtice to encreaſe.

4 That he may helpe the weake and poore
with aide, and make them ſtrong:
And eke deſtroy for euermore,
All thoſe that do them wrong.

5 And

5 And then from age to age ſhall they,
Regarde and feare thy might:
So long as Sunne doth ſhine by day,
Or els the Moone by night.
6 Lord make the King vnto the Iuſt,
Lyke rayne to fieldes newe mowen:
And lyke to droppes that lay the duſt,
And freſh the land vnſowen.

7 The Iuſt ſhall floriſh in his tyme,
And al ſhalbe at peace:
Vntill the Moone ſhal leaue to prime
Waſt, chaunge, and to encreaſe.
8 He ſhalbe Lord of ſea, and ſand,
From ſhoare, to ſhoare throughout,
And from the floudes within the land,
Through all the earth about.

9 The people that in deſert dwell,
ſhall knele to him ful thicke:
And al his enmies that rebell,
the earth and duſt ſhall licke.
10 The Lordes of all the Yles thereby,
Great gifts to him ſhal bring:
The Kings of Sabe and Arabie,
Giue many coſtly thing.

11 All Kings ſhal ſeeke with one accorde,
In his good grace to ſtand:
And all the people of the worlde,
ſhal ſerue him at his hand.
12 For he the nedie ſorte doth ſaue,
that vnto him do call,
And eke the ſimple folk that haue,
No helpe of man at all.

13 He ſhal tak pitie on the poore,
That are with nede oppreſt:
He ſhal preſerue them euermore,
And bring their ſoulis to reſt.
14 He ſhal redeme their lyfe from dreade,
from fraude, from wrong from might:
And eke thoir bloude ſhalbe in dede
moſte precious in his ſight.

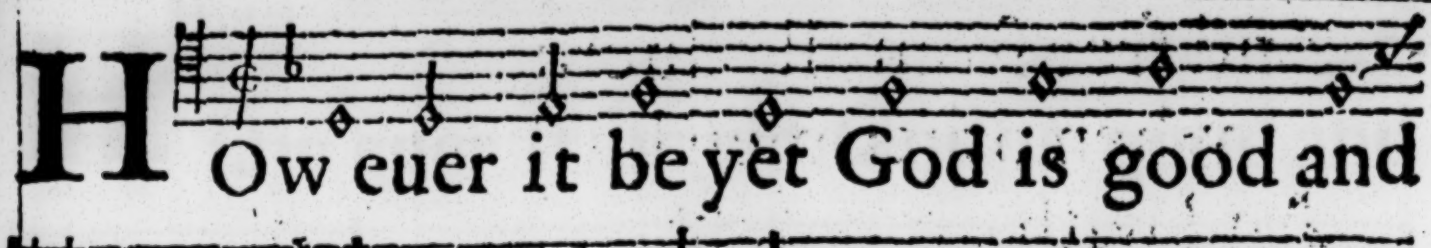
15 But he ſhall liue, and they ſhall bring
To him of Sabaes golde:
He ſhalbe honored as a King,
And dayly be extolde.
16 The mightie mountaines of his land,
of corne ſhal beare ſuch throng:
That it lyke Cedre trees ſhall ſtand,
In Libanus full long.

17 Their cities eke ful wel shal spede,
the frutes thereof shal passe:
In plentie it shal farre excede
and spring as grene as grasse.
18 For euer they shal praise his Name
while that the Sunne is light:
And thinke them happy throgh the same
all folke shal blesse his might.

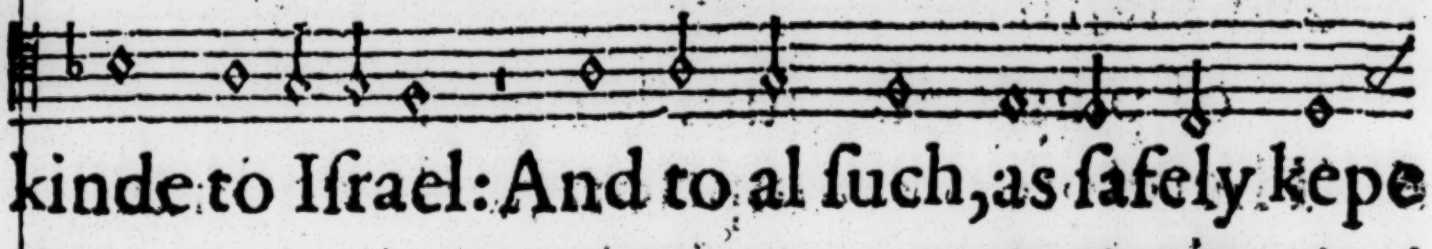
19 Praise ye the Lord of Hostes, and sing,
to Israels God eche one:
For he doth euerie wondrous thing,
yea, he him selfe alone.
20 And blessed be his holy Name,
all tymes eternally:
That all the earth may praise the same,
Amen, Amen, say I.

PSALME LXXIII. T.S.

¶ The Prophet teacheth by his example, that nether the worldlye prosperitie of the vngodly, nor yet the afflictiō of the good, ought to discourage Gods children, but rather ought to moue vs to cōsider our fathers prouidēce, & to cause vs to reuerēce Gods iudgemētes, forasmuch as the wicked vanish away lyke smoke, & the godly enter into lyfe euerlasting: in hope whereof he resigneth him self into Gods handes.



HOw euer it be yet God is good and



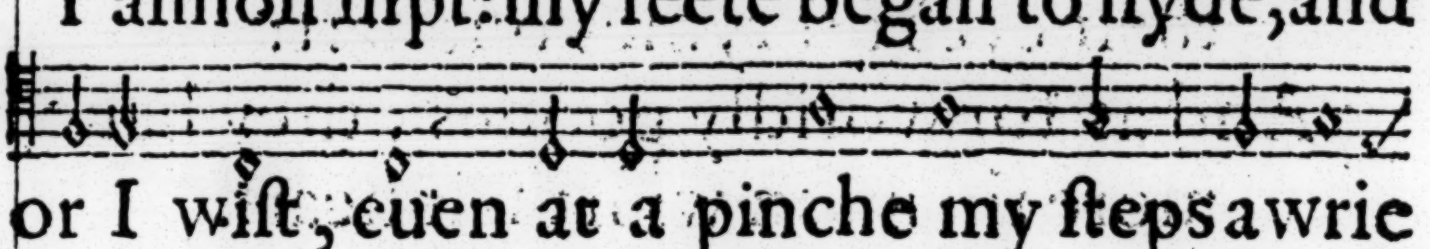
kinde to Iſrael: And to al ſuch, as ſafely kepe
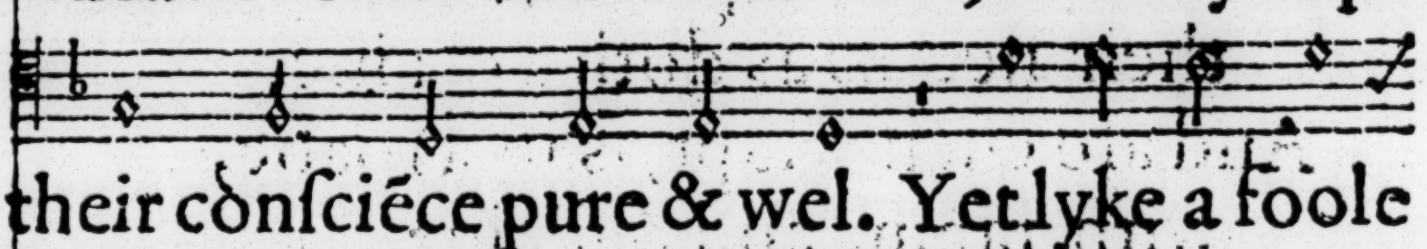


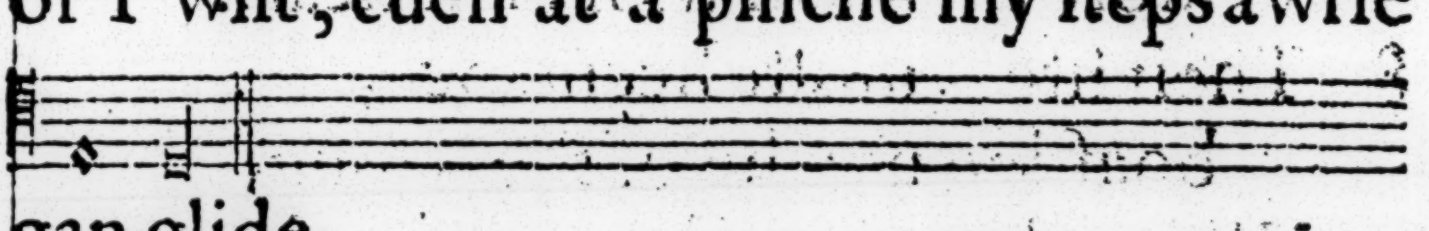
their cõſciẽce pure & wel. Yet lyke a foole
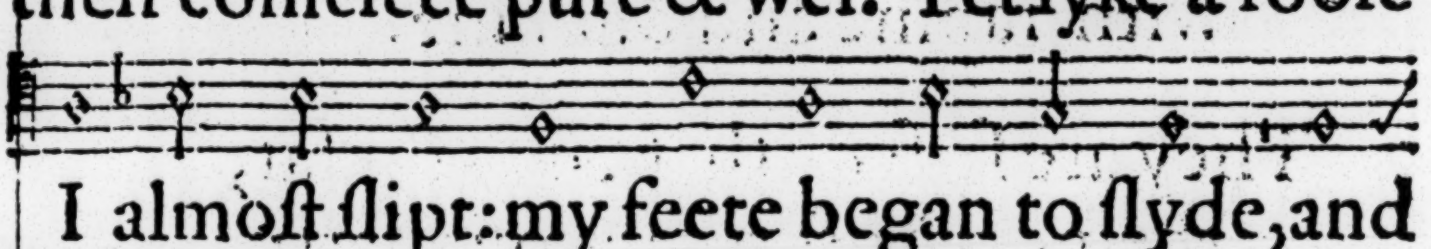


I almoſt ſlipt: my feete began to ſlyde, and



or I wiſt, euen at a pinche my ſteps awrie



gan glide.

3 For when I ſaw ſuche fooliſh men
I grudgde and did diſdaine,
That wicked men al things ſhulde haue,
without turmoile or paine.

4 They neuer ſuffer pangs nor grief,
as if death ſhulde them ſmite:
Their bodies are bothe ſtoute and ſtrõg
and euer in good plite.

5 And free from all aduerſitie,
when other men be ſhent:
And with the reſt they take no parte
of plague or puniſhment.
6 Therefore preſumption doth embrace
their neckes as doth a chaine,
And are euen wrapt, as in a roabe,
with rapine and diſdaine.

7 They are ſo fed, that euen for fat,
their eyes oft tymes out ſtart:
And as for worldly goodes, they haue,
more then can wiſh their heart.
8 Their life is moſte licencious,
boaſting muche of the wrong,
Which they haue done to ſimple men,
and euer pride among.

9 The heauens and the liuing Lord,
they ſpare nor to blaſpheme:
And prate they do on worldly things,
no wight they do eſteme.
10 The people of God oft times turne back
to ſee their proſprous ſtate,
And almoſte drinke the ſelfe ſame cuppe
and followe the ſame rate.

11 How can it be that God, ſay they,
ſhulde knowe and vnderſtand:
Theſe worldly things, ſince wicked men,
be Lordes of ſea and land?
12 For we may ſee how wicked men,
in riches ſtill increaſe:
Rewarded wel with worldly goods,
and liue in reſt and peace.

13 Then why do I from wickednes
my fantaſie refraine?
And waſh myne handes with innocents,
and clenſe myne heart in vaine?
14 And ſuffer ſcourges euery day,
as ſubiect to al blame:
And euerie morning from my youth,
ſuſteine, rebuke and ſhame?

15 And I had almoſte ſaid as they,
miſlyking myne eſtate:
But that I ſhulde thy children iudge,
as folke vnfortunate.
16 Then I bethought me how I might,
this matter vnderſtand:
But yet the labour was to great,
for me to take in hand.

17 Vntill the tyme I went into
thyne holy place, and then
I vnderstoode right perfectly
the end of all these men.
18 And namely how thou settest them
vpon a slippery place,
And at thy pleasure and thy will
thou dost them all deface.

19 Then al men muse at that strange sight,
to see how suddenly:
They are destroyde, dispatcht, cõsumde,
and dead so horribly,
20 Muche like a dreame when one awaketh,
so shal their wealth decay.
Their famous Names in all mens sight,
shall ebbe and passe awaye.

21 Yet thus myne heart was grieued then:
my minde was much oppreste:
22 So fond was I, and ignorant,
and in this point a beast.
23 Yet neuertheles by my right hand,
thou holdst me alwayes fast,
24 And with thy counsell dost me guide,
to glorie at the last.

25 What thing is there that I can wish,
but thee in heauen aboue?
And in the earth there is nothing,
lyke thee that I can loue.
26 My flesh and eke myne heart do faile,
but God doth faile me neuer:
For of myne heart God is the strength,
my portion eke for euer.

27 And lo, al suche as thee forsake,
thou shalt destroy eche one:
And those that trust in any thing,
sauing in thee alone.
28 Therefore will I drawe neare to God
and euer with him dwell:
In God alone I put my trust,
thy wonders will I tell.

PSALME LXXIIII. I.H.

¶ The faithful compline of the destructiõ of the Church & true religiõ, vnder the Name of Sion and the Tẽple destroyed: and trusting in the might and fre mercies of God, by his couenant. They require helpe & succour for the glorie of Gods holy Name for the saluation of his poore afflicted seruantes, & the confusion of his proude enemies.

Sing this as the 72. psalme.

1 WHy art thou Lord, ſo long from vs,
In all this daunger depe?
Why dothe thyne anger kindle thus,
At thyne owne paſture ſhepe?
2 Lord, call the people to thy thought,
Which haue bene thyne ſo long:
The which thou haſt redemde & bought
From bondage ſore and ſtrong.

Haue minde therefore and thinke vpon;
Remember it full well:
Thy pleaſaunt place, thy Mount Sion,
Where thou waſt wont to dwell.
3 Lift vp thy foote, and come in haſte,
And all thy foes deface:
Which now at pleaſure rob and waſte,
Within thy holy place.

4 Amid thy Congregations all,
Thyne ennmies roare, ô God,
They ſet as ſignes on euery wall,
Their banners ſplayde abrode.
5 As men with axes hewe the trees,
That on the hilles do growe:
So ſhine the billes and ſwordes of theſe,
Within thy temple now.

6 The ſiling ſawde, the carued bordes,
The goodly grauen ſtones:
With axes, hammers, billes, and ſwordes
They beat them downe at once.
7 Thyne holy place with firie flame,
To grounde they haue downe caſt:
The houſe appointed to thy Name,
Defiled is and waſte.

8 And thus they ſaid within their heart,
Diſpatche them out of hand:
Then brunt they vp in euery parte,
Gods houſes through the land.
9 Yet thou no ſigne of helpe doſte ſend,
Our prophetes al are gone:
To tell when this our plague ſhal end,
Among vs there is none.

10 When wilt thou Lord, once end this ſha-
And quaile thyne enmies ſtrōg: (me,
Shal they alwayes blaſpheme thy Name
And raile on thee ſo long?
11 Why doſt thou drawe thy hand aback?
And hid it in thy lap?
O plucke it out, and be not ſlacke,
To giue thy foes a rap.

12 O God, thou art my King and Lord,
and euermore hast bene:
Yea, thy good grace throghout ỹ world,
for our good helpe hath sene.
13 The seas that are so deape and dead,
thy might did make them drie:
And thou didst breake the serpents head
that he therein did dye.

14 Yea thou didst breake the heads so great
of Whales that are so fell:
And gauest them to those folke to eate,
that in the deserts dwell.
15 Thou maidst a spring with stremes to rise
from rocke both hard and hie:
And eke thy hand hath made likewise,
depe riuers to be drie.

16 Both daye and eke the night are thyne,
by thee they were begonne:
Thou setst to serue vs with their shyne,
the light and eke the Sunne.
17 Thou dost appoint the endes and costes
of all the earth about:
Bothe somer heates, and winter frostes,
thy hand hath found them out.

18 Thinke on, ô Lord, no tyme forget,
thy foes that thee defame,
And how the fooliſh folke are ſet
to rayle vpon thy Name.
19 O let no cruell beaſt deuonre,
the Turtle that is true:
Forget not alwayes in thy power,
the poore that muche do rue.

20 Regarde thy couenant and beholde,
thy foes poſſeſſe the land:
All ſad and darke, forworne and olde,
our Realme as now doth ſtand.
21 Let not the ſimple go away,
nor yet returne with ſhame:
But let the poore and nedie aye,
giue praiſe vnto the ſame.

22 Riſe Lord, let be by the mainteined,
the cauſe that is thyne owne:
Remember how that thou blaſphemde
art by the fooliſh one.
23 The voyce forget not of thy foes,
for the preſumption hie,
Is more and more encreaſt of thoſe,
that hate thee ſpitefully.

PSALME LXXV. I.C.

¶ The faithfull do praiſe the Name of the Lord, whiche ſhal come to iudge at the tyme appointed, when the wicked ſhall be put to confuſion, and drinke of the cuppe of his wrath, their pride ſhalbe abated, and the righteous ſhalbe exalted to honour.

Sing this as the 67. pſalme.

1 O God, laude and praiſe
we will giue to thee,
Of vs at all tymes
thou ſhalt thanked be:
Sith thy Name is neare,
they wil without doubt
Thy workes of great fame,
declare and ſhew out.

2 When I (ſayeth God)
a mete tyme ſhall ſee,
I will rightly Iudge.
3 For though the earth be,
With all that there dwell,
diſſolued and waſte,
Her pillers ſhall I
make ſtable and faſte.

4 I ſaide to the fooles,
learne to be wiſe:
And to the peruerſe,
let not your horne riſe.
5 Lift not vp, I ſaide,
your hornes thus on hie:
Nor yet with ſtiffe necke,
ſpeake preſumptuouſly.

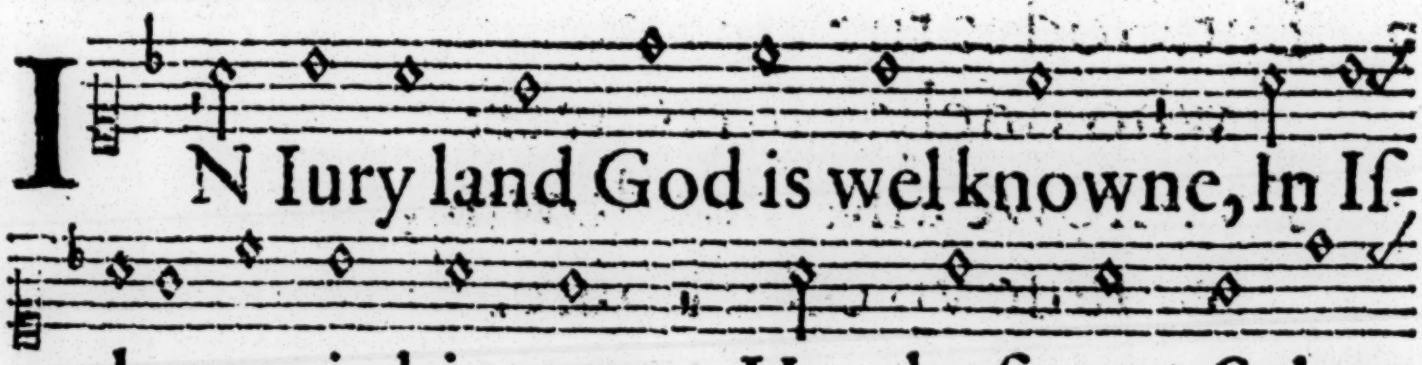
6 For why? high degree
procedes in no parte:
From Eaſt nor from Weſt,
ne yet from deſert.
7 But God is the Iudge,
who onely hath power:
To throwe and caſt downe,
or raiſe vp eche houre.

8 For lo, in his hand,
a cup now hath God
Of ſtrong wine full mixt,
Which he powrth abrod:
The wicked eche one,
the dregges of that cuppe,
Shall doubtles wring out,
and drinke them all vp.

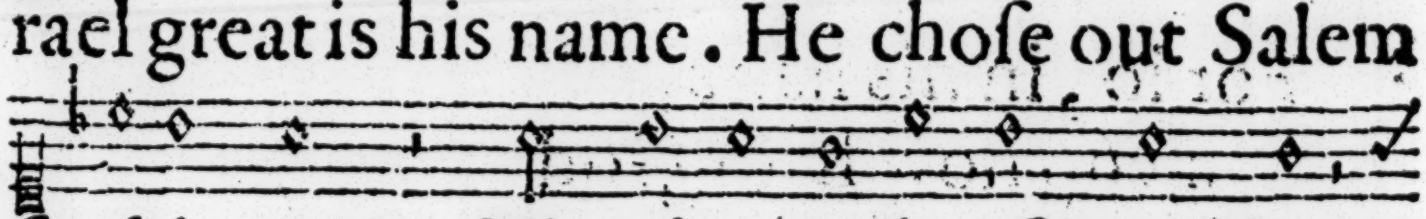
9 But I will declare
and ſhewe foorth alwayes,
And to Iacobs God
wil ſing laude and praiſe.
10 The wicked mens hornes
In twaine breake will I:
But the iuſt mens ſhall
be lifted on hie.

PSALME LXXVI. R.Po.

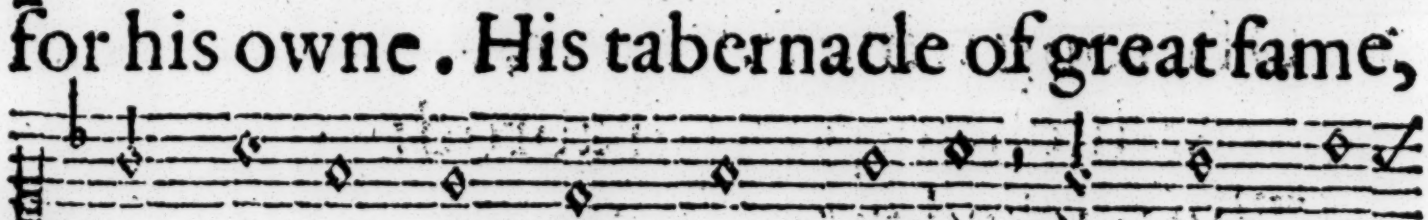
¶ Here is ſet foorth the power of God, and care for the defence of his peple in Ieruſalem, in the deſtruction of the armies of Sennacherib. And the faithful are exhorted to be thankful.



IN Iury land God is wel knowne, In Iſ-



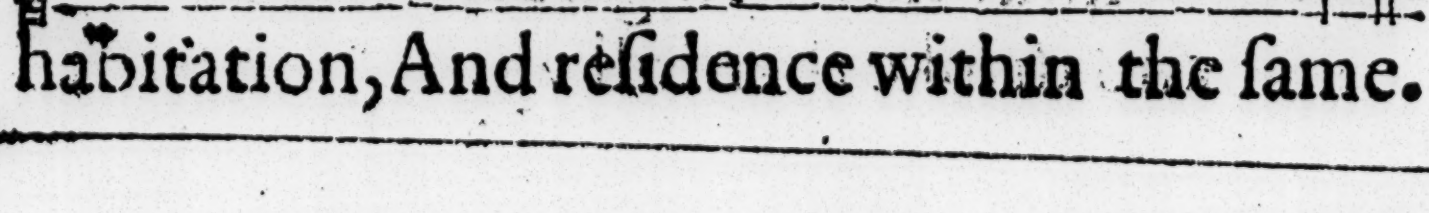
rael great is his name. He choſe out Salem



for his owne. His tabernacle of great fame,



Therein to raiſe & mount Sio. To make his



habitation, And reſidence within the ſame.

3 There did he break the bowmens ſhafts
Their firie darts ſo ſwift of flight: (crafts
Their ſhields, their ſwordes and all their
Of warre, whē they were boune to fight.
4 More excellent and more mightie,
Art thou therefore then mountaines hie
Of rauinous wolues without al right.

5 The ſtoute hearted were made a preye,
A ſudden ſlepe did them confonnde:
And all the ſtrong men in that fraye,
Their feble handes they haue not found
6 At thy rebuke, ô Iacobs God,
Horſes with chariots ouertrode,
As with dead ſlepe were caſt to grounde

7 Fearful art thou, (ô Lord our guyde)
Yea, thou alone, and who is he
That in thy preſence may abyde,
If once thine anger kindled be?
8 Thou makeſt men from heauen to heare
Thy iudgements iuſt: the earth for feare
Stilled with ſilence then we ſee,

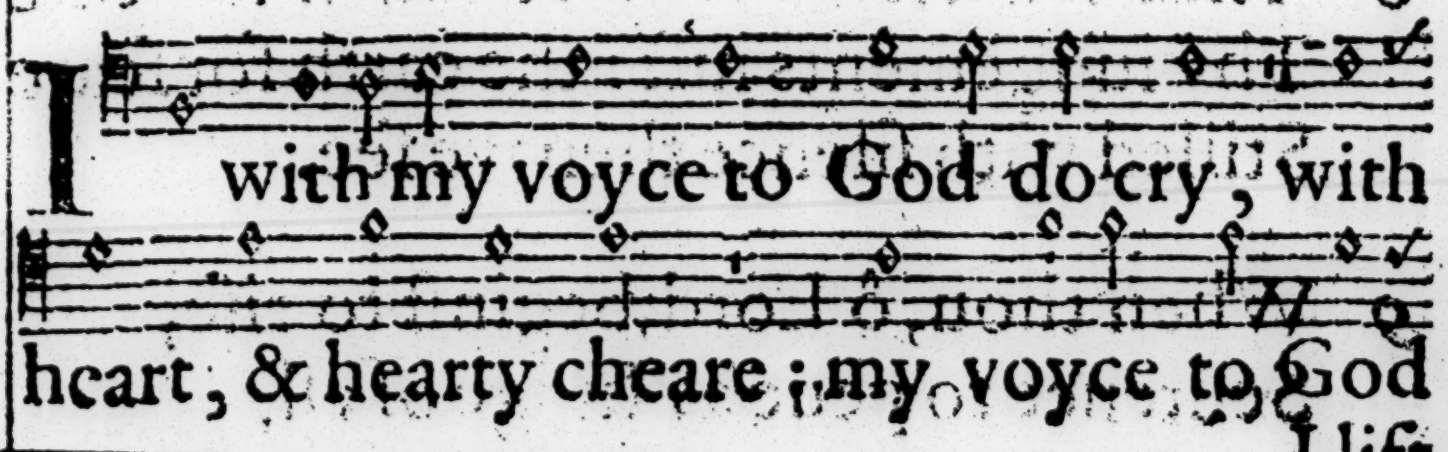
9 When thou, ô Lord, beginſt to riſe,
Sentence to geue as Iudge of all,

And in the earth doſt enterpriſe
To ridde the humble out of thrall.
10 Certes the rage of mortall men,
Shalbe thy praiſe: the remnant then
Of their furie thou bindſt with all.

11 Vowe, & performe your vowes therfore
Vnto the Lord your God, all ye,
That rounde about him dwell: adore
This fearefull one with offrings free.
12 Which may cut of at his vintage,
The breath of Princes in their rage:
To earthly Kings fearcful is he.

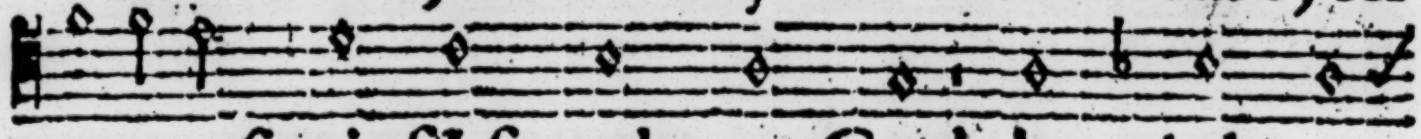
PSALME LXXVII. I.H.

¶ The Prophet in the name of the Churche, rehearſeth the greatnes of his affliction, and his grieuous tentatiō whereby he was driuen to this end, to conſider his former conuerſation, and the continuall courſe of Gods workes in the preſeruation of his ſeruants, and ſo he cōfirmeth his Faith againſt theſe tentations.





I lift on hie, and he my ſute doth heare, In



tyme of griefI ſought to God, by night no



reſt I toke: But ſtrecht my handes to him



abrode, my ſoule comforte forſoke.

3 When I to thinke on God entend,
My trouble then is more:
I ſpake but coulde not make an end,
My breath was ſtopt ſo ſore.

4 Thou heldſt myne eyes ſuche wiſe from (reſt,
That I alwayes did wake:
With feare I was ſo ſore oppreſt,
My ſpeache did me forſake.

5 The dayes of olde in mynde I caſt,
And oft did thinke vpon:
The tymes and ages that are paſt,
Ful many yeares by gon.

6 By night my ſonges I call to mynde,
Once made, thy praiſe to ſhewe:
And with my heart much talke I finde,
my ſprites do ſearche to knowe.

7 Wil God, ſaid I, at once for all,
caſt of his people thus:
So that hence forth no tyme he ſhall
be freindly vnto vs:
8 What: is his goodnes cleane decayde
for euer and a day:
Or is his promiſe now delayde,
and doth his trueth decaye:

9 And wil the Lord our God forget,
his mercies manifolde:
Or ſhal his wrath encreaſe ſo hote,
his mercy to withholde:
10 At laſt I ſaide, my weaknes is
the cauſe of this miſtruſt:
Gods mightie hand can helpe all this,
and chaunge it when he luſt.

11 I will regarde and thinke vpon,
the working of the Lord.
Of all his wonders paſt and gon,
I gladly will record.
12 Yea, all his workes I will declare,
and what he did deuiſe:
To tell his factes I will not ſpare,
and eke his counſel wiſe.

13 Thy workes, ô Lord, are al vpright,
and holy all abrod? (might
What one hath ſtrength to match the
of thee, ô Lord our God?
14 Thou art a God, that doſt foorth ſhewe
thy wonders euery houre,
And ſo doſt make the people knowe,
thy vertue and thy power.

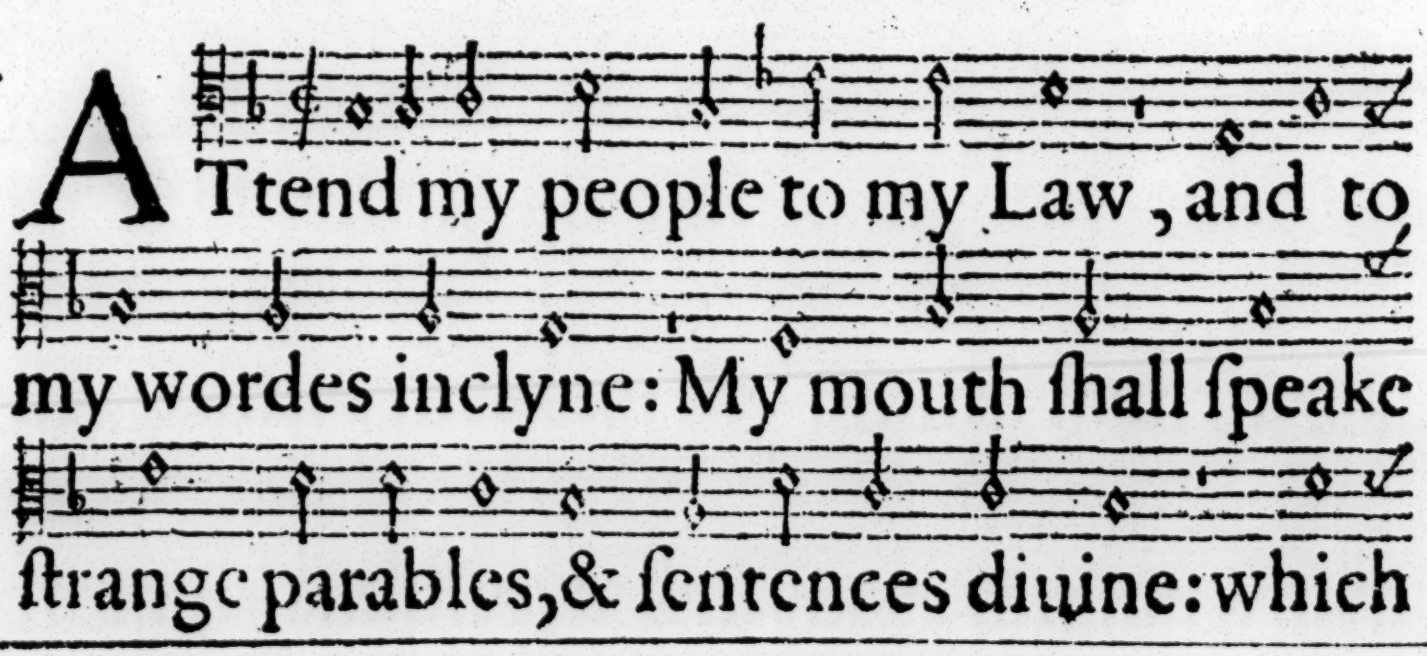
15 And thyne owne folke thou didſt defend
with ſtrength and ſtretched arme:
The ſonnes of Iacob that diſcend,
and Ioſephs ſede from harme.
16 The waters, Lord, perceiued thee,
the water ſawe thee well:
And they for feare aſide did flee,
the depthes on trembling fell.

17 The cloudes that were bothe thicke and
did raine full plentcouſly: (blacke
The thunder in the ayre did cracke,
thy ſhafts abrode did flee.
18 Thy thunder in the fire was heard,
the lightning from aboue:
With flaſhes great made men afeared,
the earth did quake and moue.

19 Thy wayes within the ſea do lye,
thy path in waters depe.
Yet none can there thy ſteppes eſpye,
nor knowe thy pathe to kepe.
20 Thou leadſt thy folke vpon the land,
as ſhepe on euery ſide:
By Móyſes and by Aarons hand,
thou didſt them ſafely guide.

PSALME LXXVIII. T.S.

¶ He ſheweth how God of his mercie choſe his Church of the poſteritie of Abrahã, reproching the ſtubburne rebellió of their Fathers, that the children might not onely vnderſtande that God of his free mercie made his couenant with their anceſtors: but alſo, ſeing them ſo malicious and peruerſe, might be aſhamed and ſo turne wholy to God. In this pſalme the holye Ghoſt hath cõprehẽded, as it were, the ſumme of all Gods benefits to the intent the ignorant and groſſe people, might ſee in few wordes, the effect of the whole hiſtories.



we our ſelues haue heard & learnd euen of
our fathers olde, And which for our inſtru-
ction, our Fathers haue vs tolde.

4 Becauſe we ſhulde not kepe it cloſe,
from them that ſhulde come after,
Who ſhulde Gods power to their race
and all his workes of wonder. (praiſe
5 To Iacob he commandment gaue
ho Iſrael ſhulde liue,
Willing our fathers ſhulde the ſame
vnto their children giue.

6 That they and their poſteritie,
that were not ſprong vp tho,
Shulde haue the knowledge of the Law,
and teache their ſede alſo.
7 That they might haue the better hope,
in God that is aboue?
And not forget to kepe his Lawes,
and his preceptes in loue.

8 Not being as their Fathers were,
rebelling in Gods ſight,
and wolde not frame their wicked hearts
to knowe their God aright.
9 How went the people of Ephraim
their neighbours for to ſpoile,
Shooting their dartes the day of warre.
and yet they toke the foile.
10 For why? they did not kepe with God,
the couenant that was made,
Nor yet wolde walke or lead their liues,
according to his trade.
11 But put into obliuion,
his counſel and his wil,
and all his works moſte magnificke,
which he declared ſtil.
12 what wonders to our forefathers,
did he him ſelf diſcloſe
In Egipt land, within the field,
that calde is Taneos.
13 He did deuide and cut the ſea,
that they might paſſe at ones,
And made the water ſtand as ſtil,
as doth an heape of ſtones.

14 He led them, ſecret in a cloude,
by day when it was bright:
And all the night when darke it was
with fire he gaue them light.
15 He brake the rockes in wildernes,
And gaue the people drinke:
As plentiful, as when the deepes,
do flowe vp to the brinke.

16 He drewe out riuers out of rockes,
that were bothe drie and harde:
Of ſuche abundance that no floudes,
to them might be compарde.
17 Yet for all this, againſt the Lord.
their ſinne they did incraſſe:
And ſtirred him that is moſte high,
to wrath in wilderneſſe.

18 They tempted him within their heartes
lyke people of miſtruſt:
Requiring ſuche a kinde of meate.
as ſerued to their luſt.
19 Saying with murmuration
in their vnfaithfulnes:
what? can this God prepare for vs,
a feaſt in wildernes?

20 Beholde he ſtrake the ſtony rocke,
and floodes foorthwith did flow:
But can he now giue to his folke,
bothe bread and fleſh alſo:
21 When God heard this, he waxed wroth,
with Iacob and his ſede:
So did his indignation
on Iſracll procede.

22 Becauſe they did not faithfully,
beleue and hope, that he
Coulde alwayes helpe & ſuccour them,
in their neceſſitie.
23 Wherefore he did cõmande the cloudes
foorthwith they brake in ſunder:
24 And rainde downe MAN for them to
a food of mekle wonder. (eat

25 when earthly men with Angels foode,
were fedde at their requeſt,
26 He bade the Eaſtwinde blowe away,
and brought in the Southweſt,
27 And rainde downe fleſh as thicke as duſt,
and foule as thicke as ſand:
28 Which he did caſt amiddes the place,
where all their tentes did ſtand.

29 Then did they eat excedingly,
and al men had their filles?
Yet more and more they did desire,
to serue their lustes and willes.
30 But as the meat was in their mouthes,
his wrath vpon them fell:
31 And slewe the flourc of al the youth,
and choise of Israell.

22 Yet fel they to their wonted sinne,
and stil they did him grieue:
For all the wonders that he wrought,
they wolde him not beleue.
33 Their dayes therefore he shortened,
and made their honour vaine:
Their yeares did waste and passe away,
with terrour and with paine.

34 But euer when he plagued them,
they sought him by and by.
35 Remembring then he was their strength
their helpe and God moste hye.
36 Though in their mouthes they did but glose
and flatter with the Lord:
And with their tōgues, & in their hearts
dissembled euery worde.

37 For why? their hearts are nothing bent,
to him nor to his trade,
Nor yet to kepe or to performe
the couenant that was made.
38 Yet was he ſtill ſo mercifull,
when they deſerued to dye,
That he forgaue them their miſdedes,
and wolde not them deſtroye.

Yea, many a tyme he turnde his wrath,
and did him ſelfe auiſe.
And wolde not ſuffer al his whole
diſpleaſure to ariſe.
39 Conſidring that they were but fleſhe
and euen as a winde,
That paſſeth away, and can not wel
returne by his owne kinde.

40 How often tymes in wildernes,
did they their Lord prouoke?
How did they moue & ſtirre their Lord,
to plague them with his ſtroke?
41 Yet did they turne againe to ſinne,
and tempted God eftſone:
Preſcribing to the holy Lord,
what things they wolde haue done.

42 Not thinking of his hand and power.
nor of the day when he
Deliuered them out of the bondes,
of the fierce enemie.
43 Nor how he wrought his miracles,
as they them selues beheldè,
In Egypt, and the wonders that
he did in Zoan fielde.

44 Nor how he turned by his power
their waters into bloode,
That no man might receiue his drinke
at riuer nor at flood.
45 Nor how he sent them swarmes of flies,
which did them sore anoy,
And fild their countrey ful of frogges,
which shulde their land destroy.

46 Nor how he did commit their frutes
vnto the caterpiller:
And al the labour of their handes
he gaue to the grassehopper.
47 With hailstones he destroyd their vines,
so that they were all lost:
And not so much as wilde figge trees,
but he consumde with frost.

48 And yet with hailſtones once againe,
the Lord their cattell ſmote:
And all their flockes & heardes likewiſe
with thunder boltes full hote.
49 He caſt vpon them in his ire,
and in his furie ſtrong,
Diſpleaſure, wrath and euil ſprites,
to trouble them among.

50 Then to his wrath he made away,
and ſpared not the leaſt:
But gaue vnto the peſtilence
the man and eke the beaſt.
51 He ſtrake alſo the firſt borne all,
that vp in Egypt came,
And al the chief of men and beaſts
within the tentes of Ham.

52 But as for all his owne deare folke,
he did preſerue and kepe,
And caried them through wildernes,
euen like a flocke of ſhepe.
53 Without al feare both ſafe and ſounde,
he brought them out of thrall:
Where as their foes with rage of Sea,
were ouerwhelmed all.

54 And brought them out into the coaſtes,
of his owne holy land:
Euen to the mount which he had gote
by his ſtrong arme and hand.
55 And there caſt out the heathen folke,
and did their land deuyde:
And in their tentes he ſet the Tribes,
of Iſraell to abyde.

56 Yet for all this their God moſte high,
they ſtirde and tempted ſtill:
And wolde not kepe his Teſtament,
Nor yet obey his will.
57 But as their fathers turned backe,
Euen ſo they went aſtraye:
Muche like a bow that wolde not bend,
but ſlipt and ſtart awaye.

58 And grieued him with their hil altars,
with offrings and with fire:
And with their Idols vehemently
prouoked him to ire.
59 Therewith his wrath began againe
to kindle in his breſt:
The noughtines of Iſraell,
he did ſo muche deteſt.

60 Then he forſoke the Tabernacle,
of Silo, where he was
Right conuerſant with earthly men,
euen as his dwelling place.
61 Then ſuffred he his might and power,
in bondage for to ſtand:
And gaue the honour of his Arke,
into his enmics hand.

62 And did commit them to the ſworde,
wroth with his heritage:
63 The yong men were deuoured with fire,
maides had no mariage,
64 And with the ſworde the Prieſtes alſo,
did periſh euerichone:
And not a widowe left a lyfe,
their death for to bemone.

65 And then the Lord began to wake,
lyke one that ſlept a tyme:
or lyke a valiant man of warre,
refreſhed after wyne.
66 With emraudes in the hinder partes,
he ſtrake his enmies all:
And put them then vnto a ſhame,
that was perpetuall.

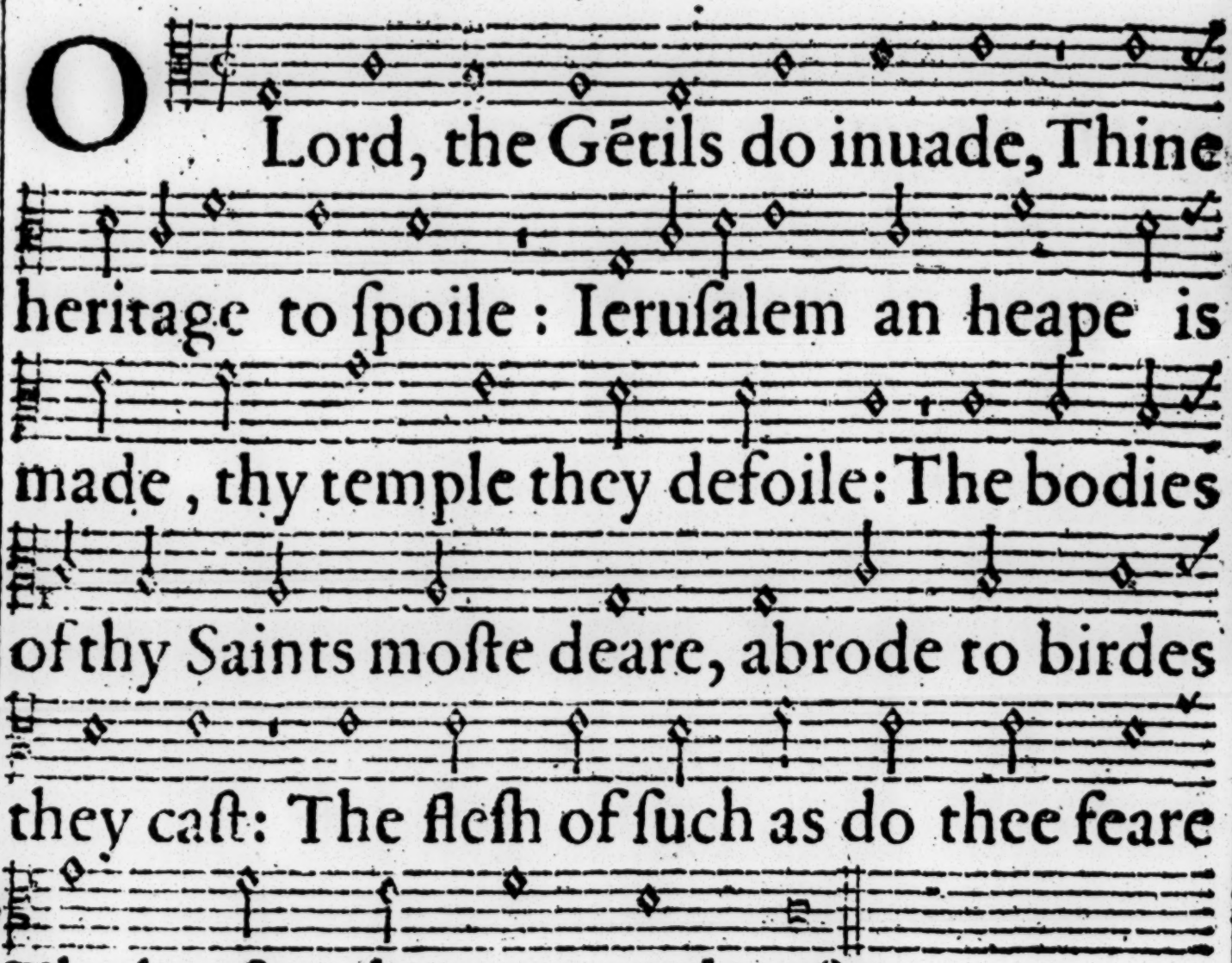
67 Then he the tent and Tabernacle,
of Ioseph did refuse:
As for the Tribe of Ephraim,
he wolde in no wise chuse,
68 But chose the Tribe of Iehuda,
where as he thought to dwell:
Euen the noble mount Sion,
which he did loue so well.

69 Where as he did his Temple buylde,
bothe sumptuously and sure.
Lyke as the earth which he hath made
for euer to indure.
70 Then chose he Dauid him to serue,
his people for to kepe:
Which he toke vp and brought away,
euen from the foldes of shepe.

71 As he did followe th'ewes with yong,
the Lord did him auance,
To fede his people of Israel,
and his inheritance.
72 Then Dauid with a faithfull heart,
his flocke and charge did fede:
And prudently with all his power,
did gouerne them in dede.

PSALME LXXIX. I. H.

¶ The Iſralites complayne to God for the great calamitie & oppreſsiō that they ſuffred, when Antiochus diſtroyd their temple and citie Ieruſalem, deſiring Gods aide againſt his raging tyrānie, leſt Gods Nam and religion ſhulde be contemned among the heathen, who ſhulde ſee them thus forſaken and periſhe.



O Lord, the Gētils do inuade, Thine heritage to ſpoile: Ieruſalem an heape is made, thy temple they defoile: The bodies of thy Saints moſte deare, abrode to birdes they caſt: The fleſh of ſuch as do thee feare The beaſtes deuoure and waſte.

3 Their blood throughout Ieruſalem
as water ſpilt they haue:
So that there is not one of them,
to lay their dead in graue.

4 Thus are we made a laughing ſtocke,
almoſte the world throughout:
The enmies at vs ieſt and mocke,
which dwel our coaſtes about.

5 wilt thou, ô Lord, thus in thyne ire,
againſt vs euer fume?
And ſhawe uhy wrath as hote as fire,
Thy folke for to conſume?

6 Vpon thoſe people poure theſame,
which did thee neuer knoue:
All realmes which call not on thy Name
conſume and ouerthrowe.

7 For they haue gote the vpper hand,
And Iacobs ſeede deſtroyde:
His habitation and his land,
they haue left waſte and voyde.

8 Beare not in mynde our former faultes:
with ſpeede ſome pitie ſhowe,
And aide vs, Lord, in al aſſaltes:
For we are weake and lowe.

9 O God that giueſt all health and grace,
on vs declare theſame:

Weigh not our works, our ſinnes deface,
For honour of thy Name.
10 why ſhal the wicked ſtil alway
To vs as people dumme,
In thy reproche reioyce and ſay,
Wher is their God become?

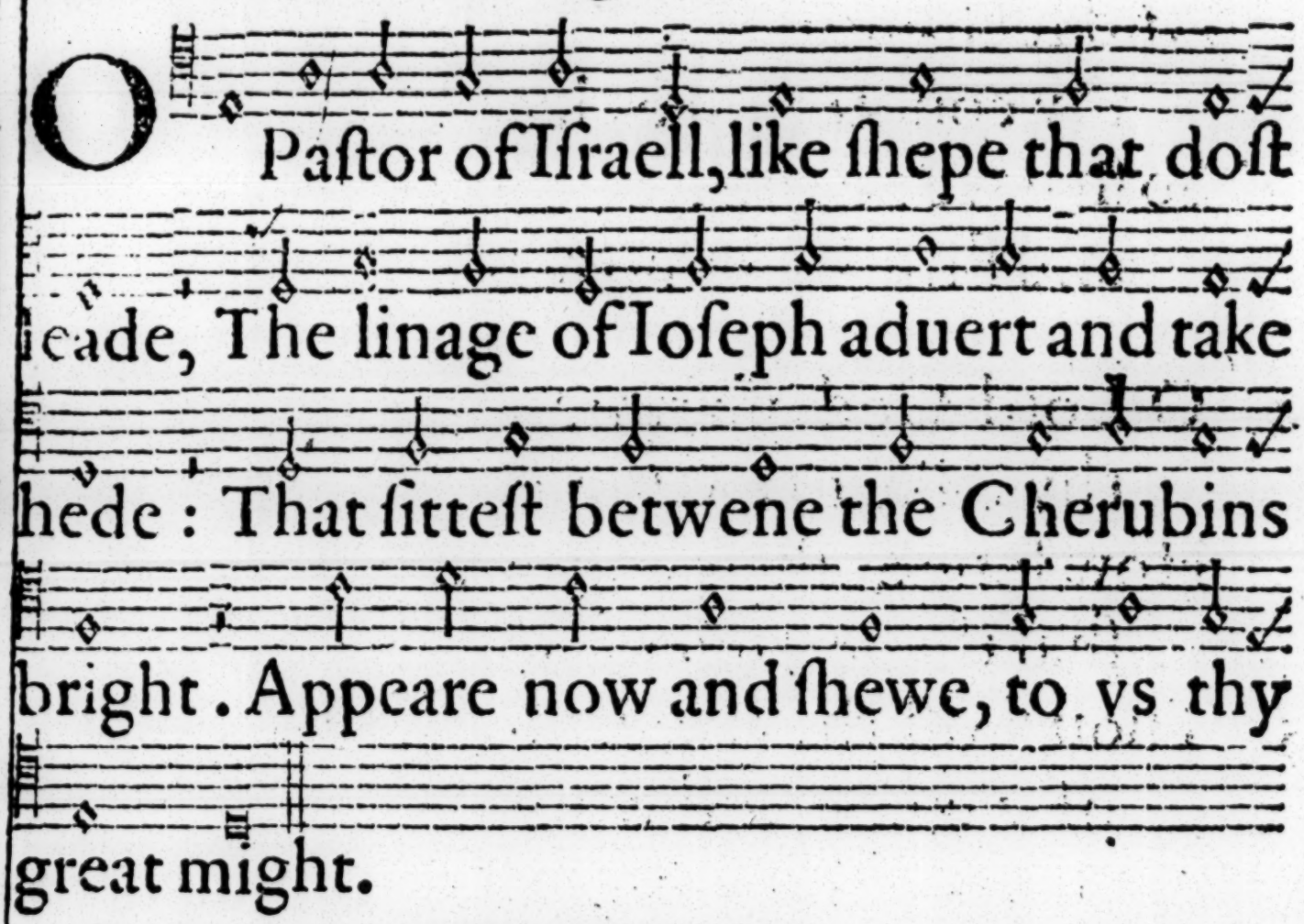
Require, ô Lord, as thou ſeeſt good,
before our eyes in ſight:
Of all theſe folke, thy ſeruantes blood,
which they ſpilte in deſpight.
11 Receiue into thy ſight in haſte,
the clamours, griefe, and wrong
Of ſuche as are in priſon caſt,
Suſteining yrons ſtrong.

Thy force and ſtrenght to celebrat,
Lord ſet them out of band,
which vnto death are deſtinate,
And in ther enimies hand.
12 The nations which haue bene ſo bolde
as to blaſpheme thy Name
Into their lappes with ſeuen folde
Repay agane the ſame.

13 So we thy folke, thy paſture ſhepe
wil praiſe the euermore.
And teache all ages for to kepe
for thee lyke praiſe in ſtore.

PSALME LXXX. R. Po.

A lamentable prayer to God to relieue the miſeries of his Church deſiring him to cõſider ther firſt eſtate whẽ his fauour ſhined towardes them, and to finiſh the worke which he had begonne.



O Paſtor of Iſraell, like ſhepe that doſt leade, The linage of Ioſeph aduert and take hede: That ſitteſt betwene the Cherubins bright. Appeare now and ſhewe, to vs thy great might.

2 Before thy folke Ephraim,
Beniamin of olde:
And Tribe of Manaſſes,
the flocke of thy folde.

Awake once, vpreare,
thy puiſſance moſte ſtrong,
And come ſaue vs, Lord,
thou taryeſt to long.

3 O great God eternall
our ſtrength and our ſtay,
Returne and reſtore vs,
without more delay:
And let ſhine on vs
thy countenance cleare,
So ſhal we be ſafe,
and ſhrinke for no feare.

4 O Lord God of armies,
thy folke to conſume:
How long at their prayers,
ſhal thyne anger fume.
5 Thou fedſt them with bread
of weping and wo:
Teares largely to drinke,
thou gaueſt them alſo.

6 Thou ſetteſt vs the hatred
and ſtrife to ſuſteine:

Of all our next neighbours
our harmes that haue ſene.
And our foes right glad
of our ſhame and wrong,
With taunting vs mocke,
them ſelues al among.

7 O Lord God of armies,
our ſtrength and our ſtay,
Returne and reſtore vs,
without more delay.
And let ſhine on vs
thy countenance cleare,
So ſhal we be ſafe
and ſhrinke for no feare.

8 A vine out of Egvpt
thou broughtſt with great cure
Thou caſt out the Gentils
and plantedſt it ſure.
9 Thou cleanſedſt the ground,
and rootedſt it ſo,
That al the whole land,
it fild to and fro.

10 with the ſhaddowe thereof,
the mountaines were cled:
And lyke the tall Ceders
her branches did ſpred.
11 Her boughs to the ſea,
farre foorth did ſhe ſtreatch:
And graffes to the floude
Euphrates, outreche.

12 why haſt thou broke doune then
her hedges ſo faire:
Til all that paſſe by her,
haue plukt her ful bare:
13 The boare of the wode,
hath digd vp at wil:
And beaſtes of the fielde,
their bellies they fil.

14 O great God of armies,
our ſtrength and our ſtay,
Returne we beſeche thee
without more delay:
Conſider from heauen,
and ſee this ſore caſe:
And viſite this vine,
which all men diſgrace.

15 And viſite the vineyarde
and field where it ſtoode,
Which thy right hand planted,
when it was but rude,
And of the yong budde,
ſome pitie, Lord, take
Which thou for thy ſelfe,
moſt ſtrong didſt once make.

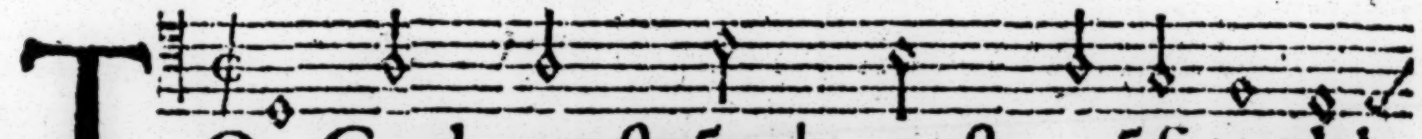
16 which now all downe beaten,
is burnt vp with fire:
As people which periſhe
at thy frowning ire.
17 But yet on that man
let thyne hand be knowen:
Which by thy right hand
thou choſe for thyne owen.

On the ſonne of man, Lord,
thy might now declare:
For thy ſelfe ſo potent
whome thou didſt prepare.
18 We ſhal not turne backe,
from thee then no more:
Reuiue vs, thy Name
ſo ſhal we implore.

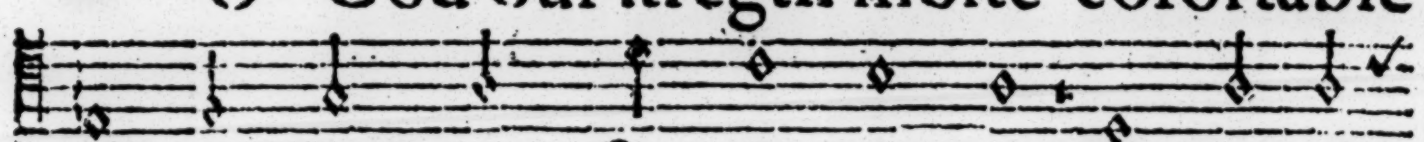
19 O Lord God of armies,
our ſtrength and our ſtay,
Returne and reſtore vs
without more delay:
And let ſhyne on vs
thy countenance cleare,
So ſhal we be ſafe
and ſhrinke for no feare.

PSALME LXXXI. R.Po.

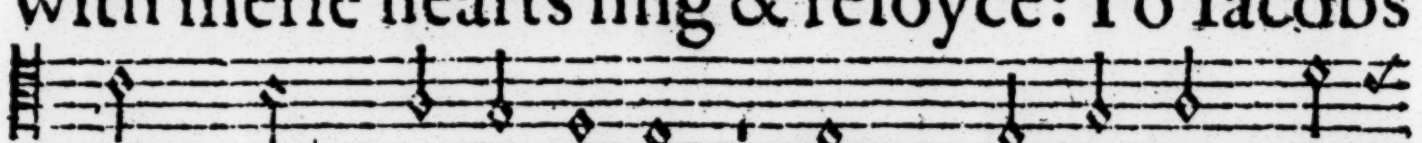
¶An exhortatiō to praiſe God both in heart & voyce for his benefites, and to worſhip him onely God condemneth their ingratitude. & ſhaweth what great benefites they haue loſte through their owne malice.



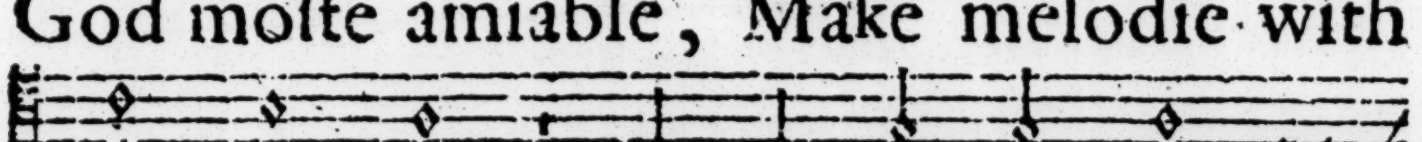
TO God our ſtrēgth moſte cōfortable



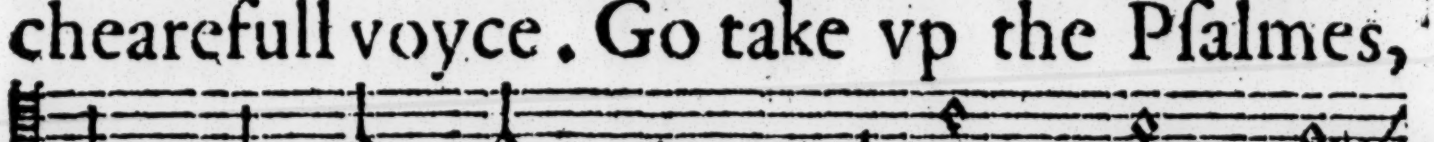
with merie hearts ſing & reioyce: To Iacobs



God moſte amiable, Make melodie with

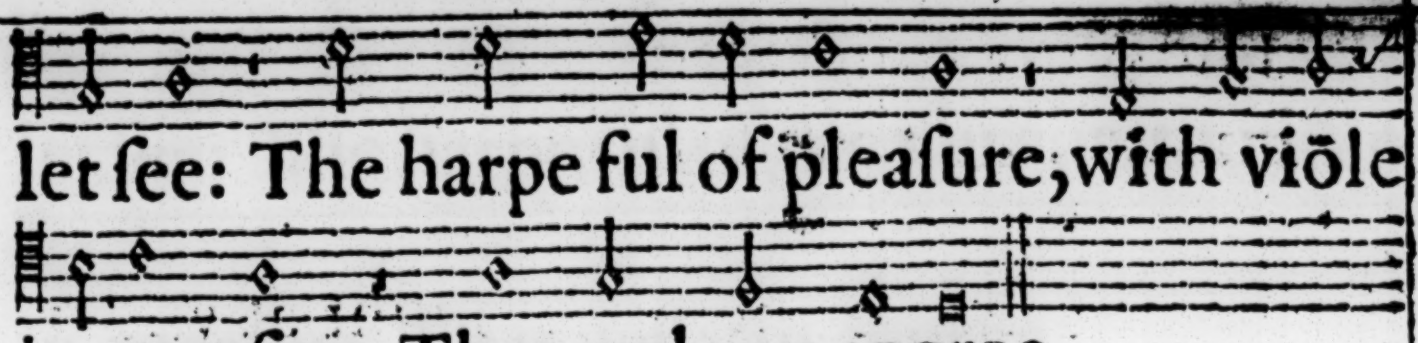


chearefull voyce. Go take vp the Pſalmes,



The timbrel with ſhalmes, Bring forth now

let ſee



let ſee: The harpe ful of pleaſure, with viōle
in meaſure, That wel can aggree.

3 At our feaſt day (as we were wonted)
Let blowe the trumpets merely,
The firſt day of the month, appointed
Thus to be kept ſolemnedly.
4 For (as tyme hath ſerued)
Iſrael obſerued
This ſtature of olde
And this is the order
which their God to honour
Iacobs ſede did holde.

5 He laide his Law vnto the linage
Of Ioſeph, parting from the land
Of Egipt: where I hard a language
Vncouth and ſtrange to vnderſtand.
6 Then, my force vprearing,
From the burthens bearing:
His ſhulders I toke:
And eke the taſkmaiſter,

The pottes and the plaſter
His handes then forſoke.

7 Thou calledſt, being brought at vnder,
And I did ridde thee from diſtres:
Within the ſecret of my thunder
I heard thy grudgeings more and leſſe,
I did alſo proue thee,
My goodnes aboue thee,
When thou didſt miſtruſt,
At Meriba chiding:
For waters prouiding,
To ſerue thee at luſt.

8 Hearken my people, I aſſure thee,
O Iſraell, if thou woldſt heare, [thee,
9 Thou ſhuldſt let no ſtrange God allure
Nor other Gods worſhip or feare.
10 For I am th' Eternall
Thy great God ſupernall,
Which from Egypts thrall
Haue brought thee ſo ſafely:
Thy mouth open largely,
And fill it I ſhall.

11 But

11 But yet my people whome I chuſed,
My voyce they wolde not heare, I ſay,
And Iſrael proudely refuſed,
On me their louing Lord to ſtay:
12 Therefore I did leaue them
Euen as their heartes gaue them
To ſerue their ingine:
After lewde intyſings
Of their owne deuiſings
So did they decline.

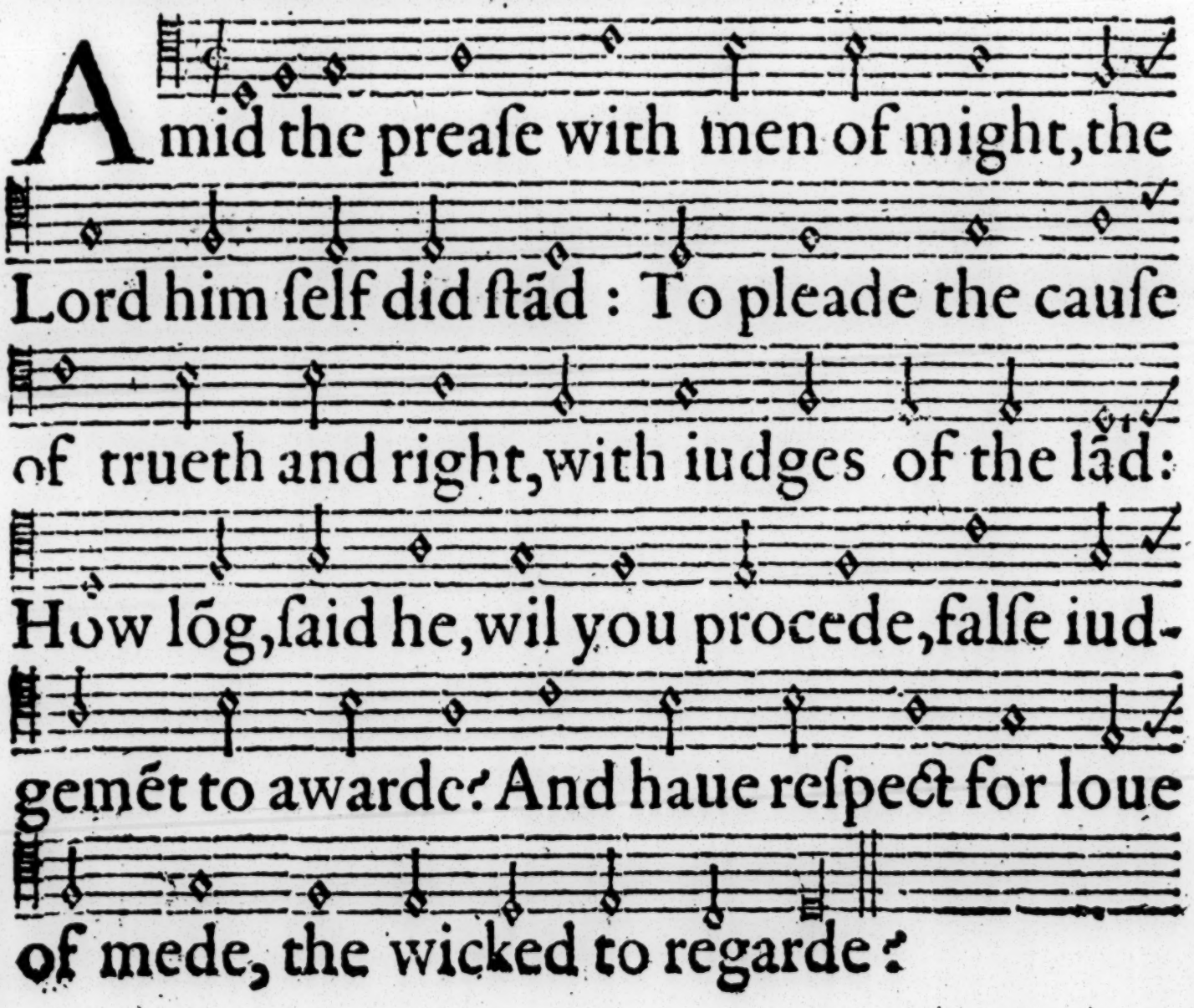
13 Oh, if my folke had not forſaken,
To hearken vnto me thoſe dayes:
Oh, if that Iſraell had taken
Delite to walke in my trewe wayes,
14 Then coulde I had reaſon
In a litle ſeaſon
Their foes to ſubdewe:
And myne hand haue turned
Vpon ſuch as ſpurned,
My Saintes to purſewe.

15 The haters of the Lord, ſhuld neuer
But flatter him by force conſtraynd:
And a moſte proſprous tyme for euer,
Shulde to my people haue remaind.

16 Thow ſhuldſt then haue bene fead
with moſte fineſt wheat bread
Euen at thyne owne will:
And with the ſwete honie
Of the rocke ſo ſtonie,
I wolde thee fulfill.

PSALME LXXXII. I. H.

¶ The Prophet declaring God to be preſent amõges the iudges & magiſtrats, reproueth their parcialitie and vnrighteouſnes, and exhorteth them to do iuſtice: but ſeing none amendment, he deſireth God to vndertake the matter and execute iuſtice him ſelf.



3 where as of due ye ſhuld defend,
the fatherles and weake:
And when the poore man doth cõtẽd,
in iudgement iuſtly ſpeake,
4 If ye be wiſe, defend the cauſe,
Of poore men in their right
And ridde the nedie fromc the clawes,
Of tyrantes force and might.

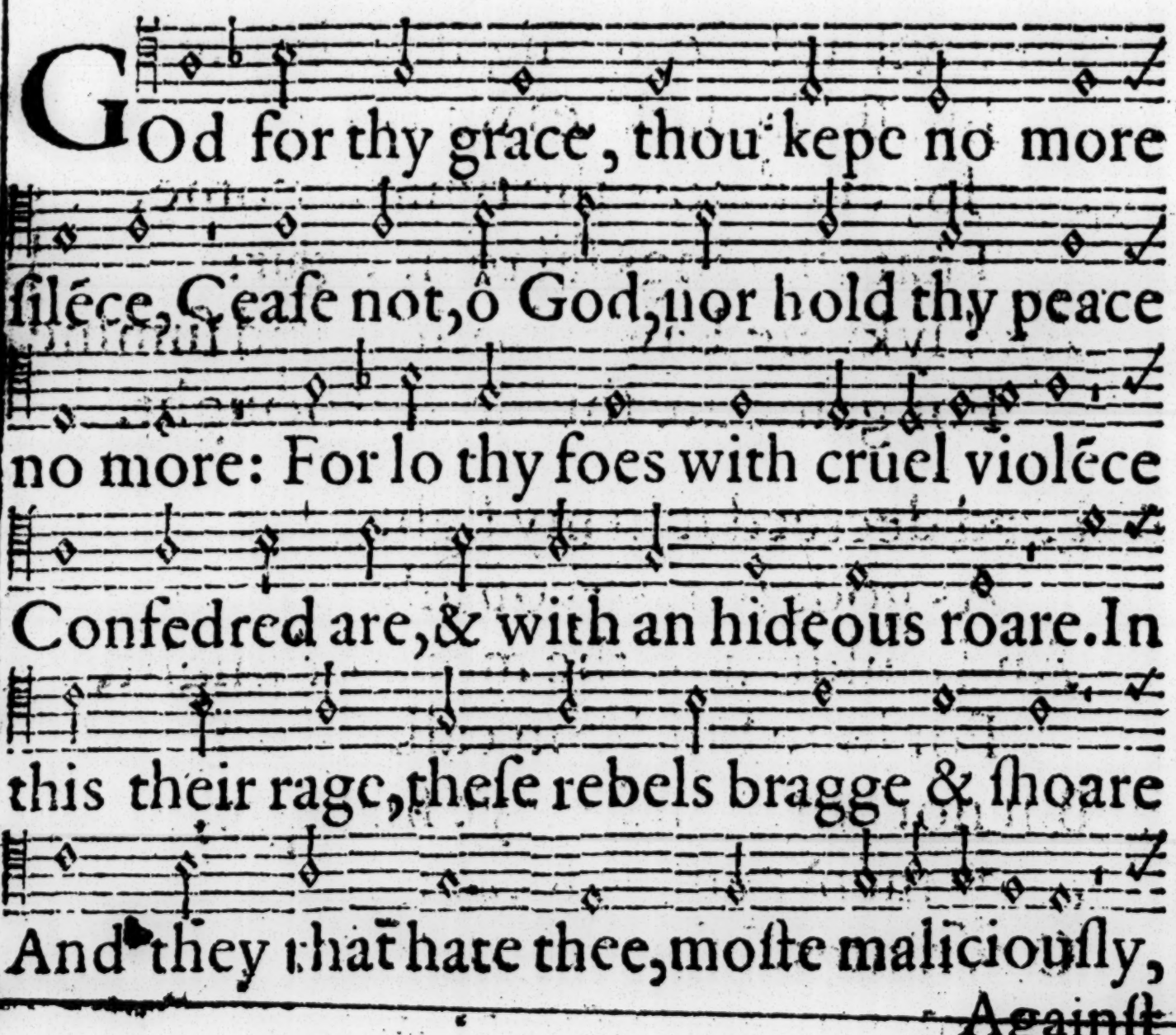
5 But nothing wil they knowe or learne,
In vaine to them I talke:
they wil not ſee or ought diſcerne
But ſtil in darknes walke.
For lo, euen now the tyme is come,
That all things fal to nought:
And lykwiſe Lawes both al and ſumme,
For gaine are ſoulde and bought.

6 I had decreed it in my ſight,
As gods to take you all:
And children to the moſte of might,
For loue I did you call.
7 But not withſtanding ye ſhal dye,
as men, and ſo decay:
O tyrantes, I ſhal you deſtroyne,
and plucke you ſuite away.

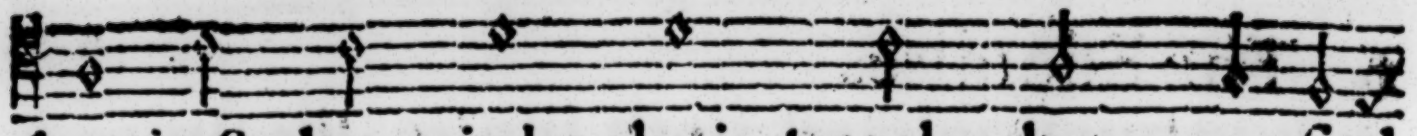
8 Vp, Lord, and let thy ſtrength be knowen
and iudge the world with might:
For why? all Nations are thyne owne,
to take them as thy right.

PSALME LXXXIII. R.P.

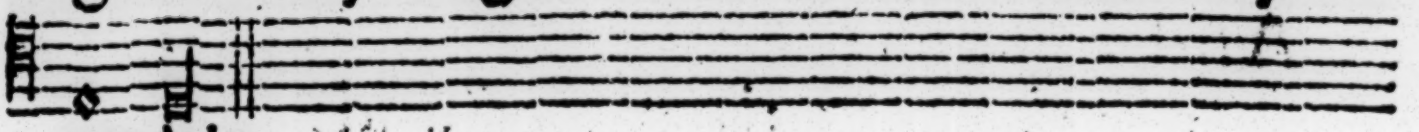
¶A prayer for the Church, being aſſalted on all ſides by the vnfaithful, conſidered together to bring it to ruine with rehearſal of certeine exemples how God hath ſupported his owne in times paſt, to incourage the faithful with good hope.



Againſt



Againſt thy might their heades haue rayſed



on hie.

3 For to oppreſſe,
thy people they pretend
With ſubtile ſlight:
and moue conſpiracie.
For ſuch as on
thy ſecret helpe depend.

4 Go to, ſay they,
and let vs vtterly,
This Nation
roote out from memorie:
And of the Name
of Iſralites let neuer
Further be made,
no mention for euer.

5 Conſpired are
with cruel heartes and fel,
Thus againſt thee
together in a band.

6 The

6 The Edomites
that in their tentes do dwell,
And Iſmalites
ioyned with them do ſtand:
The Moabites.
vpon the other hand,
With the proude race
of Agarenes together.
Aſſembled are,
and wickedly confeder.

7 Gebal, Ammon,
and Amalek al three:
Marche foorth,
eche one with his gariſon:
The Philiſtims
formeſt they thinke to be,
The indwellers
of Tire with them are bowne.

8 Aſſhur alſo,
is their companyon:
With the children
of Lot to be arayed
In their ſupporte
his banner is diſplayed.

9 Do thou to them,
as thou didſt to the hoſte:
Of Madian:
Iaſin and Siſera
At Kyſon Hoode.
10 In Endor liues they loſt,
To dongue the land
where as their bodies lay.
11 Lyke Oreb, Zeb,
Zeba and Zalmunna,
So make thou them:
euen their moſte mightie Princes,
And all the chief
rulers of their prouinces.

12 which ſaid, let vs
inherite as our owne:
Gods manſions.
13 My God make them to be,
Lyke rolling wheles,
or as the ſtuble blowne
Before the winde.
14 As fire the woods, we ſee
Doth burne: and flame

deuoure on mountanes hie
The hather croppe;
So let thy tempeſt chaſe them,
And thy whirle winde
which terror ſo deface them.
Their faces, Lord,
with ſhamfulnes fulfil:
That thay may ſeke.
thy Name in mynde to print.
Confounded ſet
them be, and euer ſtil
Vexed with wo:
yea, make them ſhamed and ſhent,
And let them knowe
that thou art permanent:
that IEHOVA,
thy Name alone perteineth
To thee, ouer all
the earth whoſe glorie raigneth.

PSALME LXXXIIII. I.Hop.

¶ Dauid driuen foorth of his countrie, deſireth moſte ardently to come againe to the tabernacle of the Lord, & the aſſemblie of the Saints, to praiſe God: pronouncing them

them blessed that may so do. Then he praiseth the courage of the people that passe through the wildernes to assemble them selues in Sion. Finally with praise of this matter, and confidence of Gods goodnes, he endeth the Psalme.

Sing this as the 67. psalme.

1 HOw pleasant is thy dwelling place,
ô Lord of hostes, to me?
The tabernacles of thy grace
how pleasant, Lord, they be?
2 My soule doth long ful sore to go
into thy courtes abrode:
My heart doth lust, my flesh also,
in thee the liuing God.

3 The sparowes finde a roome to rest,
and saue them selues from wrong:
And eke the swallowe hath a nest
wherin to kepe her yong.
4 These birdes ful nighe thyne altar, may
haue place to sit and sing:
O Lord of Hostes thou art, I say,
my God and eke my King.

5 Oh they be blessed that may dwel,
within thy house alwayes:

For they all tymes thy factes do tel,
and euer giue thee praiſe.
6 Yea, happy ſure lykewiſe are they,
whoſe ſtay and ſtrength thou art:
Whiche to thy houſe do mynde the way,
and ſeke it with their heart.

7 As they go through the vale of teares,
they digge vp fountaines ſtill:
That as a ſpring it all appeares,
and thou their pittes doſt fill.
8 Frō ſtrēgth to ſtrēgth they walke ful faſt
no faintenes there ſhalbe:
And ſo the God of Gods at laſt,
in Sion they do ſee.

9 O Lord of hoſtes to me giue hede,
and heare when I do pray:
And let it through thyne eares procede,
O Iacobs God, I ſay.
10 O Lord our ſhielde, of thy good grace,
regarde, and ſo drawe neare:
Regarde, I ſay, beholde the face,
of thyne annoynted deare.

11 For why? within thy courtes one day,

is better to abyde:
Then other where to kepe or ſtay,
a thouſand dayes beſide.
12 Muche rather wolde I kepe a dore
within the houſe of God:
Then in the tentes of wickednes,
to ſettell myne abode.

13 For God the Lord, our light and ſhielde,
wil grace and worſhip giue:
And no good thinke ſhalbe withhelde
from them that purely liue.
14 O Lord of Hoſtes, that man is bleſt,
and happy ſure is he,
That is perſwaded in his breſt,
to truſt al tymes in thee.

PSALME LXXXV. W.K.

¶ BecauſeGod withdrewe not his roddes frō his Church after they returned frō Babylon, firſt they put him in mynde of their deliuerance, to the intent that he ſhulde not leaue the worke of his grace vnperfect: next they complaine of their long affliction: and thridly they reioyce in hope of felicitie promiſed. For their deliuerāce was a figure of Chriſtes Kingdome, vnder the whiche ſhulde be perfect felicitie.

O Lord thou loued haſt thy land, And
brought foorth Iacob with thyne hand, who
was in thraldome ſtreit: Thy peoples ſinnes
ſo great and hudge. Thou couered haſt and
didſt not iudge, Thy mercies were ſo great.

3 Thyne anger then, and wrath ſo hote,
Thou didſt remit and haſt forgot,
Such was thy tender loue.
4 O turne vs then, God of our ſtrength
Releaſe thyne ire, and now at length,
Let our diſtreſſe thee moue.

5 Wilt thou be wroth with vs for aye?
Wilt thou prolong thy wrath, I ſaye?
And that from age to age?
6 Wilt thou not turne, vs vp to raiſe,
That we thy people may the praiſe,

And that with great courage?

7 Thy mercie, Lord, to ſhewe vouchesaue,
That thy ſaluation we may haue:
But hearken now I wil.
8 And heare what God him ſelfe doth ſay,
who peace before his Saintes doth lay,
Leſt they ſhuld turne to il,

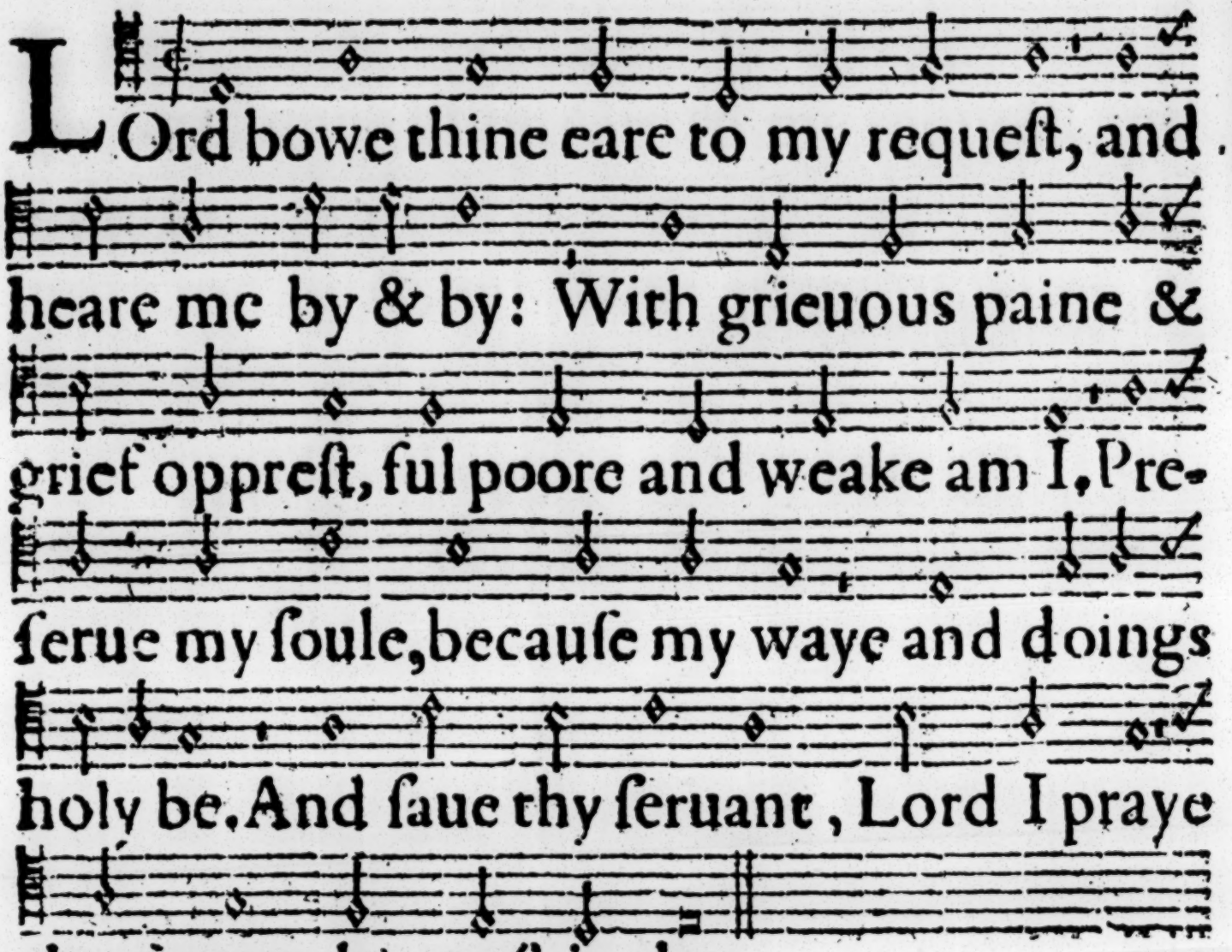
9 Now certeinly, his health is neare,
To ſuche as do in dede him feare,
And bleſſeth ſtil our land:
10 Lo, trueth and mercie both do mete:
His righteouſnes and peace do grete,
And both ioyne hand in hand.

11 For trueth ſhal from the earth bud out
From heauen righteouſnes no doubt:
Yea, God ſhal giue good ſtore,
12 So that our land ſhal giue increaſe,
13 And righteouſnes towardes him preaſe,
Who ſhal ſtil marche before.

PSALME LXXXVI. I.H.

¶ Dauid ſore afflicted and forſaken of al, prayeth feruently for deliuerance: ſomtymes rehearſing his miſeries,

ſomtymes the mercies receiued : deſiring alſo to be inſtructed of the Lord, that he may feare him and glorifie his Name. He complayneth alſo of his aduerſaries, and requireth to be deliuered from them.



LOrd bowe thine eare to my requeſt, and heare me by & by: With grieuous paine & grief oppreſt, ful poore and weake am I, Preſerue my ſoule, becauſe my waye and doings holy be. And ſaue thy ſeruant, Lord I praye that puttes his truſt in thee.

3 Thy mercy, Lord, on me expreſſe,
defend me eke with all:
For through the day I do not ceaſe,
on the to crye and call.

4 Comforte (ô Lord) thy ſeruants ſoule,
that now with paine is pynde
For vnto the, Lord, I extol
and lift my ſoule and mynd.

4 For thou art good and bountiful,
thy giftes of grace are free:
And eke thy mercy plentifull,
to all that call on thee.
6 O Lord likewiſe when I do pray,
regarde and giue an eare:
Marke wel the wordes that I do ſay
and all my prayers heare.

7 In tyme when trouble doeth me moue,
to the I do complayne:
For why? I knowe and wel do proue.
thou anſwerſt me agayne.
8 Among the Gods (ô Lord) is none
with thee to be comparde,
And none can do as thou alone,
the lyke hath not bene heard.

9 The Gentiles and the peoples all,
which thou didſt make and frame
Before thy face on knees wil fall,
and glorifie thy Name.
10 For why? thou art ſo muche of might,
all power, Lord, is thyne owne:
Thou workeſt wonders ſtil in ſight,
for thou art God alone.

O teache

11 O teache me (Lord) thy way, and I
ſhal thy truth procede:
O ioyne my hart to thee ſo nye,
that I thy name may dredē.
12 To thee, my God, wil I giue praiſe,
with all my hart (ô Lord,
And glorifie thy Name alwayes,
for euer through the worlde.

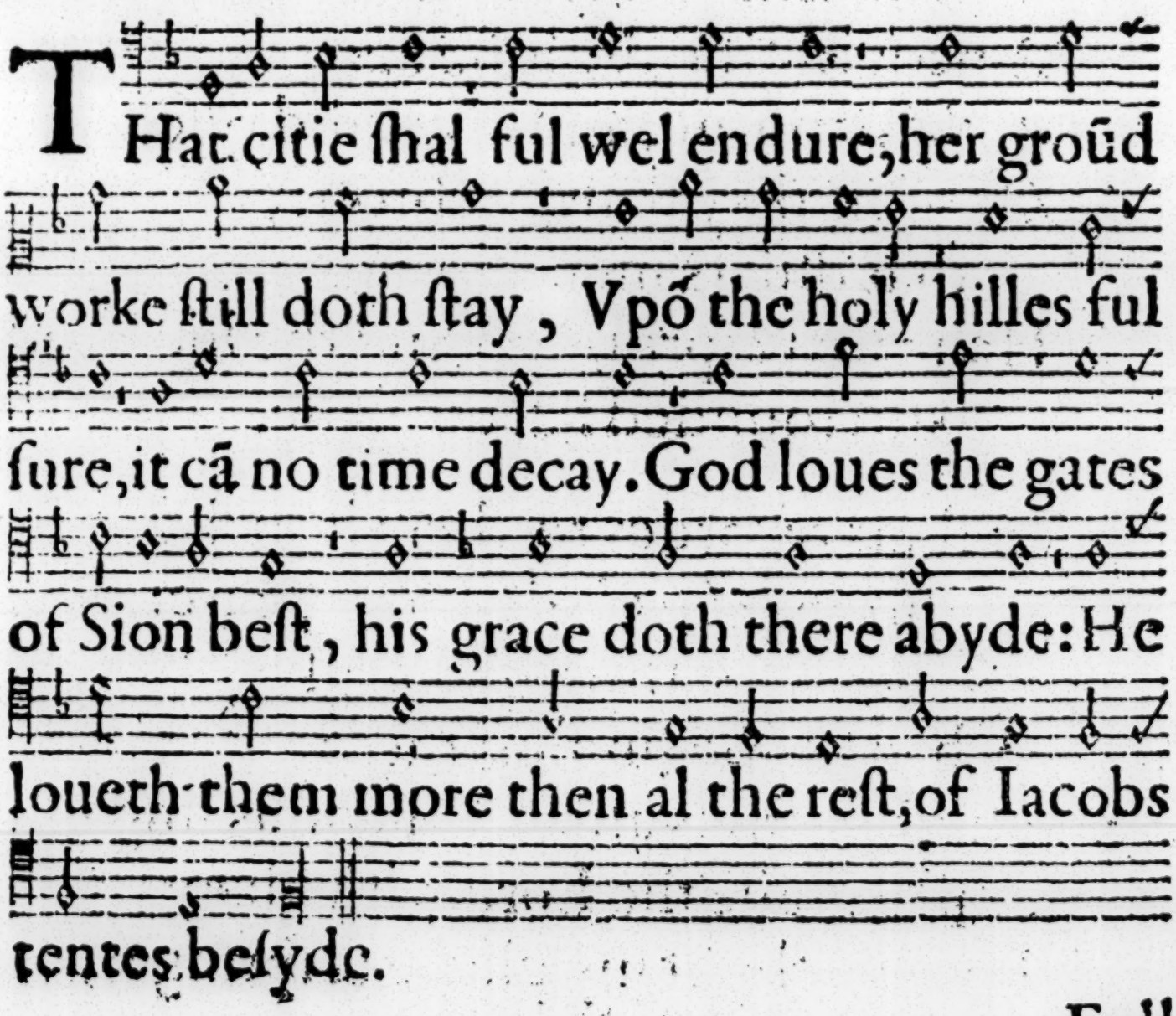
13 For why? thy mercie ſhewed to me
is great, and doth excel:
Thou ſetteſt my ſoule at libertie
out from the lower hel.
14 O Lord, the proude againſt me riſe,
and heapes of men of might:
They ſeke my ſonle, and in no wiſe,
wil haue thee in their ſight.

15 Thou Lord art merciful and meke,
ful ſlacke and ſlowe to wrath:
Thy goodnes is ful great, and eke
thy trueth no meaſure hath
16 O turne to me, and mercie graunt,
thy ſtrength to me apply:
O help and ſaue thyne owne ſeruant
thy handmaides ſonne am I.

17 On me some signe of fauour showe
that al my foes may see:
And be ashamed because, Lord, thou
didst helpe and comfort me.

PSALME LXXXVII. I. H.

¶ The holye Ghoste promiseth that the condition of the Church, which was in miserie after the captiuitie of Babylō, shulde be restored to great excellécie, so that there shulde be nothing more comfortable, then to be nombred among the membres thereof.



Full

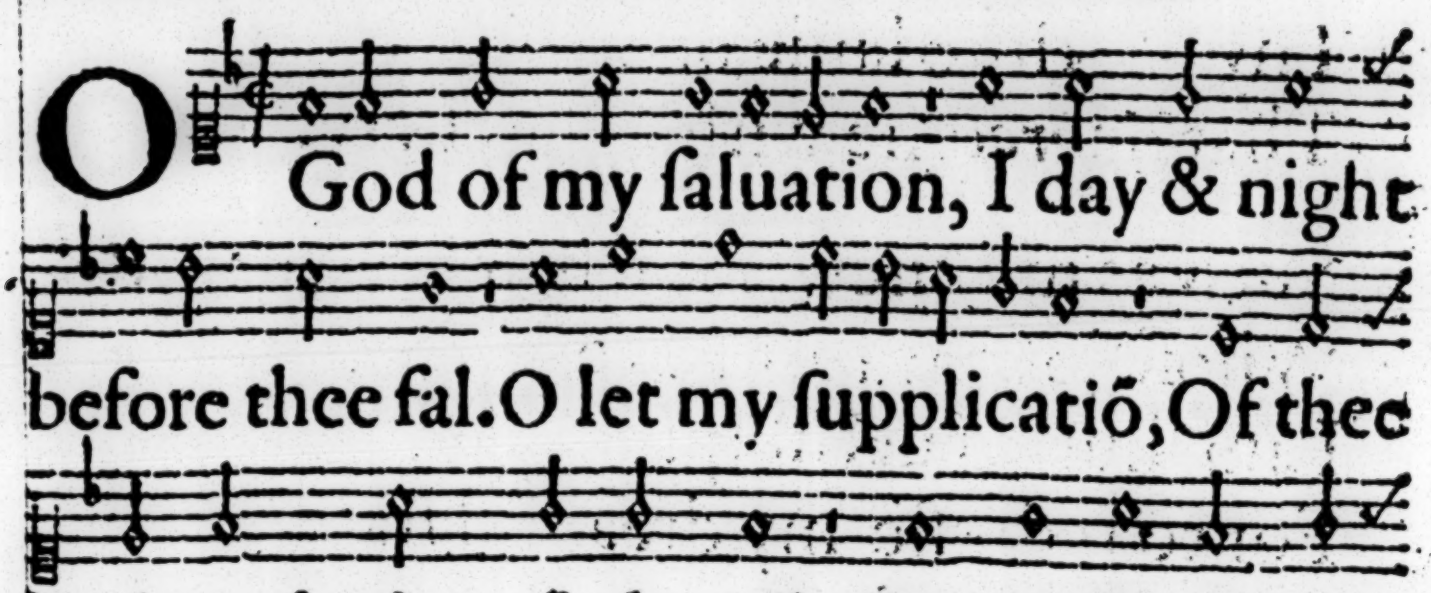
3 Full glorious things reported be,
in Sion and abrode:
Great thinges, I say are said of thee
thou citie of our God,
4 On Rahab I wil cast an eye,
and beare in myude the same:
And Babylon shal eke apply,
and learne to knowe my Nam.

5 Lo, Palestine and Tire also,
with Ethiope lykewise:
A people olde ful long ago
were borne, and there did ryse.
6 Of Sion thay shal say abrode,
that diuers men of fame
Haue there sprong vp, and the hie God,
hath founded fast the same.

7 In their recordes to them it shal,
through Gods deuise appeare:
Of Sion that the chief of all
had his beginning there
8 The Minstrels all with suche as sings,
shal praise the Lord with glee:
For of delight my pleasant springes,
are compast all in the.

PSALME LXXXVIII. W.K.

¶ A grieuous complaint of the faithfull sore afflicted by sickenes, persecutions and aduersitie: being, as it were left of God without any consolation, yet he calleth on God by faith and striueth against desperation, complaining him self to be forsaken of all earthly helpe.



O God of my saluation, I day & night before thee fal. O let my supplicatiõ, Of thee be heard when I do call. For euils do my soule so fill: My life neare to the graue is throwne, with suche as fall the pit vntil, I numbred am, and strength haue none.

5 Among the dead a man most free,
As one in graue already slaine.

whome

5 Among the dead a man moſte free,
As one in graue already ſlaine.
Whome thou eſtemſte no more to be.
But quite cut of as one moſte vaine.
6 In depth profounde thou haſt me caſt,
Where in the darke ful depe I ly:
7 Thy wrath ſo laide on me thou haſt,
That ouercome with grief, I cry.

8 Such as me knew, thou haſt drawne back
Whoſe loue is turned to great hate:
I am ſhut vp: al helpe I lacke,
For to redreſſe my dreadful ſtate.
9 My viſage doth my grief declare:
To thee I cry, Lord, day by day:
Myne hands to thee I ſtretch with care,
But yet can haue no reſt nor ſtay.

10 Wilt thou ſhewe wonders to the dead?
Shal dead men riſe to praiſe thy Name?
11 Shal in the graue thy loue be ſpread?
With faithfulnes may death wel frame?
12 Thy wondrous workes for to repeat.
Shal they in darkenes depe be knowen?
Or ſhal thy righteouſnes ſo great,
In a forgetful land be ſhowen.

13 To thee, ô Lord, long cryde I haue,
And early ſhal I come to praye.
14 Why doſt thou ſtay my ſoule to ſaue,
And turne thy face from me away?
15 I am afflicted to the death,
Alwayes in dread, of lyfe in doubt:
16 Thy wrath I fele at euery breath:
Thy feare almoſte hath worne me out.

17 Lyke water they me cloſed rownde,
Becauſe I ſhulde not from them flyde,
18 My louers heartes thou haſt vp bownde,
And myne acquaintance did them hyde.

PSALME LXXXIX. I.H.

¶ With many wordes doth the Prophet praiſe the goodnes of God, for his Teſtament and couenãt, that he had made betwene him & his elect by Ieſus Chriſt the Sõne of Dauid: then doth he complaine of the great ruine & deſolatiõ of the kingdome of Dauid, ſo that to the outward appearance, the promiſe was broken. Finally he prayeth to be deliuered from his afflictions, making mẽtion of the ſhortnes of mans lyfe, and confirming him ſelf by Gods promiſes.

TO ſing the mercies of the Lord, my

tongue

tógue ſhal neuer ſpare: And with my mouth
from age to age, thy trueth I wil declare For
I haue ſaid that mercy ſhall, for euermore
remaine: In that thou doeſt the heauẽs ſtay
thy trueth appeareth plaine.

3 To myne elect, ſayeth God, I made
a couenant and beheſt:
My ſeruand Dauid to perſwade
I ſwore and did proteſt.
4 Thy ſeede for euer I will ſtay.
and ſtabliſhe it ful faſt:
And ſtil vpholde thy throne alway,
from age to age to laſt.

5 The heauens ſhewe with ioy and mirth,
Thy wonders workes, ô Lord:
Thy Saints within thy Church on earth
thy faith and trueth record.

6 who with the Lord is equal then
in all the cloudes abrode;
Among the ſonnes of all the Gods
what one is lyke our God?

7 God in aſſemble of the Saintes,
is greatly to be drad:
And ouer all that dwell about,
in terror to be had.
8 Lord God of hoſtes, in all the worlde,
whoſe ſtrength is lyke to thee?
On euerie ſyde moſte mighty Lord,
thy trueth is ſene to be.

9 The raging ſea, by thyne aduice,
thou ruleſt at thy wil:
And when the waues thereof aryſe,
thou makeſt them calme and ſtil.
10 As a man ſlaine, ſo Egipt land,
haſt thou ſubdued, ô Lord,
Thy foes with mightie arme and hand,
thou ſcattred haſt abrode,

11 The heaués are thyne and ſtil haue bene,
lykewiſe the earth and land:
The worlde with all that is therin,

Thou formedſt with thy hand.
12 Both North and South, thou Lord alon
thy ſelf didſt make and frame:
Both Tabor mount, and eke Hermon,
reioyce and praiſe thy Name.

13 Thyne arme is ſtrong and ful of power
Al might therein doth lye:
The ſtrength of thy right hād eché hour
thou liftеſt vp on hye.
14 In righteouſnes and equitie
thou haſt thy ſeat and place:
Mercy and trueth are ſtill with thee,
and go before thy face.

15 Thoſe folke are bleſt that knowe a right
to ioy in thee ô God,
For in the fauour of thy ſight
they walke ful ſafe abrode.
16 Lord in thy Name reioyce they ſhall,
and that from day to day:
And in thy righteouſnes withall,
exalt them ſelues alway.

17 For why? their glorie, ſtrength and aide,
in thee alone doth lye:

Thy goodnes eke that hath vs ſtayde,
ſhall lift our horne on hye.
18 Our ſtrength that doth defend vs well,
the Lord to vs doth bring:
The holy one of Iſrael,
he is our guyde and King.

19 Thy will vnto thy Saintes, ſometyme
in viſions thou didſt ſhowe:
And thus then didſt thou ſay to them,
thy mynde to make them knowe.
A man of might haue I erect,
your King and guyde to be:
And ſet vp him whome I elect
among the folke to me.

20 My ſeruant Dauid I appoint,
whome I haue ſearched out:
And with my holy oyle anoynt
him King of all the rout.
21 Therefere my hand is ready ſtill
With him for to remaine:
And with myne arme alſo I will,
him ſtrenghthen and ſuſtaine.

22 The enmies ſhal not him oppres,

they shal him not deuoure:
Ne yet the sonnes of wickednes,
of him shal haue no power.
23 His foes lykewise will I destroy,
before his face in sight:
And those that hate him, plague wil I
and strike them with my might.

24 My trueth and mercie eke with all,
shal stil vpon him lye:
And in my Name his horne eke shal
be lifted vp on hye.
25 His kingdome I wil set to be,
vpon the sea and sand:
And eke running floudes shal he,
embrace with his right hand.

26 He shal depend with all his heart
on me, and thus shal say:
My father, and my God thou art,
my rocke of health, and stay.
27 As my first borne I will him take,
of all on earth that springes:
His might, and honor, I shal make,
aboue all worldly Kinges,

My merci

28 My mercie ſhalbe with him ſtill,
for euer to endure:
My faithful couenant I wil
to thee kepe firme and ſure.
29 And eke his ſeede wil I ſuſtayne,
for aye both ſure and faſt:
So that his throne ſhal ſtill remayne,
while that the heauens do laſt.

30 If that his ſonnes forſake my Lawe,
and ſo begin to ſwerue:
And of my iudgementes haue none awe
nor wil not them obſerue.
31 Or if they do not vſe aright,
my ſtatutes to them made:
And ſet all my commandements light
and wil not kepe my trade.

32 Then with the rodde I will begin
their doings to amend:
And ſo with ſcurging for their ſinne,
when that they do offend.
33 My mercie yet, and my goodnes
I wil not take him fro.
Nor handle him with craftines,
and ſo my trueth forgo.

34 But ſure my couenant I wil holde,
with all that I haue ſpoke:
No worde the which my lips haue tolde
ſhal alter or be broke.
35 Once ſwore I by myne holynes,
and that performe will I:
With Dauid I ſhall kepe promiſe,
to him I will not lie.

36 His ſede for euermore ſhal raygne,
and eke his throne of might:
As doth the Sonne it ſhal remayne,
for euer in my ſight.
37 And as the Moone within the ſkye
for euer ſtandeth faſt,
A faithful witnes from on hie:
ſo ſhal his kingdome laſt.

38 But now, ô Lord, thou doſt reiect,
and now thou changeſt cheare:
Yea, thou art wroth with thyne elect,
thyne owne anoynted dere.
39 Thy couenant with thy ſeruant lo,
Lord, thou haſt quyte vndone:
And downe vpon the grounde alſo
haſt caſt his Royal crowne.

40 Thou haſt his hedge plukt vp with might
thou didſt his wales confounde,
His bulwarks thou haſt bet downe right
and brought them to the grounde.
41 That he is ſore deſtroyde and torne,
of commers by throughout:
And ſo is made a mocke and ſcorne
to al that dwel about.

42 Thou their right hand haſt liftet vp,
that him ſo ſore anoy:
And al his foes that him deuoure,
lo, thou haſt made to ioy.
43 His ſworde thou haſt made dul & blunt,
ſo that he may not ſtand:
Before his foes, as he was wont,
nor haue the vpper hand.

44 His glorie thou haſt made to waſt:
his throne, his ioy and mirth,
By thee is ouerthrowne and caſt
ful lowe vpon the earth.
45 Thou haſt cut of and made ful ſhort,
his youth and luſtie dayes:
And rayſd of him an il report,
with ſhame and great diſpraiſe.

46 How long away from me, ô Lord,
for euer wilt thou turne?
And ſhal thyne anger ſtil alway
as fire, conſume and burne?
47 O call to mynd, remember then,
my tyme conſumeth faſt:
Why haſt thou made the ſonnes of men,
as things in vayne to waſte?

48 What man is he that liueth here,
and death ſhal neuer ſee?
Or from the hand of hell his ſoule
ſhal he deliuer free?
49 Where is (ô Lord) thyne olde goodnes,
ſo ofte declarde beforne:
Which by thy trueth and vprightnes,
to Dauid thou haſt ſworne.

50 The great rebukes to mynd, Lord, call,
that on thy ſeruants lye:
The raylings of the people all,
beare in my breſt do I.
51 For why? ô Lord beholde, thy foes
blaſphemed haue thy Name:
In that their ſteppes whome thou haſt
and oynted, they defame. (choſe

52 Al praiſe to thee, ô Lord, of Hoſtes,
bothe now and eke for aye:
Through ſkie, and earth in al the coſtes,
Amen, Amen, ſay I.

PSALME XC. W. Kc.

¶ Moyſes in his prayer ſetteth before vs the eternal fauor of God towardes his, who are nether admoniſhed by the breuitie of their life, nor by his plagues to be thankful Therfore Moyſes prayeth God to turne their hartes and continue his mercies towardes them and their poſteritie for euer.

Sing this as the 103. pſalme.

1 O Lord thou haſt bene our refuge,
and kept vs ſafe and ſound:
From age to age, as witneſſe can
al we, which true it founde.

2 Before the moũtaines were forth broght
yet thou the earth didſt frame:
Thou waſt our great eternal God,
and ſtil ſhalt be the ſame.

3 Thou doſt vaine mã ſtrike downe to duſt
thogh he be in his floure,
Againe thou ſayſt, Ye Adams ſonnes
returne to ſhewe your power.

4 For what is it a thouſand yeares,
to count them in thy ſight:
But as a day which laſt is paſt,
or as a watche by night?

5 They are, ſo ſone as thou doſt ſtorme,
euen lyke a ſlepe or ſhade:
Or lyke the graſſe, which as we knowe.
betymes away doth fade.

6 With pleaſant dewes, in breake of day,
it groweth vp ful grene:
By night cut downe, it withreth, as
no beautie can be ſene.

7 O Lord, how ſore do we conſume
in this thy wrath ſo hote?
We fear thy furie be ſo fierce,
that death ſhalbe our lote.

8 Thou haſt ſo marked our miſdedes,
that they are in thy mynde:
Our ſecret ſinnes are in thy ſight,
as though none grace ſhulde finde.

9 For when thyne anger kindled is,
our dayes conſume foorthwith
Then end our yearcs as thoughts moſt
(vaine

Which haue in them no pith.
10 The dayes of man we finde to be
of yeares ten and thre ſkore:
And though that ſome by nature ſtrong
atteine to liue ten more.

Yet is their ſtrength (bragge what they (liſt)
but labour, grief and care.
And paſſeth hence to haſte their end,
yer they them ſelues beware.
11 Yet who regardeth wel the power
of this thy wrath ſo great:
All ſuche truely as do thee knowe,
thy plagues when thou doſt threat.

12 Teache vs therefore to count our dayes,
that we our heartes may bend
To learne thy wiſdome and thy trueth:
for that ſhulde be our end.
13 Turne yet againe: ô Lord, how long:
wilt thou be angrie ſtil:
Be mercyful vnto thy flocke,
and graunt them thy good wil.

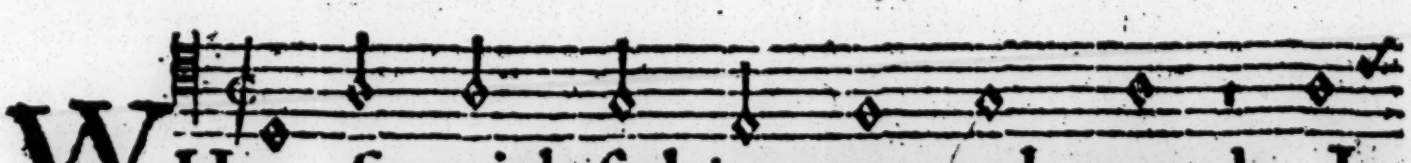
14 Oh fill vs with thy mercies great,
in the ſwete morning ſpring:

So we reioyce ſhal al our dayes
And eke be glad and ſing.
15 Declare eftſones ſome ſigne of loue,
thy ſcurges to aſſwage:
And for the yeares of our diſtres,
ſuſteining ſuch great plagues.

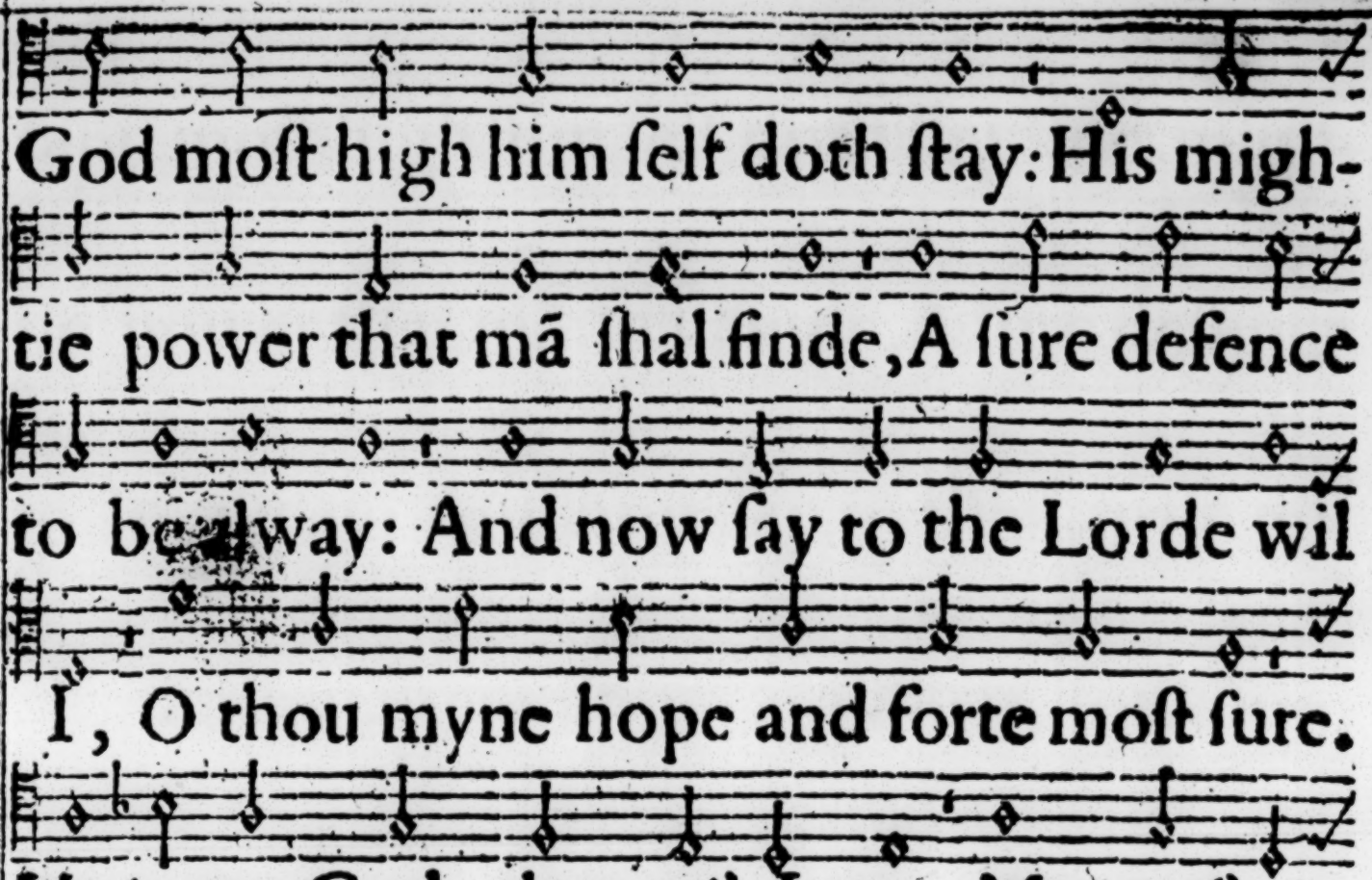
16 Shew forth thy mercy, thine owne worke
vnto thy ſeruants deare:
And let thy glorie to their ſeede
for euermore appeare.
17 And let the beautie of the Lord,
vpon vs ſtil remayne:
Lord, proſper thou our handie worke,
and ſtill the ſame maintayne.

PSALME XCI. W.Ke.

¶ Here is deſcribed in what aſſurance he liueth that putteth his whole truſt in God, and committeth him ſelfe wholy to his protection in all tentations. A promiſe alſo of God to thoſe that loue him, knowe him and truſt in him, to deliuer them and giue them immortall glorie.



WHo ſo with ful intent and mynde, In God



3 He ſurely wil thee freely ſet
Farre from the crafty hunters ſnare:
So that thou needeſt not feare his net,
Nor yet for plagues no whit to care.

4 Vnder his wings he will thee hide,
And there thee kepe ful wel ſhal he:
Thee to defend on ether ſide,
His trueth ſhall ſtill thy buckler be.

5 Thou ſhalt not neede to be diſmayde
For any feare to come by night:

Nor of the arrowe be afrayde,
which foorth is ſhot, when it is light,
6 Nor yet the peſtilence to feare,
Which in the darke doth muche anoye:
Nor of the plague at none day cleare,
Which doth ful oft great heaps deſtroy.

7 A thouſand at thy ſide ſhal fall,
And at thy right hand, thouſands ten:
But vnto thee no hurt at all
Shal once ſo muche as touche thee then.
8 Thyne eyes ſhal certeinely beholde,
What recompenſe the wicked haue,
9 For that the Lord, as thy ſtrong holde
Thou haſt him made, thy ſoule to ſaue.

10 There ſhal none il thee apprehend,
Nor yet thy tabernacle touche:
11 For he his Angels foorth doth ſend,
And giueth them charge to kepe all ſuch
12 So warely ſhal they thee defend
That harme thou ſhalt be ſure of none,
Nor yet ſo muche as once offend,
Or daſh thy foote againſt a ſtone.

13 Thou ſhalt vpon the lions tread,

The dragon and the aſpe alſo,
Theſe ſhal of thee be ſtill in drede,
Thou ſhalt vpon them walke and go:
For ſo the Lord himſelf hath ſworne.
4 Becauſe, ſaith God, he knewe my Name,
I ſurely wil exalt his horne,
And ſuch confounde as ſeke his ſhame.

15 On me he ſhall call in his nede,
And I wil heare him out of doubt:
His troubles end will I with ſpede,
And wil him glorifie throughout.
16 Of yeares he ſhal haue his deſire,
That he the fame ful wel may ſpend:
My ſauing health and loue entier,
To do him good ſhal haue none end.

PSALME XCII. I. H.

This Pſalme was made to be ſoung on the Sabboth, to ſtirre vp the people to acknowledge God, and to praiſe him in his workes, the Prophet reioyceth therein. But the wicked is not able to conſider, that the vngodly, when he is moſte floriſhing, ſhal moſte ſpedily periſhe. In the end is deſcribed the felicitie of the iuſte, planted in the houſe of God to praiſe the Lord,

Sing this as the 89. pſalme.

A thing

1 A Thing both good and mete truely,
is it, to laude the Lord:
And to thy Name, ô Lord moſte hye,
to ſing in one accorde.
2 To ſhewe the kindnes of the Lorde,
betyme yer day be light,
And eke declare his trueth abrode,
when it doth drawe to night.

3 Vpon ten ſtringed inſtrument,
on lute and harpe ſo ſwete,
With al the mirth you can inuent,
of inſtruments moſte mete.
4 For thou haſt made me to reioyce
in things ſo wrought by thee:
And I haue ioy in heart and voyce,
thy handie workes to ſee.

5 O Lord how glorious and how great,
are all thy workes ſo ſtoute?
So depely are thy counſels ſet,
that none can trye them out.
6 The man vnwiſe he doth not knowe,
how this is brought to paſſe:
Nor yet the Idiot foole alſo
doth vnderſtand this caſe.

7 When ſo the wicked at their wil
as graſſe do ſpring ful faſt:
They when they floriſh in their ill,
for aye ſhalbe made waſt.
8 But thou art mightie (Lord moſt hye)
yea, thou doſt raygne therfore:
In euerie tyme eternally,
both now and euermore.

9 For why (ô Lord) behold and ſee,
beholde thy foes, I ſay:
How all that worke iniquitie,
ſhal periſh and decay.
10 But thou, lyke th' vnicorne this while
ſhalt lift my horne on hie,
With freſh and new prepared oyle
thyne oynted King am I.

11 And of my foes before myne eyes,
ſhal ſee the fal and ſhame:
Of all that vp againſt me ryſe
myne eare ſhall heare the ſame.
12 The iuſt ſhall floriſh vp on hie,
as Date trees bud and blowe:
And as the Ceders multiplie,
in Lybanus that growe.

13 For they are plaunted in the place,
and dwelling of our God:
within his courts they ſpring apace
and flooriſh all abrode.
14 And in their age much frute ſhall bring,
both fat and well beſene:
And pleaſantly both bud and ſpring,
with boughes and braunches grene.

15 To ſhewe that God is good and iuſt,
and vpright is his will:
He is my rocke, my hope and truſt:
in him there is none ill.

PSALME. XCIII. I. Hop.

¶ He praiſeth the power of God in the creation of the worlde, and beareth downe al people which lift them vp againſt his Maieſtie, and prouoketh to conſider his promiſes.

Sing this as the 77. pſalme.

1 THe Lord as king, a loft doth raygne
in glorie goodly dight:
And he to ſhewe his ſtrength and maine
hath girt him ſelfe with might.
2 The Lord likewiſe the earth hath made,
and ſhaped it ſo ſure:
No might can make it moue or fade,
at ſtay it doth endure.

3 Yer that the world was made or wroght,
thy ſeat was ſet before:
Beyond al tyme that can be thoght,
thou haſt bene euermore.

4 The floudes, ô Lord, the floudes do riſe,
they roare and make a noyſe:
The floudes, I ſay did enterpriſe,
and lifted vp their voyce.

5 Yea though the ſtormes ariſe in fight,
thogh ſeas do rage and fwel:
The Lord is ſtrong and more of might,
for he on hye doth dwel.

6 And loke what promiſe he doth make,
his houſcholde to defend:
For iuſt and true they ſhall it take,
all tymes withouten end.

PSALME XCIIII. W. Ke.

¶ He prayeth vnto God againſt the violence and arrogācie of tyrants, warning them of Gods iudgemēts. Then doth he cōforte the afflicted by the goode yſſue of their afflictions, as he felt in him ſelfe, and did ſo in others, & by the ruine of the wicked whome God wil deſtroye.

Sing this as the 41. pſalme.

1 O Lord since vengeance doth to thee,
and to none els belong:
Now shewe thy self, ô Lord, our God,
with spede reuenge our wrong.
2 Arise, thou great Iudge of the worlde,
and haue at length regarde:
That as the proude deserue and do,
thou wilt them so rewarde.

3 O Lord, how long shal wicked men
triumph thy flocke to slaye?
Yea, Lord, how long? for they triumph,
as though, who now but they?
4 How long shal wicked doers speake?
their great disdaine we see:
whose boastig pryde doth seme to threat
no spache, but theirs to be.

5 O Lord, they smite thy people downe,
not sparing yong nor olde:
Thyne heritage they so torment,
as strange is to beholde.
6 The widowe and the stranger both
they murther cruelly:
The Fatherles they put to death,
and cause they knowe none why.

7 And yet ſay they, Tuſh, the Lord
wil not beholde this dede:
Ne yet wil Iacobs God regarde
the things by vs decrede.
8 But now take hede, ye fooles vnwiſe,
among the folke that dwel:
Ye fooles, I ſay, when wil ye weigh,
or vnderſtand this wel?

9 He that the eare did plant and place,
ſhal he be ſlowe to heare?
Or he that made the eye to ſee.
ſhal he not ſee moſte cleare?
10 Or he that plagude the heathen folke,
and knowledge teacheth men.
To nnrture ſuche as went aſtraye:
Shal he not puniſh then?

11 The Lord our God who man did frame,
his very thoughte doeth knowe:
And that they are both vile and vaine,
to him is knowne alſo,
12 But bleſſed is the man, ô Lord,
whome thou doſt bring in awe,
And teacheſt him by this thy rodde,
to loue and feare thy Lawe.

13 That thou maiſt giue him reſt and eaſe,
in tyme of troubles great:
When that the pit is digged vp
th' vngodly for to eat.
14 Surely the Lord will neuer faile
his people which him loue:
Ne yet forſake his heritage,
which he doth ſtil approue.

15 For iudgemẽt now with trueth ſhal ioine
that Iuſtice may be free:
And ſuch as be vpright in heart,
thereof ful glad ſhal be.
16 Who now wil vp and riſe with me,
againſt this wicked band?
Or who againſt theſe workers ill
on my parte ſtout will ſtand?

17 If that the Lord had not me helpt,
doubtles it had bene done:
To wit, my ſoule in ſilence brought,
and ſo my foes had wone:
18 But though my foote did ſwiftly ſlide,
yet when I did it tell,
Thy mercies, Lord, ſo held me vp,
that I therewith not fell.

19 For in the heapes of ſorrowes ſharpe,
that did myne heart oppreſſe:
Thy mercies were to me ſo great,
they did my ſoule refreſhe.
Wilt thow, vaine man, haue ought to do
with that moſte wicked chaire:
Which forgeth miſchief as a lawe,
without remorſe or feare?

21 Againſt the ſoules of godly men
they all with ſpede conuent,
And ſo condemne the giltles bloode,
of the poore innocent.

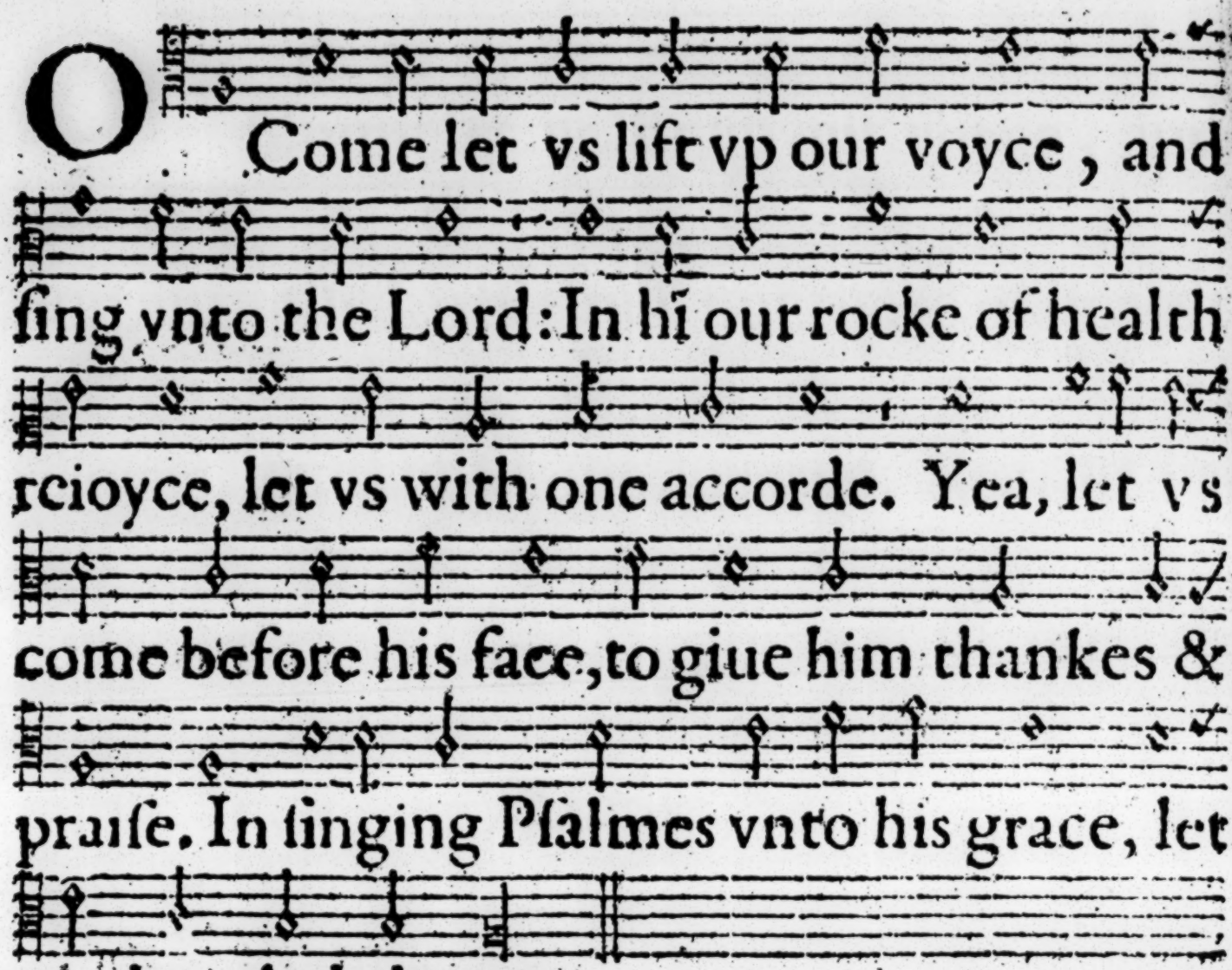
22 But yet the Lord is my refuge
in al theſe dangers depe:
And God the rocke is of myne hope.
who alwayes doth me kepe.

23 He wil rewarde their wickednes,
and in his wrath them kill:
Yea, them deſtroy ſhal God our Lorde:
for he bothe can and will.

PSALME XCV. I. H.

¶An earneſt exhortation to praiſe God for the gouernement of the worlde, and the election of his Churche. An admonition not to followe the rebellion of the olde fathers that tẽpted God in the wildernes, for the which they might not enter into the land of promiſe:

by whome he hath communicated his ſaluation to all Nations.



3 For why? The Lord he is (no doubt)
A great and mightie God:
A King aboue al gods throughout,
in al the worlde abrode.
4 The ſecretes of the earth ſo depe,
and corners of the land:
The toppes of hilles that are ſo ſtepe,
he hath them in his hand.

5 The

5 The ſea and waters all are his,
for he the ſame hath wrought:
The earth and all that therein is,
his hand hath made of nought.
6 Come let vs bowe and praiſe the Lord,
before him let vs fall:
And knele to him with one accorde
the whiche hath made vs all.

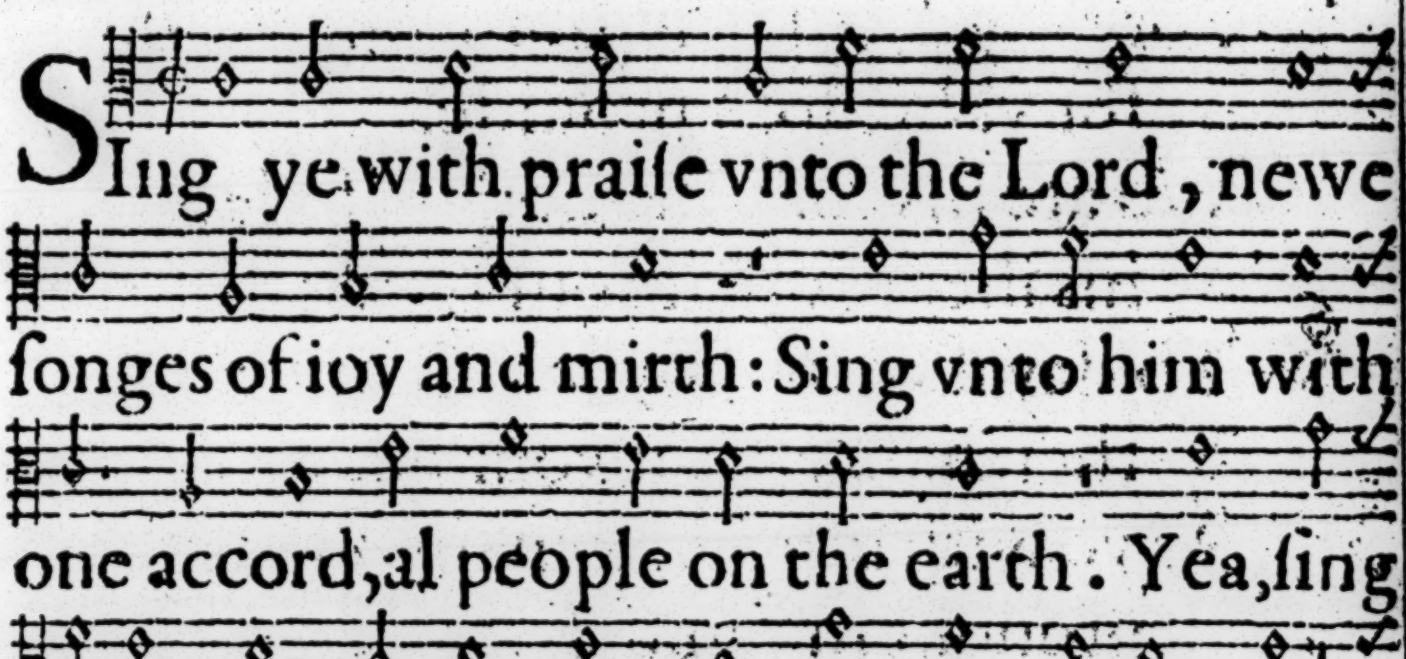
7 For why? he is the Lord our God,
for vs he doth prouide.
We are his folke, he doth vs fede,
his ſhepe, and he our guide.
8 To day if ye his voyce will heare,
then harden not your heart:
As ye with grudging many a yeare,
prouokt me in deſert.

9 Where as your fathers tempted me,
my power for to proue:
My wondrous workes when they did ſee
yet ſtill they wolde me moue.
10 Twiſe twentie yeare they did me greue,
and I to them did ſay:
They erre in heart, and not beleue,
they haue not knowne my way.

11 Wherefore I ſware when that my wrath,
was kindled in my breſt,
That they ſhulde neuer tread the path,
to enter to my reſt.

PSALME XCVI. I. Hop.

¶An exhortatiõ both to the Iewes and Gentiles to praiſe God for his mercie. And this ſpecially ought to be referred to the Kingdome of Chriſt.



SIng ye with praiſe vnto the Lord, newe ſonges of ioy and mirth: Sing vnto him with one accord, al people on the earth. Yea, ſing vnto the lord, I ſay, Praiſe ye his holy Name Declare and ſhewe from daye to day, ſaluation by the ſame.

3 Among the Heathen eke declare
his ho-

his honour rounde about:
To ſhewe his wonders do not ſpare,
in all the worlde throughout.
4 For why? the Lord is muche of might,
and worthy praiſe alway:
And he is to be dread of right
abouc al Gods, I ſay.

5 For all the heathens Gods abrode
are Idoles that wil fade:
But yet our God he is the Lord
that hath the heauens made.
6 All praiſe and honour eke do dwell,
for aye before his face:
Bothe power and might likewiſe excell,
within his holy place.

7 Aſcribe vnto the Lord alway,
(ye people of the worlde)
Al might and worſhip eke, I ſay,
aſcribe vnto the Lorde.
8 Aſcribe vnto the Lord alſo
the glorie of his Name:
And eke vnto his courtes do go
with giftes vnto the ſame.

9 Fall downe and worſhip ye the Lord,
within his Temple bright:
Let al the people of the worlde,
be fearefull at his ſight.
10 Tel al the worlde, be not agaſt,
the Lord doth reigne aboue:
Yea, he hath ſet the earth ſo faſt,
that it ſhal neuer moue.

And that it is the Lord alone,
that ruleth with princely might:
To iudge the Nations euery one,
with equitie and right.
11 Ye heauens therefore with ioy begin,
and let the earth reioyce:
Thou ſea, and all that is therein
cry out and make a noyce.

12 The field ſhall ioy, and euery thing,
that ſpringeth of the earth:
The woode and euerie tree ſhal ſing
with gladnes and with mirth.
13 Before the preſence of the Lord,
and comming of his might:
For he ſhal come to iudge the worlde
with equitie and right.

PSALME XCVII. I. Hop.

¶ The Prophet exhorteth all to reioyse for the comming of the Kingdome of Christ, dreadfull to the rebels and Idolaters, and ioyful to the iuste, whome he exhorteth to innocency, to reioysing and thankesgiuing.

Sing this as the 95. psalme.

THe Lord doth reigne, wherat the earth
may ioy with pleasant voyce:
And eke the yles with ioyfull myrth
may tryumphe and reioyce.
2 Both cloudes and darknes eke do swel,
and round about him beat:
Yea, right and Iustice euer dwell
and bide about his seat.

3 Yea, fire and heate at once shall runne,
and go before his face:
Which shall his foes and enmies burne,
abrode in euery place.
4 His lightnings eke ful bright did blase
and to the worlde appeare:
Where at the earth did loke and gase,
with dread and deadly feare.

5 The

5 The hilles lyke wax did melt in ſight
and preſence of the Lord:
They fled before that rulers might,
which gideth al the world.
6 The heauens eke declare and ſhow
his Iuſtice foorth abrod:
That al the worlde may ſee and know
the glorie of our God.

7 Confuſion ſure ſhal come to ſuche
as worſhip Idoles vayne:
And eke to thoſe that glory muche
dumme pictures to maintayne.
For all the Idoles of the worlde,
which they as Gods do call,
Shall fele the power of the Lorde,
and downe to him ſhall fall.

8 With ioy Sion heard this thing,
and Iudah did reioyce:
And at thy iudgements they did ſing,
and made a pleaſant noyſe.
9 For thou, (ô Lord) art ſet on hy,
in al the earth abrode:
And art exalted wondrouſly
aboue eche other God.

10 All ye that loue the Lord, do this,
hate al things that are ill:
For he doth kepe the ſoules of his
from ſuch as wolde them ſpill.
11 And light doth ſpring vp to the Iuſte,
with pleaſure for his parte:
Great ioy with gladnes, mirth and luſt
to them of vpright heart.

12 Ye righteous in the Lord reioyce,
his holynes proclayme:
Be thankefull eke with heart and voyce,
and myndefull of the ſame.

PSALME XCVIII. I. H.

¶ An earneſt exhortatiō to al creaturs to praiſe the Lord for his power, mercy & fidelite in his promiſe by Chriſt by whome he hath communicated his ſaluation to all Nations.

Sing this as the 95. pſalme.

1 O Sing ye now vnto the Lord
a newe and pleaſant ſong:
For he hath wrought throughout the (world
his wonders great & ſtrong.
With his right hand ful wordely
he doth his foes deuoure:
And get him ſelf the victorie
with his owne arme and power.

2 The Lord doth make the people knowe,
his ſauing health and might:
The Lord doth eke his Iuſtice ſhewe
in all the heathens ſight.
3 His grace and trueth to Iſrael
in mynde he doth recorde:
That al the earth hath ſene right well,
the goodnes of the Lord.

4 Be glad in him with ioyful voyce,
al people of the earth:
Giue thankes to God, ſing and reioyce
to him with ioy and mirth.
5 Vpon the harpe vnto him ſing,
giue thankes to him with Pſalmes:
Reioyce before the Lord our King,
with trumpets and with ſhalmes.

6 Yea, let the ſea with all therein,
with ioy both roare and ſwell:
7 The earth likewiſe let it beginne,
with all that therein dwell.
8 And let the floudes reioyce their filles,
and clap their handes apace:
And eke the mountaines and the hilles,
before the Lord his face.

9 For he ſhal come to Iudge and tryé,
the worlde and euerie wight:
And rule the people mightelye,
with iuſtice and with right.

PSALME XCIX. I. Hop.

The commendeth the power, equitie, and excellencie of the Kingdome of God by Chriſt, ouer the Iewes & Gétils, and prouoketh them to magnifye the ſame, and to ſerue the Lord, folowing the example of the auncient fathers, Moyſes, Aaron, and Samuel, who calling vpon God were heard in their prayers.

Sing this as the 95. pſalme.

1 THe Lord doth reigne although at it
the people rage full ſore:
Yea, he on Cherubin doth ſit,
thogh all the worlde woulde roare.

2 The Lord that doth in Sion dwell.
is high and wondrous great:
Aboue all folk he doth excell,
and he aloft is ſet.

3 Let all men prayſe thy mighty name:
for it is fearefull ſure:
And let them magnifie the ſame
that holy is and pure.

4 The princely power of our king
doth loue iudgement and right:
Thou rightly ruleſt euery thing
in Iacob, through thy might.

5 To praiſe the Lord our God deuiſe,
all honour him accord
His footeſtole worſhip ye likewiſe,
he is the holy Lord.

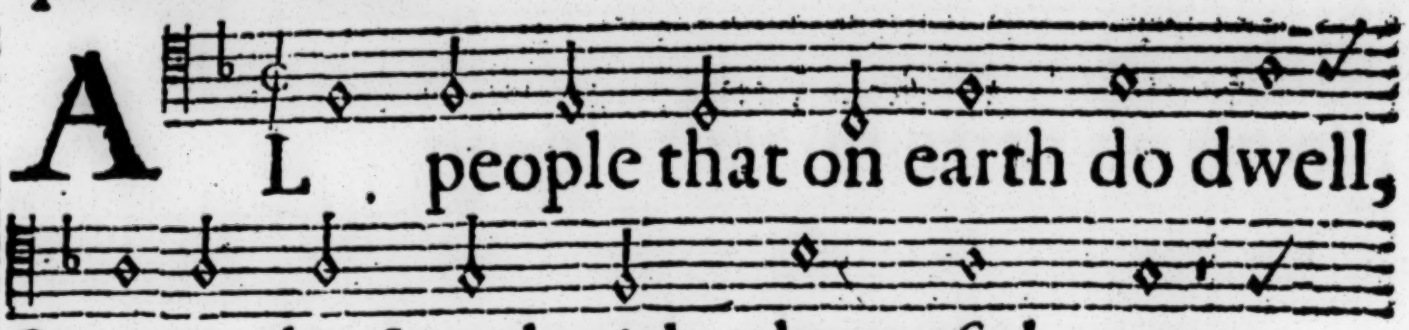
6 Moyſes, Aaron, and Samuell,
as prieſtes on him did call:
When they did pray he heard them well,
and gaue them aunſwer all.

7 Within the cloude to them he ſpake,
then did they labour ſtill
To kepe ſuche lawes as he did make,
and pointed them vntill.

8 O Lord, our God thou dideſt thē heare,
to thee when they did ſpeake,
Thy mercy did on them appeare,
thogh thou their ſinnes didſt wreake.

9 Giue laude and prayſe to God our Lord
within his holy hill:
For why: our God throghout the world
is holy euer ſtil.

¶ He exhorteth al to ſerue the Lord, who hath choſen vs and preſerued vs, and to entre into his aſſemblies to praiſe his Name.



ALL people that on earth do dwell,
Sing to the Lord with cheareful voyce.
Him ſerue with feare, his praiſe foorth tel:
Come ye before him and reioyce.

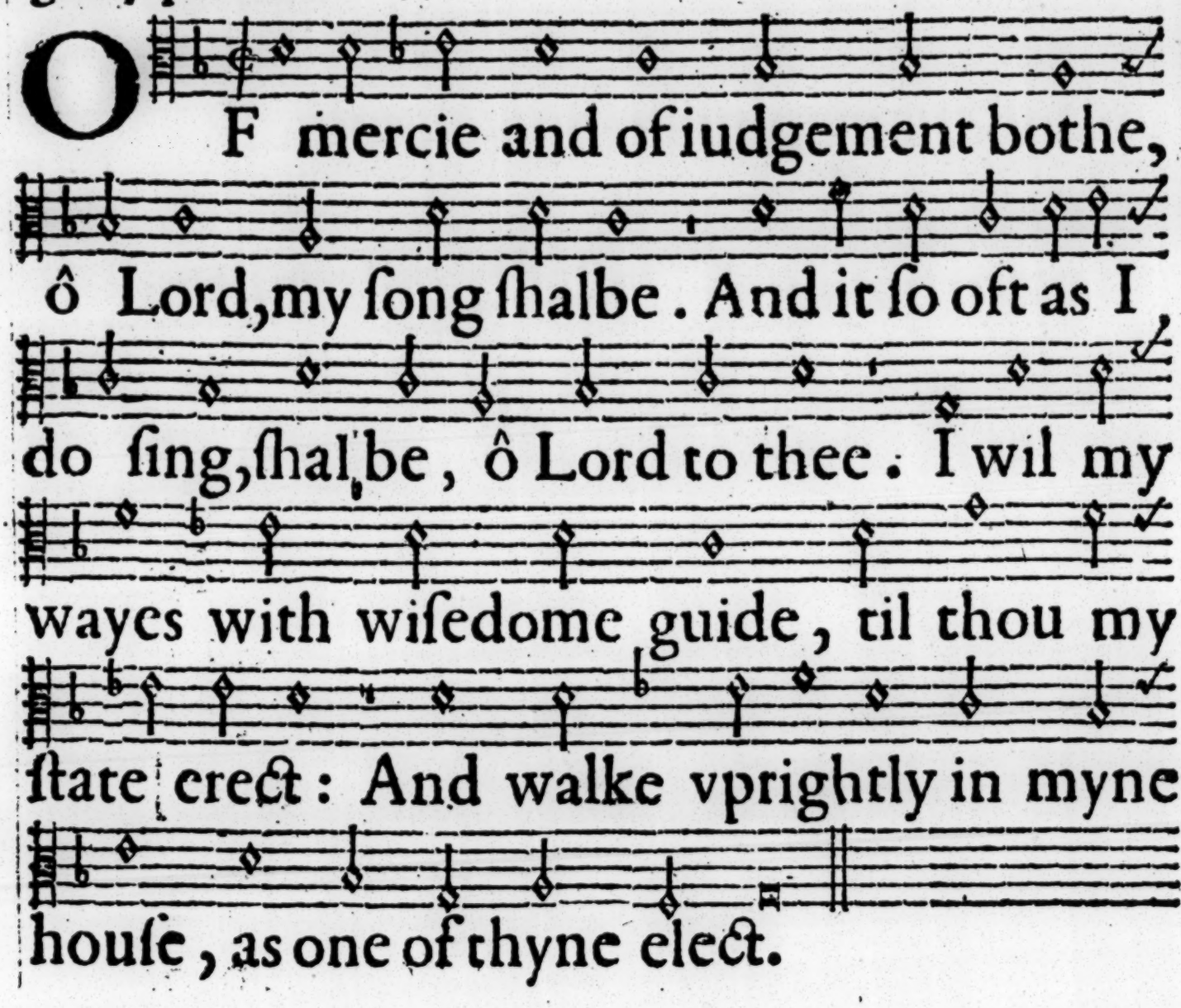
3 The Lord, ye knowe, is God in dede:
Without our aide, he did vs make:
We are his folke: he doth vs fede,
And for his ſhepe he doth vs take.

4 Oh, enter then his gates with praiſe:
Approche with ioye his courtes vnto:
Praiſe, laude, & bleſſe his Name alwayes
For it is ſemely ſo to do.

5 For why? the Lord our God is good:
His mercy is for euer ſure:
His trueth at all tymes firmely ſtoode.
And ſhal from age to age indure

PSALME CI. W. Ke.

¶ Dauid deſcribeth what gouernement he wil obſerue in his houſe and Kingdome. He wil puniſh and correct, by rooting out the wicked, and promiſeth to cheriſh the godly perſones.



3 No wicked thing wil I attempt,
but from the ſame refraine:
I hate ſinnes of faithles folke,
no ſuche wil I maintaine.

4 The frowarde heart may take his leaue:
ſuche ſhal not with me dwel:

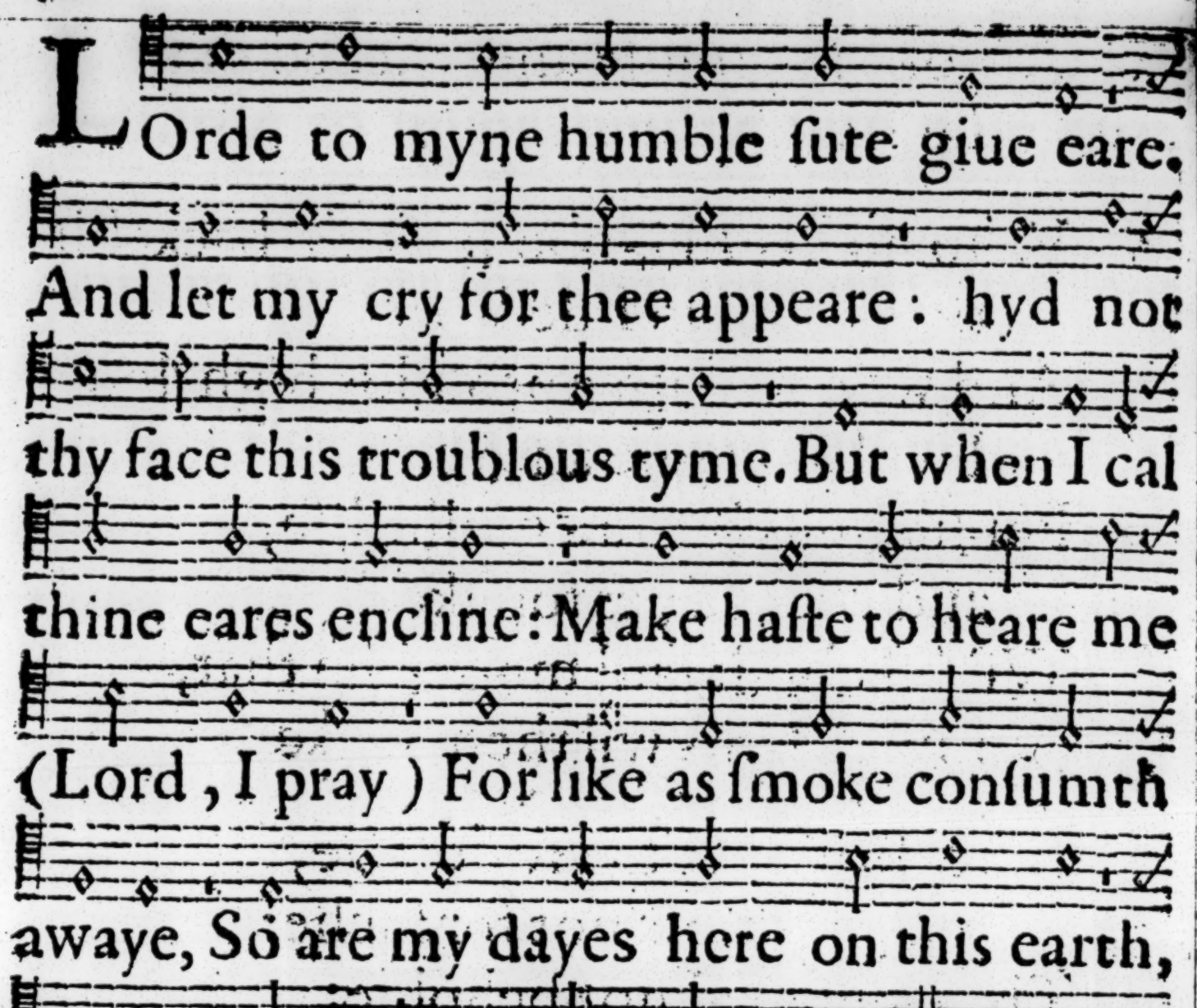
As for the proude and wicked man,
I wil with force expel.

5 Who ſo his neighbour doth backebite,
that man wil I deſtroye:
And who ſo hath a proude high looke,
I will the ſame anoye.
6 For ſuche as leade a godlie life,
and wickednes forſake.
Wil I defend: and more then that,
my ſeruants wil them make

7 Who ſo is bent to vſe deceite,
mine houſe is not for ſuche:
The lyer may I not beholde:
his lies I hate ſo muche.
8 Th' vngodlie ſoone wil I deſtroye,
which dwell the land about:
And from the citie of the Lord
al wicked men roote out.

PSALME CII. I. C.

¶ It ſemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. A conſolation for the building of the Church: whereof followeth the praiſe of God to be publiſhed vnto al poſteritie. The conuerſion of the Gentiles, and the ſtabilitie of the Churche.



4 Like the mowne graſſe withered & dry,
Such is myne heart, becauſe that I
Through grief my bread forgat to eat.

5 For through my voyce of gronings great
My bones vnto my ſkinne do ſtick.

6 Yea, I the Pelican am like,
Which doth in wildernes abyde:
And lyke the owle of deſerts wyde.

7 As

7 As on the howſe toppe all alone
The ſparowe doth her ſelfe bemone:
Euen ſo I watche throughout the night:
8 For daylie, lo, my foes me ſpight,
And they that thus do rage and ſcorne
With one cõſent my death haue ſworne
9 I aſhes ate as bread through wo,
And blent my cup with teares alſo.

10 This, Lord, me hapneth for thyne yre,
And for thy wrath ſo hote as fire:
For thou in high eſtate me plaſte,
And downe to duſt againe haſt caſt.
11 My dayes are lyke the fading ſhade:
I lyke the wythred graſſe am made.
12 But Lord, thou ſtil abydeſt ſure,
Thy memorie for aye doth dure.

13 Thou wilt aryſe for Sion hill,
And graunt thy mercy her vntill:
For lo, the tyme, the tyme (I ſay)
Of mercie, Lord, is come this day.
14 For in her ſtones, thy ſeruants luſt:
And pitie take vpon her duſt.
15 So ſhal the heathen feare thy Name,
And earthly Kings thy glorious fame.

16 What tyme the Lord ſhal Sion reare,
And in his glorie ſhal appeare,
17 And to the deſolate him bend,
Deſpyſing not their ſute t' attend.
18 This ſhal be written for the race,
That after ſhal ſuccede in place:
Yea, people yet vncreated,
The Lords renoume abrode ſhal ſpread.

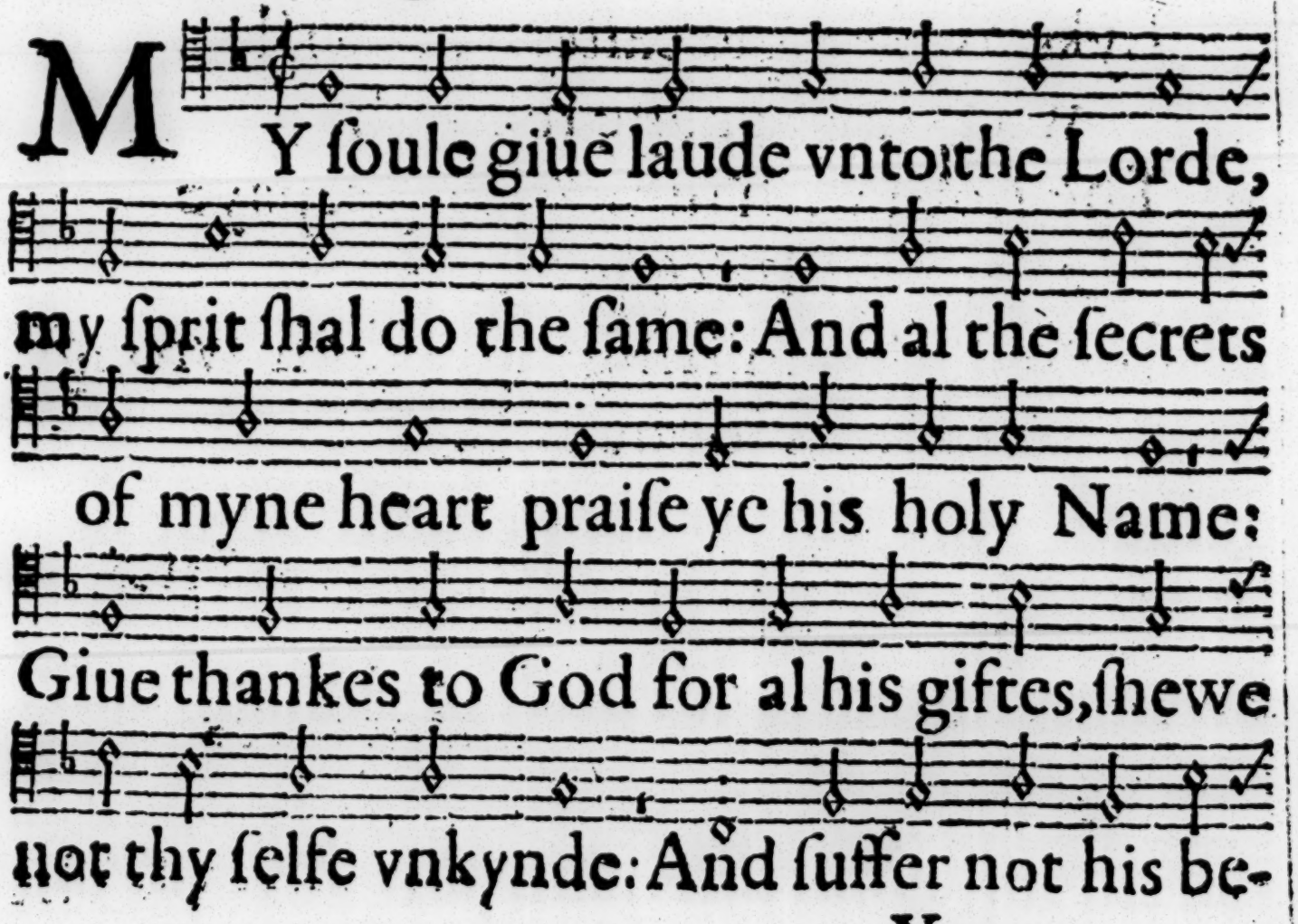
19 For from his holy temple hye,
The Lord our God hath caſt his eye:
From heauen the earth beholde did he.
20 The priſoners grones to heare and ſee,
And ſet the damned free from care.
21 That they in Sion may declare,
This holy Name of God alwayes
And in Ieruſalem his praiſe.

22 When to conuene the folke accorde,
And kingdomes al to ſerue the Lord.
23 My ſtrength he bated in the wayes
And ſhorter cut my lyfe and dayes.
24 Wherefore I ſaid, my God moſte hye,
In midſt my lyfe let me not dye:
Thy yeares eternally endure.
From age to age abyding ſure.

25 Thou in tymes paſt the earth didſt groūd,
Thyne hādy worke the heauēs are found
26 They peryſh ſhal, thou ſtandingſtil,
They ſhal waxe ould as garments wil,
Thou changing them, they ſo ſhal byde.
27 But thou art one, whoſe yeres not flyde.
28 Thy ſeruants ſonnes for ay ſhal laſt.
And in thy ſight their ſeed ſtand faſt.

PSALME CIII. Th. St.

¶ An excellent Pſalme to praiſe God for the creation of the worlde and the gouernance of the ſame by his maruelous prouidence: wherein the Prophet prayeth againſt the wicked, who are occaſion that God diminiſheth his bleſsings.



nesites to slip out of thy mynde.

3 That gaue thee pardon for thy fautes,
and thee restorde againe:
For all thy weake and fraile disease,
and heald thee of thy paine.
4 That did redeme thy lyfe from death,
from which thou couldst not flee:
His mercy and compassion bothe,
he did extend to thee.

5 That fild with goodnes thy desire,
and did prolong thy youth:
Lyke as the Egle casteth her bill,
whereby her age renueth.
6 The Lord with iustice doth repaye
al such as be oppreſt:
So that their suffrings and their wrongs,
are turned to the best.

7 His wayes and his commandementes
to Moyses he did showe,
His counsels and his valiant actes
the Israelites did knowe.

8 the

8 The Lord is kynde and mercifull,
when ſinners do him grieue:
The ſloweſt to conceiue a wrath,
and redieſt to forgiue.

9 He chidthe not vs continually,
though we be ful of ſtrife:
Nor kepth our fautes in memorie,
for al our ſinfull life.
10 Nor yet according to our ſinnes
the Lord doth vs regarde:
Nor after our iniquities
he doth not vs rewarde.

11 But as the ſpace is wondrous great,
twixt earth and heauen aboue:
So is his goodnes much more large
to them that do him loue.
12 God doth remoue our ſinnes from vs
and our offenſes all:
As farre as is the ſunne ryſing,
full diſtant from his fall.

13 And loke what pitie parentes deare,
vnto their children beare:
Like pitie bearth the Lord to ſuche,

as worſhip him in feare.
14 The lord that made vs, knowth our ſhape
our moulde and facion iuſt.
How weake and fraile our nature is,
and how we be but duſt.

15 And how the tyme of mortal men,
is lyke the withring hay:
Or lyke the floure right faire in field,
that fadthe ful ſoone away.
16 Whoſe gloſſe and beautie ſtormie wīdes,
do vtterly diſgrace:
And make that after their aſſaltes
ſuche bloſſomes haue no place.

17 But yet the goodnes of the Lord,
with his ſhal euer ſtand:
Their childrens children do receue
his righteouſnes at hand.
18 I meane, which kepe his couenant
with all their whole deſire:
And not forget to do the thing,
that he doth them require.

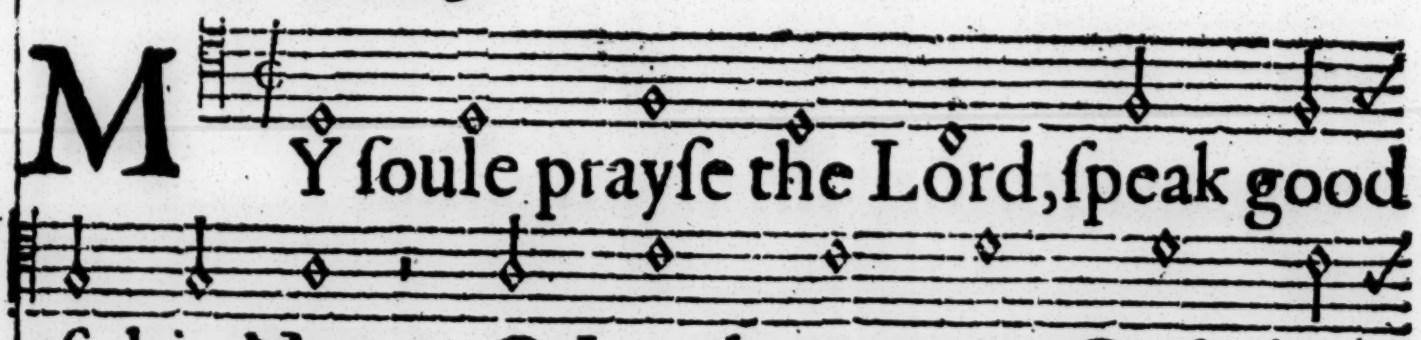
19 The heauens hie are made the ſeat
and foote ſtole of the Lord:

And by his power imperiall
he gouerneth all the worlde.
10 Ye Angels which are great in power,
praiſe ye, and bleſſe the Lord:
which to obey and do his wil,
immediatly accord.

21 Ye noble hoſte and miniſters,
ceaſe not to laude him ſtil:
Which ready are to execute
his pleaſure and his wil.
22 Ye all his workes in euerie place,
praiſe ye his holy Name:
Myne heart, my mynd, and eke my ſoule
praiſe ye alſo the ſame.

PSALME CIIII. W. Ke.

¶ An excellent Pſalme to praiſe God for the creation of the worlde, and the gouernance of the ſame by his merueilous prouidence: wherein the Prophet prayeth againſt the wicked, who are occaſions that God diminiſheth his bleſſings.



doſt thou appeare, So paſſing in glorie, that
great is thy fame: Honour and Maieſtie in
thee ſhyne moſt cleare. With light as a robe,
thou haſt thee beclead, Wherby al the earth
thy greatnes may ſe, The heauẽs in ſuch ſort
thou alſo haſt ſpread. That it to a curtaine cõ
pared may be.

3 His chamber beames lye
in the cloudes ful ſure,
Which, as his charet,
are made him to beare:
And there with much ſwiftnes
his courſe doth indure,
Vpon the wings ryding
of winde in the aire.

4 He maketh his ſpirites
as herauldes to go:
And lightnings to ſerue
we ſee alſo preſt:
His wil to accompliſh
they runne to and fro,
To ſaue or conſume things,
as ſemeth him beſt.

5 He groundeth the earth
ſo firmely and faſt,
That it once to moue
none haue ſhall ſuch power,
6 The depe a faire couering
for it made thou haſt,
Which by his owne nature
the hilles wolde deuoure.
7 But at thy rebuke
the waters do flee,
And ſo giue due place,
thy worde to obeye:
At thy voyce of thunder
ſo fearefull they be,
That in their great raging
they haſte ſone away.

8 (The

8 (The mountaines full high
they then vp aſcend:
If thou do but ſpeake,
thy worde they fulfil:
So lykewiſe the valleis
moſte quickely deſcend,
Where thou them appointeſt,
remaine they do ſtil.)
9 Their bondes haſt thou ſet
how farre they ſhal runne,
So as in their rage
not that paſſe they can:
For God hath appointed,
they ſhal not returne
The earth to deſtroye more,
Which made was for man.

10 He ſendeth the ſprings
to ſtrong ſtreames or lakes,
Which runne do ful ſwift
among the hudge hilles.
11 Where both the wilde aſſes
their thirſt oft tymes ſlakes,
And beaſtes of the mountaines
thereof drinke their filles.

12 By theſe pleaſant ſprings
or fountaines ful faire,
The foules of the aire
abyde ſhal and dwel:
Who moued by nature
to hoppe here and there,
Among the grene branches
their ſongs ſhal excel.

13 The mountaines to moiſte
the cloudes he doth vſe:
The earth with hie workes
are wholy repleat.
14 So as the brute cattel
he doth not refuſe,
But graſſe doth prouide them,
and herbe for mans meat.
15 Yea bread, wine, and oyle
he made for mans ſake,
His face to refreſh,
and heart to make ſtrong.
16 The Ceders of Liban
this great Lord did make,
Which trees he doth nouriſh,
that growe vp ſo long.

17 In theſe may birdes buylde,
and make there their neſt:
In fyrre trees the ſtorckes
remaine and abyde:
18 The high hilles are ſuccoures
for wilde goates to reſt,
And eke the rocks ſtonie
for conies to hide.
19 The moone then is ſet
her ſeaſones to runne,
The dayes from the nights
thereby to diſcerne:
And by the deſcending
alſo of the ſunne,
The colde from heate alwaye
thereby we do learne.

20 When darknes doth come
by Gods wil and power,
Then creepe foorth do all
the beaſtes of the wood:
21 The Lions range roaring
their preye to deuoure.
But yet it is thou, Lord.
Whiich giueſt them foode

22 aſſone

22 Assone as the sunne
is vp, they retire.
To couche in their dennes
then are thay full faine.
23 That man do his worke may
as right doth require:
Til night come and cal him
to take rest againe.

24 How sondrie, ô Lord,
are all thy workes founde:
With wisedome full great
they are in dede wrought:
So that the worlde all whole
of thy praise doth sounde,
And as for thy riches,
they passe all mens thought.
25 So is the great sea,
which large is and broad,
Where things, that crepe, swarme,
and beastes of eche sorte.
26 There both mightie shippes saile,
and some lye at roade:
The whale hudge and monstrous
there also doth sporte.

17 All things on thee waite:
thou doſt them relieue,
And thou in due tyme
ful wel doſt them fede.
18 Now when it doth pleaſe thee
the ſame ſo to giue,
They gather ful gladly
thoſe things which they nede.
Thou openeſt thyne hand,
and they finde ſuche grace,
That they with good things
are filled, we ſe:
19 But ſore are they troubled,
If thou turne thy face.
For if thou their breath take,
vile duſt then they be.

30 Againe, when thy ſpirit
from thee doth procede,
All things to appoint,
and what ſhal inſue,
Then are they created,
as thou haſt decreed,
And doſt by thy goodnes
the drye earth renewe.

31 The

31 The praiſe of the Lord
for euer ſhal laſt,
Who may in his workes
by right wel reioyce.
32 His loke can the earth make
to tremble ful faſt,
And lykewiſe the mountaines
to ſmoke at his voyce.

33 To this Lord and God
ſing wil I alwayes:
So long as I liue,
my God praiſe wil I.
34 Then am I moſte certaine
my wordes ſhal him pleaſe:
I wil reioyce in him,
to him wil I cry.
35 The ſinners, ô Lord,
conſume in thyne ire,
And eke the peruerſe,
them roote out with ſhame:
But as for my ſoule, now
let it ſtil deſire,
And ſay with the faithful,
praiſe ye the Lordes Name.

PSALME CV. I.C.

¶ He prayseth the singular grace of God, who hath of al the people of the worlde chosen a peculiar people to him self, and hauing chosen them, neuer ceaseth to do them good, euen for his promise sake.

Sing this as the 104. psalme.

1 O Praise ye the Lord,
and call on his Name
Among the folke shewe
his noble workes wrought
2 Sing praises, sing to him
to set foorth his fame:
And talke of the wonders
he hath to passe brought.
3 In his holy Name
reioyce and be light:
And let their heartes loye:
which seeke for the Lord.
4 Seeke ye our God holy,
his strength and his might:
His face to beholde still
for euer accorde.

5 His merueilous workes
kepe fixt in your mynd:
His ſignes and iudgements
which he by mouth ſpake.
6 Ye ſede of his ſeruant
Abraham by kynde:
And you ſonnes of Iacob
whome he his doth take.
7 He is our Lord God,
whoſe iudgements are knowne
Throughout all the earth.
8 And he aye certaine
His promiſe remembred,
once made to his owne:
For thouſandes of ages
to byde and remaine.

9 Th' agrement (I ſay)
with Abraham made:
Which vnto Iſack
by othe he did ſure
10 Confirming it Iacob
for a lawe and trade,
And bonde to Iſrael
alwayes to endure.

11 Saying, in this wiſe,
to thee giue I ſhal,
As lot to enioye
The Cananites grounde
12 Albeit they were then
in nomber but ſmal:
Yea fewe, and ſtrangers
throughout the land founde.

13 And from place to place,
did walke to and fro:
And from one Kingdome,
to other folke moue.
14 Yet ſuffred he no man,
them wrong for to do:
But thus, for their ſakes, he
great Kings did reproue.
15 Touche not myne oynted,
nor harme not at all
My Prophetes moſte deare.
16 And on the whole earth,
A famine extreame then,
to come he did call:
Which vtterly ſtroyed
their ſtore whole, with dearth.

17 Yet

17 Yet ſent he before,
a man to prouide:
Euen Ioſeph his owne
ſoulde into ſeruage,
18 Whoſe feet they in ſtockes held,
Yea, he a long tyde:
With fetters of Iron
was kepe in bondage.
19 Vntil the tyme came,
his cauſe ſhulde be knowne
And that the Lords worde
his patience had tryde.
20 Then ſent the King for him
and lowſde him ful ſoone
The head of the people,
his bandes layde aſyde.

21 Who made him the Lord
his houſe ouer all:
And of his ſubſtance,
the ruler and ſtay.
22 That he might his princes
vnto his wil thrall:
And eke teache the Elders
of wiſedome the way.

23 Then came Iſraell,
into Egipt land,
A ſtranger in Cham
Iacob then abode.
24 Where God did increaſe them
much lyke the ſea ſand.
And made them more mightie
then thoſe them withſtoode.

25 Whoſe heartes he did turne
his people to hate:
And ſeke by diſceit
his ſeruantes tabuſe.
26 But then he ſent Moyſes,
their cauſe to debate,
And Aaron, his ſeruants,
whome he did foorth chuſe.
27 They vnto his foes
his meſſage declarde
His ſighes and wonders
of Ham in the land.
28 He darkenes ſent downe then,
and darke it appearde:
And theſe not rebelled
to do his command.

29 Their waters he turnde
red blood for to be:
He ſlew al their fiſhe.
30 And frogges made to brede
Euen in their Kings chambers.
31 Then alſo ſpake he:
So lyce and flyes ſwarmed
the land through in dede
32 He ſent on them haile
in ſtéde of ſwete raine,
And great flames of fire,
their countrye throughout
33 Their vines and their figge trees
he ſtrake to their paine
And brake downe the trees all
their coſtes round about.

34 He ſpake but the worde
and graſhoppers came
With Caterpillers
beyond all mens thought.
35 The graſſe they deuoured
that grewe then in Ham:
And frutes of the grounde all
they brought vnto nought.

36 Alſo the firſt borne
the land through, he ſmot:
Euen the beginning
of their force and might
37 And with golde and ſiluer
brought foorth his owne lot,
Amongſt whoſe Tribes was not
one feble in ſight.

38 Egipt reioyced
when they went away:
For why vpon them
their feare then was fall.
39 The Lord, a cloude ſpread out,
to guide them by day:
And fire to light them
the night ouer all.
40 They did but demand,
and quayles he them ſent:
And with bread from heauen,
he did them ſuffice.
41 The hard rocke he opned,
and waters out went
Euen through the drye places,
Like floudes that do ryſe,

42 For he remembred
his holy othe made
Vnto Abraham
his ſeruant moſte deare.
43 And brought foorth his people
(that were with wo lade)
His owne choſen children,
with ioyfull cheare.
44 The Heathen folkes land
to them he did parte,
The peoples labour
they had to poſſeſſe.
45 That they from his ſtatutes
and lawes ſhulde not ſtart:
Wherefore our Lord God praiſe,
his laude no tyme ceaſe.

PSALME CVI. N.

¶ The people diſperſed vnder Antiochus, do magnifie the goodnes of God among the iuſt and repentant: deſiring to be brought againe into the land by Gods merciful viſitation. And after the manifold meruels of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearſed, They do pray and deſire to be gathered from among the heathen to the intét they may praiſe the Name of the God of Iſrael

Sing this as the 95. pſalme.

1 PRaiſe ye the Lord, for he is good,
His mercies dure for aye:
2 Who can expreſſe his noble actes,
or all his praiſe diſplaye?
3 They bleſſed are that iudgement kepe,
and iuſtly do alway:
4 With fauour of thy people, Lord,
remember me, I praye.

And with thy ſauing health, ô Lord,
vouchesaue to viſite me:
5 That I the great felicitie
of thyne elect may ſee.
And with thy peoples ioy, I may
a ioyful mynde poſſeſſe,
And may with thyne inheritance
a gloriyng heart expreſſe.

6 Bothe we, and eke our fathers all,
haue ſinned euery one:
We haue committed wickednes,
and lewdly we haue done.
7 The wonders great which thou, ô Lord,
haſt done in Egipt land,
Our fathers, though they ſawe them all,
yet did not vnderſtand.

Nor they thy mercies multitude,
did kepe in thankeful mynde:
But at the ſea, yea, the red ſea
rebelled moſte vnkynde.
8 Neuertheles he ſaued them,
for honour of his Name:
That he might make his power knowne,
and ſpred abrode with fame.

9 The red ſea he did then rebuke,
and foorthwith it was dryde:
And as in wildernes, ſo through
the depe he did them guide.
10 He ſaued them from the cruel hand,
of their diſpitefull foe:
And from the enmies hand he did
deliuer them alſo.

11 The waters their oppreſſours whelmde
not one was left aliue:
12 Then they beleued his wordes, & prayſe
in ſong they did him giue.
13 But by and by, vnthankfully
his workes they cleane forgate:
And for his counſell and his will
they did neglect to waite.

14 But lusted in the wilderncs,
with fond and gredy lust:
And in the desert tempted God,
the stay of all their trust.
15 And then their wanton myndes desire
he suffered them to haue:
But wasting leanesse therewithall
into their soule he gaue.

16 Then when they lodged in the tentes
at Moyses they did grutch:
Aaron the holy of the Lord,
so did they enuy muche.
17 Therefore the earth did open wide,
and Dathan did deuoure,
And all Abirons company,
did couer in that houre.

18 In their assembly, kineled was
the hote consuming fire:
And wasting flame did then burne vp
the wicked in his ire.
19 Vpon the hil of Horeb they
an Idole calfe did frame:
And there the molten Image did
they worshipe of the same.

20 Into

20 Into the likenes of a calfe,
that fedeth on the graſſe:
Thus thay their glorie turnd and all
their honor did deface.
21 And God their onely Sauiour.
vnkyndely they forgot:
Which many great and mightie things,
in Egipt land had wrough.

22 And in the land of Ham for them,
moſte wondrous workes had done:
And by the red ſea dreadful things
performed long agone.
23 Therefore, for their ſo ſhewing them
forgetful and vnkynde:
To bring deſtruction on them all
he purpoſde in his mynde,

Had not his choſen Moyſes ſtoode
before him in the breake:
To turne his wrath, leſt he on them
with ſlaughter ſhuld him wreake,
24 They did deſpiſe the pleaſant land,
that he behight to giue:
Yea, and the wordes that he had ſpoke
they did no whit beleue.

25 But in their tents with grudging heart,
they wickedly repynd:
Nor to the voyce of God the Lord,
they gaue an harkning mynde.
26 Therefore against them lifted he,
his strong reuenging hand:
Them to destroye in wildernes,
yer they shuld see the land.

27 And to destroye their seede, among
the nations with his rode:
And through the coũtries of the worlde
to scatter them abrode
28 To Baall Peor, then they did
adioynd them selues also
And at the offrings of the dead,
so they forsoke him tho.

29 Thus with their owne inuentions,
his wrath they did prouoke:
And in his so inkendled wrath
the plague vpon them broke.
30 But Phinehas stoode vp with zeale,
the sinners vile to slaye:
And iudgement he did execute,
and then the plague did stay,

31 It was imputed vnto him,
for righteouſnes that day,
And from thenceforth ſo compted is,
from race to race for aye.
32 At waters eke of Merebah
they did him angrie make,
Yea, ſo farre forth that Moyſes was
then puniſht for their ſake.

33 Becauſe they vext his ſprit ſo fore,
that in impacient heat:
His lippes ſpake vnaduiſedly,
his feruor was ſo great.
34 Nor as the Lord commanded them
they ſlew the people tho:
35 But were among the heathen mixt:
and learnd their workes alſo:

36 And did their Idols ſerue, which were
theer ruine and decay:
37 To fiēdes their ſonnes & doughters they
did offer vp and ſlay.
38 Thus with vnkyndly murdring knyfe,
the giltles blood they ſpilt:
Yea, their owne ſonnes and doughters
without all cauſe of gilt. (blood

Whome they to Canaan Idols then
offred with wicked hand:
And so, with blood of innocentes,
defiled was the land.
39 Thus were they stayned with the workes
of their owne filthy way:
And with their owne inuentions
a whoring did they stray.

40 Therefore against his people was
the Lordes wrath kindled sore,
And euen his owne inheritance
he did abhore therefore.
41 Into the handes of heathen men
he gaue them for a preye:
And made their foes, their lords, whome
were forced to obey. (they

42 Yea, and their hateful enemies
oppreſt them in their land:
And they were humbly made to stoupe,
as subiectes to their hand,
43 Full often tymes from thrall had he,
deliuered them before:
But with their counsels they to wrath,
prouokt him euermore.

Therefore they by their wickednes,
were brought ful lowe to lye:
44 Yet when he ſawe them in diſtres,
he hearkned to their crye.
45 He cald to mynde his couenant,
Which he to them had ſwore,
And by his mercies multitude
repented him therefore.

46 And fauour he them made to finde,
before the ſight of thoſe:
That led them captiue from their land,
and erſt had bene their foes.
47 Saue vs, ô Lord, that art our God,
ſaue vs, ô Lord we praye:
And from among the heathen folke,
Lord, gather vs awaye.

That we may ſpred the noble praiſe,
of thy moſt holy Name:
That we may glorie in thy praiſe,
and ſounde abrod the ſame.
48 The Lord the God of Iſrael,
be bleſt for euermore:
Let all the people ſaye Amen,
praiſe ye the Lord therefore.

PSALME CVII. W.Ke.

¶ The Prophet exhorteth all those that are redemed by the Lord, & gathered vnto him, to giue thankes for this merciful prouidence of God, gouerning all things at his good pleasure, sending good & euil, prosperitie & aduersitie, to bring me vnto him. Therefore as the righteous therat reioyce, so shal the wicked haue their mouthes stopped.

GIue thankes vnto the Lord our God,
for gracious is he: And that his mercy hath
none end, all mortall men may see. Such as
the Lord redemed hath, with thankes shuld
praise his Name, And shewe how they frō
foes were freed, & how he wroght the same

3 He gathred them foorth of the landes,

that

that lay so farre about:
From East to West, from north to South
his hand did finde them out.
4 They wandred in the wildernes,
and strayed from the way,
And found no citie where to dwel.
that serue might for their stay.

5 Whose thirst and honger was so great,
in these desertes so voyde:
That faintnes did them sore assalt,
and eke their soules anoyde.
6 Then did they crye in their distresse
vnto the Lord for aide:
Who did remoue their troublous state,
according as they prayde.

7 And by that way which was moste right
he led them like a guide:
That they might to a citie go,
and there also abide.
8 Let men therefore before the Lord
confesse his goodnes then;
And shewe the wonders that he doth
before the sonnes of men.

9 For he the emptie ſoule ſuſtainde,
whome thirſt had made to fainte:
The hungric ſoule with goodnes fed,
and did them eke acquainte.
10 Suche as do dwell in darkenes depe,
where they of death do waite:
Faſt bound to taſte ſuch troublous ſtor-
as yron chains do threate. (mes.

11 For that againſt the Lords owne wordes
they ſought ſo to rebell:
Eſteming light his counſels high,
which do ſo farre excell.
12 But when he humbled them full lowe,
they then fel downe with grief;
And none was founde ſo muche to help
whereby to get relief.

13 Then did they crye in their diſtreſſe,
vnto the Lord for ayde:
Who did remoue their troublous ſtate,
according as they prayde.
14 For he from darkenes out them brought
and from deaths dreadful ſhade:
Burſting with force the yron bandes,
which did before them lade.

15 Let men therefore before the Lord
confeſſe his kyndenes then:
And ſhewe the wonders that he doth
before the ſonnes of men.
16 For he threwe downe their gates of bras
and brake them with ſtrong hand:
The yron barres he ſmote in two,
nothing could him withſtand.

17 The ſooliſhe folke great plagues do fele,
and can not from them wend:
But heape on mo to thoſe they haue,
becauſe they do offend.
18 Their ſoule ſo muche did lothe al meat,
that none they could abyde:
Wherby death had them almoſt caught
as they ful truely tryde.

19 Then did they cry in their diſtreſſe,
vnto the Lord for ayde:
Who did remoue their troublous ſtate,
according as they prayde.
20 For he then ſent to them his worde,
which health did ſone reſtore,
And brought them from thoſe dangers
wherein they were before. (depe.

21 Let men therefore before the Lord,
confesse his kyndnes then:
And shewe the wonders that he doth,
before the sonnes of men.
22 And let them offer sacrafice
with thankes and also feare:
And speak of all his wondrous workes
with glad and ioyful cheare.

23 Suche as in shippes or brittel barkes,
into the seas descend:
Their marchãdise throgh fearful floods
to compasse and to end.
24 Those men are forced to beholde
the Lordes workes, what they be:
And in the dangerous depe the same
most meruelous they se.

25 For at his worde, the stormie winde,
aryseth in a rage;
And sterreth vp the surges so,
as nought can them asswage,
26 Then are they lifted vp so high,
the cloudes they seeme to gayne.
And plunging downe the depth vntil
their soules consume with paine,

27 And lyke a drunkarde, to and fro,
now here now there they reele:
As men with feare of wit bereft,
or had offense no fele.
28 Then did they cryc in their distresse,
vnto the Lord for ayde:
Who did remoue their troublous state,
according as they prayde.

29 For with his worde the Lord doth make
the sturdie storme to cease:
So that the great waues from their rage
are brought to rest and peace.
30 Then are men glad when rest is come
which they so muche do craue,
And are by him in hauen brought,
Which they so faine wold haue.

31 Let men therefore before the Lord
confesse his kyndenes then:
And shewe the wonders that he doth,
before the sonnes of men.
32 Let men in presence of the folke
with praise extol his Name:
And where the Elders do conuent,
let them there do the same.

33 For running floodes to dry deſertes
he doth oft change and turne:
And dryeth vp, as it were duſt,
the ſpringing wel and burne.
34 A frutefull land with pleaſures deckt,
ful barren doth he make:
Whē on their ſinnes, which dwel therin
he doth iuſt vengeance take.

35 Againe the wildernes ful rude
he maketh frute to beare:
With pleaſant ſprings of water cleare
though none before were there.
36 Wherein ſuche hungrie ſoules are ſet
as he doth freely chuſe:
That they a citie may them buylde,
to dwell in for their vſe.

37 That they may ſowe, their pleaſant land
and vineyardes alſo plant:
To yelde them frutes of ſuche increaſe,
as none may ſeeme to want.
38 They multiplye exceadingly,
the Lord doth bleſſe them ſo:
Who doth alſo their brute beaſtes make
by nombers great to growe.

39 But when the faithful are lowe brought
by the oppreſſours ſtoute:
And miniſh do through many plagues,
that compaſſe them about.
40 Then doth he Princes bring to ſhame,
which did them ſo oppreſſe:
And likewiſe cauſed them to erre,
within the wilderneſſe.

41 But yet the poore he raiſeth vp
out of his troubles depe:
And oft tymes doth his trayne augmẽt
muche lyke a flocke of ſhepe.
42 The righteous ſhall beholde this ſight,
and alſo muche reioyce:
Whereas the wicked and peruerſe
with grief ſhall ſtoppe their voyce.

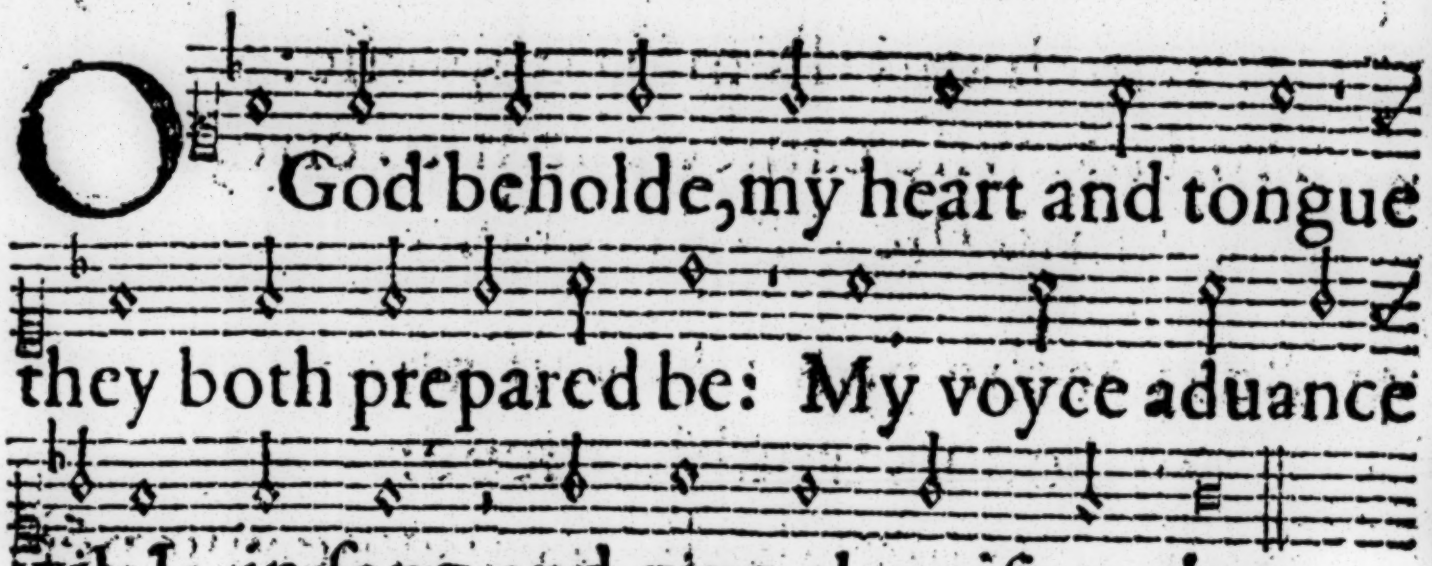
43 But who is wiſe, that now ful wel
he may theſe things record?
For certeinely ſuch ſhall perceiue
the kyndenes of the Lord.

PSALME CVIII. I. C.

This Pſalme is compoſed of two other Pſalmes, before the ſeuen and fiftie & the ſixtie. The matter here contei

ned

ned is, That Dauid giueth him self, with heart & voyce to praise the Lord, and assureth him self of the promise of God cõcerning his kingdome ouer Israel, & his power against other natiõs: who, though he seme to forsake vs for a tyme, yet he alone will in the ende cast downe our enemies.



O God beholde, my heart and tongue they both prepared be: My voyce aduance wil I, in song, and giue al praise to thee.

2 Ryse vp, swete melodie to make,
my viole and myne harpe:
For I by breake of day will wake,
thy laude and praise to carpe.

3 Among the people, Lord, I shall,
giue praises vnto thee:
And eke amidst the Nations all,
to thee my song shalbe.

4 For why? thy mercy great doeth streatch
aboue the heauens hye:
Lykewise thy trueth, ô Lord doth reache
vnto

vnto the cloudie ſkye,
5 Exalt thy ſelf, ô Lord, our God,
aboue the heaudns bright:
Set foorth thy praiſe in earth abrode
thy glorie and thy might.

6 That thy beloued in the land
may freed be from thrall:
O, helpe vs Lord, with thy right hand,
and here me when I call.
7 I will reioyce, ſith God hath ſaid,
within his holy place:
That I ſhall Sichem land deuide,
and Succothes vale by pace.

8 For Gilead ſhalbe myne owne,
Manaſſes myne beſyde:
Myne head ſtrẽgth Ephraim wel knowne
my Lawe doth Iudah guide.
9 Moab my waſh pot: and my ſhoe
on Edom will I caſt:
Yea, I on Paleſtine alſo
ſhall tryumphe at the laſt.

10 Who now will lead me by the hand,
into the citie ſtrong?

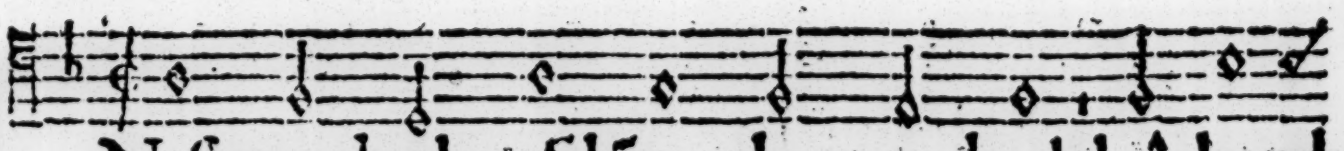
Or be

Or be my guide to Edom land,
so that I go not wrong:
11 Is it not thou, ô Lord our God,
which hadst vs cleane forsoke.
And wentst not with our hostes abrode
when warres in hand we toke.

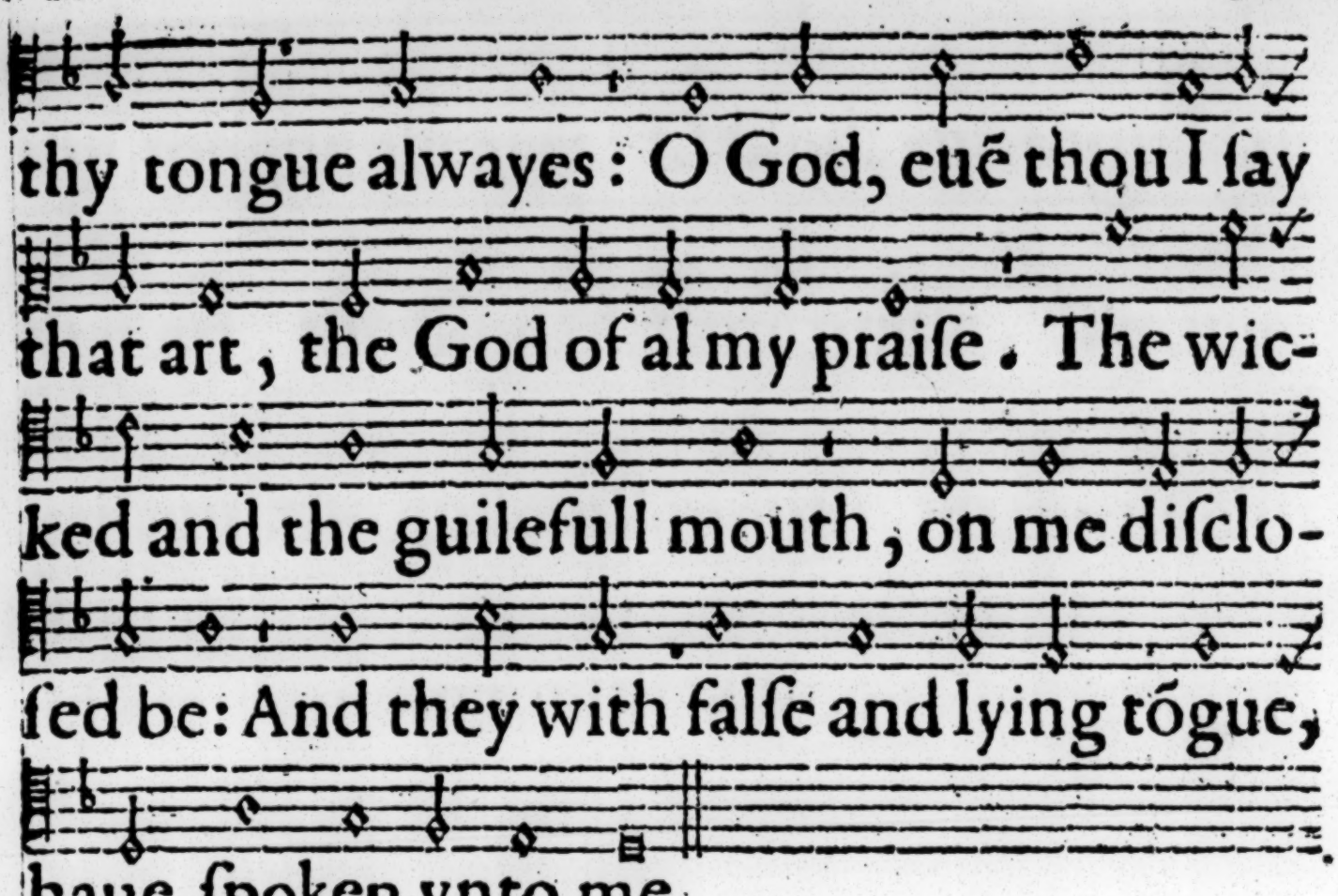
12 O Lord, when trouble doth assaile,
with aydevs then releiue:
Vaine is and nothing can auaile
the helpe that man may giue.
13 Through God to do we shal haue might
actes worthy of renoume.
He shal our foes put vnto flight,
yea, he shal tread them downe.

PSALME CIX. N.

¶ Dauid being falsely acbused by flatterers vnto Saul, prayeth God to help him, and to destroye his enemies and vnder them he speaketh of Iudas the traitour vnto Iesus Christ, & of all the like enemies of the children of God. And desireth so to be deliuered; that his enemies may know the worke to be of God. Then doth he promise to giue praises vnto God.



IN speacheles silẽce do not hold, ô lord thy



3 They did beſet me round about,
with wordes of hateful ſpite,
Without all cauſe of my deſert,
againſt me did they fight.

4 For my good wil they were my foes,
but then gan I to praye,

5 My good with ill, my frendlyneſſe,
with hate they did repaye.

6 Set thou the wicked ouer him,
to haue the vpperhand.
At his right hand eke ſuffer thou.
his hateful foe to ſtand.

7 When he is iudged, let him then,
condemned be therin:
And let the prayer that he makes,
be turned into ſinne.

8 Few be his dayes: his charge, alſo,
let thou an other take:
9 His children let be fatherles,
his wife a widowe make.
10 Let his offspring be vagaboundes,
to begge and ſeke their bread:
Wandring out of the waſted place,
where erſt they haue bene fed.

11 Let couetous extorcioners,
catche all his goods and ſtore:
And let the ſtrangers ſpoile the frutes,
of all his toyle before.
12 Let there be none to pitie him,
let there be none at all:
That on his children fatherles,
wil let their mercy fall.

13 And ſo let his poſterite,
for euer be deſtroyde:

Their Name out bloted in the age;
that after ſhal ſuccede.
14 Let not his fathers wickednes,
from Gods remembrance fall,
And let thou not his mothers ſinne,
be done away at all.

15 But in the preſence of the Lord,
let them remayne for aye:
That from the earth, their memorie
he may cut cleane away.
16 Sith mercy he forgat to ſhewe:
but did purſue with ſpite,
The troubled man and ſought to ſlaye,
the woful harted wight.

17 As he did curſing loue, it ſhall
betyde vnto me ſo:
And as he did not bleſsing loue,
it ſhalbe farre him fro.
18 As he with curſing clad him ſelfe,
ſo it lyke water ſhal:
Into his bowels, and lyke oyle,
into his bones befall.

19 As garment let it be to him,

to couer him for aye.
And as girdle wherewith he,
ſhal girded be alway.
20 Lo, let the ſame before the Lord,
be guerdon of my foe,
Yea, and of thoſe that euil ſpeake,
againſt my ſoule alſo.

21 But thou, ô Lord, that art my God,
deale thou I ſay with me,
After thy Name deliuer me,
for good thy mercies be.
22 Becauſe in depth of great diſtreſſe,
I nedy am and poore:
And eke within my payned breſt,
my heart is wounded ſore.

23 Euen ſo do I departe away,
as doth declyning ſhade:
And as the graſhopper, ſo I
am ſhaken of and fade.
24 With faſting long from nedeful fode,
enfebled are my knees
And all her fatneſſe hath my fleſhe,
enforced bene to leeſe.

25 And

25 And I alſo a vile reproche,
to them was made to be:
And they that did vpon me loke,
did ſhake their heades at me.
26 But thou, ô Lord, that art my God,
myne ayde and ſuccour be:
According to thy mercy, Lord,
ſaue and deliuer me.

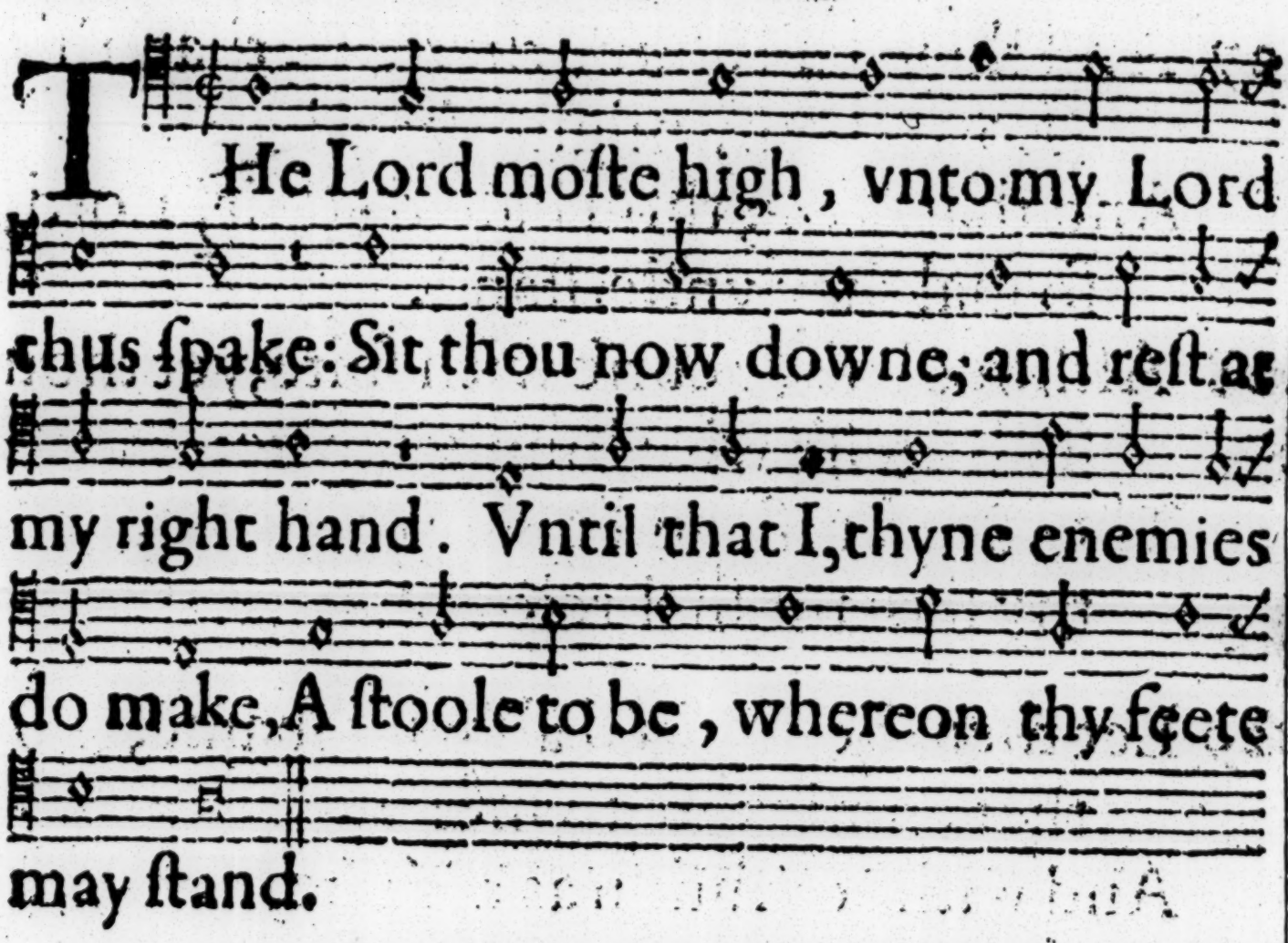
27 And they ſhall knoue thereby, that this
(Lord) is thy mighty hand:
And that thou, thou haſt done it, Lord,
ſo ſhal they vnderſtand.
28 Although they curſe with ſpite, yet thou
ſhalt bleſſe with louing voyce:
They ſhal aryſe and come to ſhame,
thy ſeruant ſhal reioyce.

29 Let them be clothed all with ſhame,
that enmies are to me:
And with confuſion as a cloke,
eke coured let them be.
30 But greatly I will with my mouth,
giue thankes vnto the Lord,
And I among the multytude
his praiſes wil record.

31 For he with help at his right hand,
will ſtand the poore man by:
To ſaue him from the men that wolde
condemne his ſoule to dye.

PSALME CX. I. C.

¶ Dauid prophecieth of the power and euerlaſting kingdome giué to Chriſt, & of his prieſthode which ſhulde put an end to the prieſthode of Leuy.



THe Lord moſte high, vnto my Lord
thus ſpake: Sit thou now downe; and reſt at
my right hand. Vntil that I, thyne enemies
do make, A ſtoole to be, whereon thy feete
may ſtand.

2 The Scepter of thy regal power & might
Frō Sion ſhal the Lord ſend and diſcloſe
Be thou therefore the rules in the light,
And in the midſt of all thy mortall foes.

3 Thy

3 Thy people ſhal come willingly to thee,
What time thine hoſtī holy beautie ſhew
The youth that of thy wombe do ſpring ſhalbe
Compared lyke vnto the morning dewe.

4 Thus God hath ſworne, & it performe wil he
And not repent, nor any tyme it breake.
Thou art a prieſt for euer vnto me,
After the forme of King Melchiſedek.

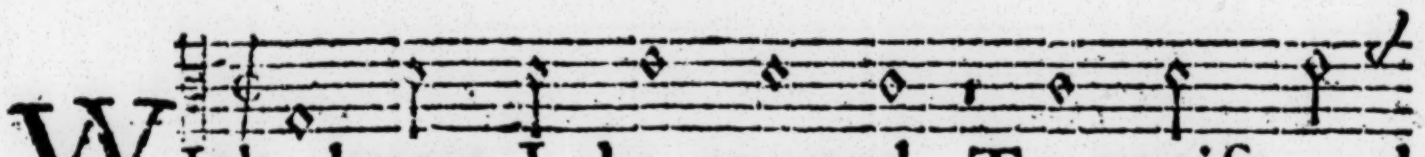
5 The Lord our God, who is at euery ſtoūd
At thy right hand to be thyne help & ſtay,
He prīces proud, & ſtately Kīgs ſhal woūd,
For loue of thee, ī his fearce wrathful day.

6 He ſhalbe iudge among the heathen al,
He places voyde with carcaſſes ſhall fill:
And ī his rage the heads eke ſmite he ſhal
that ouer coūtries great, do work their wil

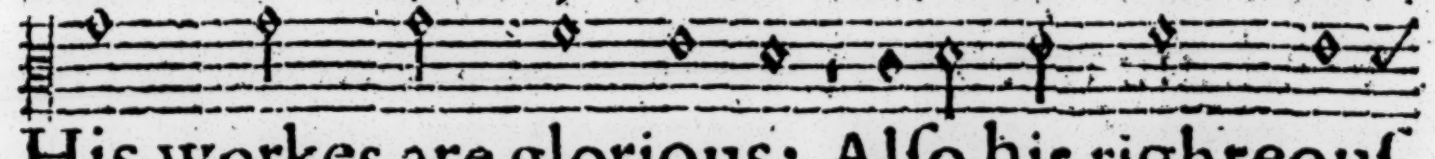
7 Yea, he through haſt for to purſue his foes
Shal drīk the broke that rūneth in the way
and thuswhē he cōfoūded ſhal haue thoſe
His head on hie then ſhal he lift that day.

PSALME CXI. W. Ke.

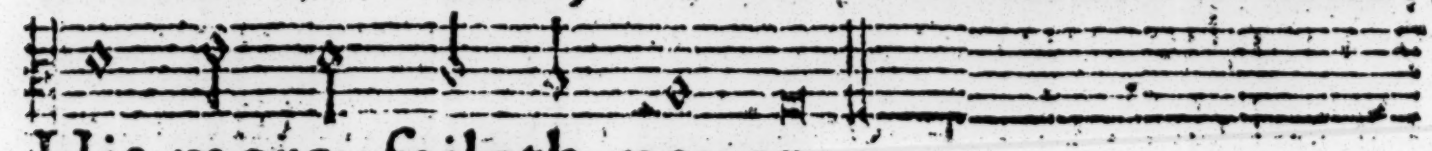
¶ He giueth thankes to the Lord for his merciful workes towardes his Church, and declareth wherein true wisedome and right knowledge consisteth.



With heart I do accord, To praise and laude the Lord, In presence of the Iust: For great his works are founde. To search them such are bounde, As do him loue and trust.



His workes are glorious: Also his righteousnes, It doth indure for euer, His wondrous workes he wolde, we stil remembre shulde.



His mercy faileth neuer.

¶ Suche

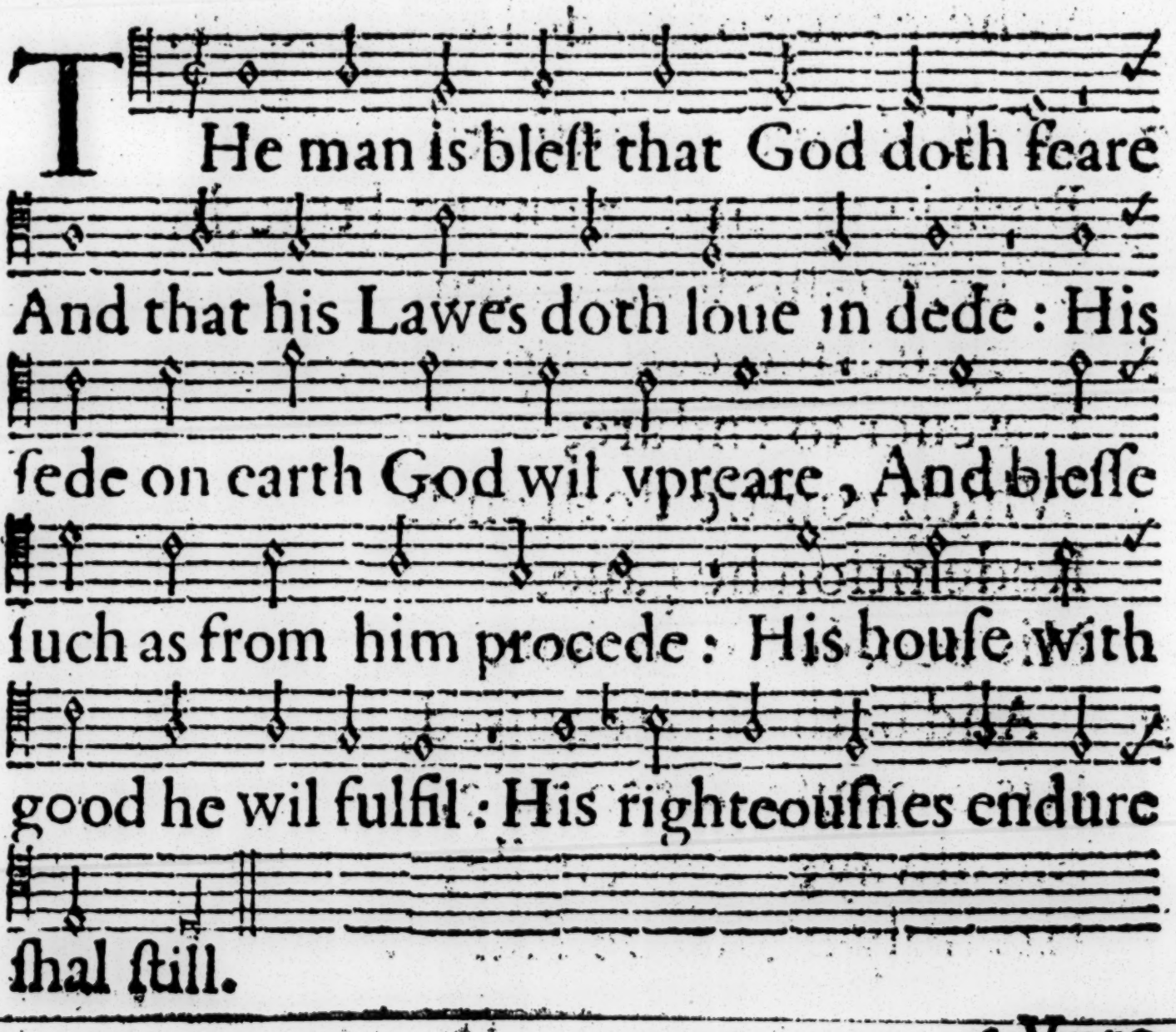
5 Suche as do loue him beare,
A portion ful faire
He hath vp for them laid:
For this they ſhal wel finde,
He wil them haue in mynde,
And kepe them, as he ſaid.
6 For he did not diſdaine,
His workes to ſhewe them plaine,
By lightnings and by thunders.
When he the heathens land
Did giue into their hand,
Where they behelde his wonders.

7 Of all his workes inſueth
Both iudgement, right and trueth,
Whereto his ſtatutes tend
8 They are decreed ſure
For euer to endure,
Which equitie doth end:
Redemtion he gaue,
His people for to ſaue.
9 And hath alſo required;
His promiſe not to faile,
But alwayes to preuaile,
His holy Name be feared.

10 Who ſo with heart ful faine
True wiſedome wolde attaine,
The Lord feare and obey.
Suche as his lawes do kepe,
Shall knoweledge haue ful depe
His praiſe ſhall laſt for aye.

PSALME CXII. W. Ke.

¶ He praiſeth the felicitie of them that feare God, and cõdemneth the curſed ſtate of the contemners of God.



4 Vnto the righteous doth aryſe
In trouble ioye, in darknes light:
Compaſsion is in his eyes,
And mercy alwayes in his ſight.
5 Yea, pitie moueth ſuch to lend,
He doth by iudgement things expend.

9 And ſurely ſuche ſhal neuer faile:
For in remembrance had is he:
7 No tydings il can make him quaile.
Who in the Lord ſure hope doth ſee.
8 His heart is firme, his feare is paſt:
For he ſhal ſee his foes downe caſt.

9 He did wel for the poore prouide,
His rigteouſnes ſhal ſtil remaine,
And his eſtate with praiſe abyde,
Though that the wicked man diſdaine.
10 Yea, gnaſh his teeth therat ſhal he,
And ſo conſume his ſtate to ſe.

PSALME CXIII. W. Kc.

¶ An exhortation to praiſe the Lord for his prouidence, in that, that cõtrary to the courſe of nature he worketh in his Churche.

Ye

YE children, which do ſerue the lord
Praiſe ye his Name with one accorde, Yea
bleſſed be alwayes his Name, Who from the
ryſing of the ſunne, Til it returne where it
be gonne, Is to be praiſed with great fame.
The Lord al people doth ſurmount: As for
his glorie we may coũt, Aboue the heauẽs
high to be. With God the Lord who may
compare, Whoſe dwellings in the heauens
are? Of ſuch great power and force is he.

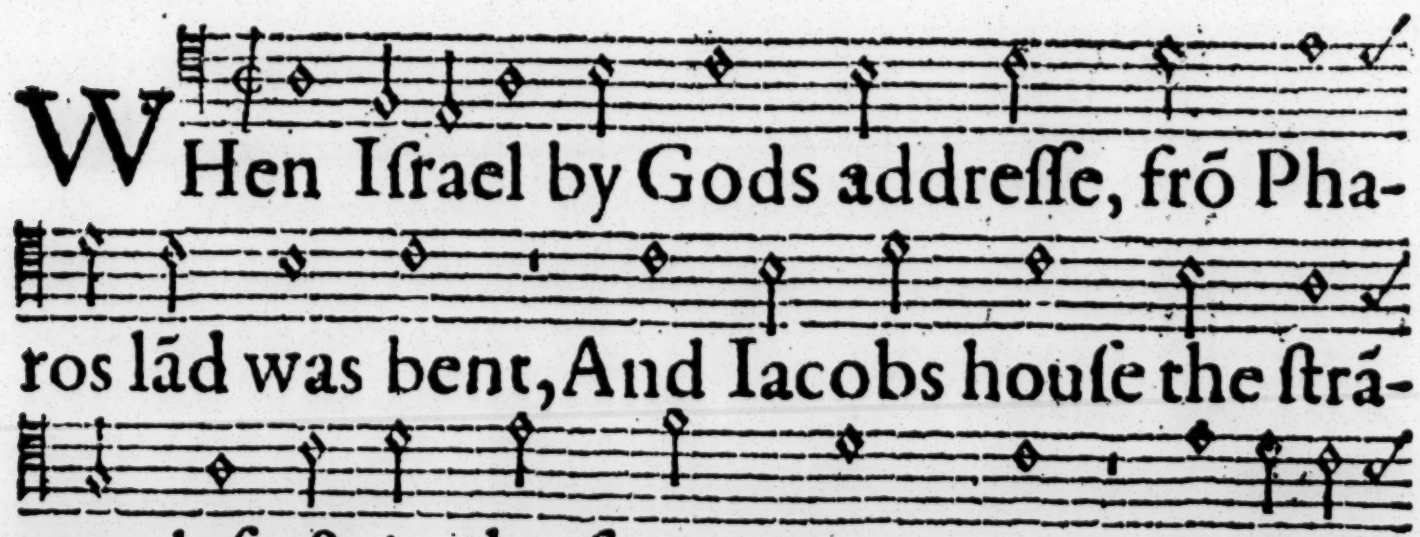
6 He doth abaſe him ſelfe we knowe,

Things

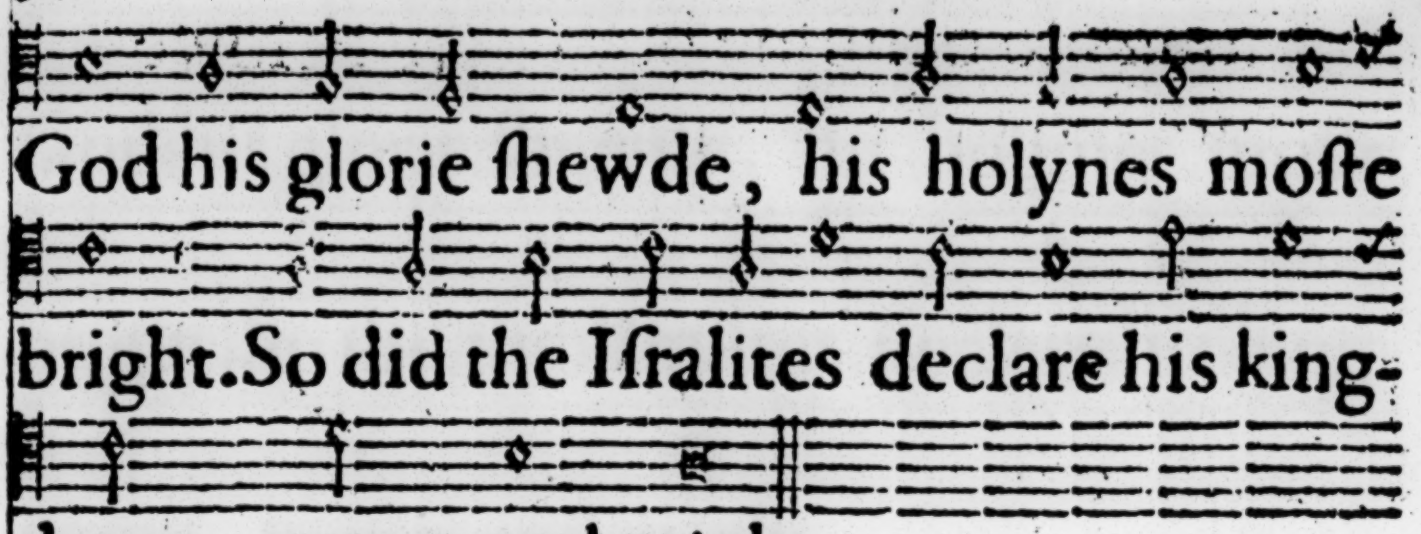
Things to beholde both here belowe
And alſo in heauen aboue.
7 The nedy out of duſt to drawe,
And eke the poore which help none ſaw
His onely mercy did him moue.
8 And ſo him ſet in high degre,
With princes of great dignitie,
That rule his people with great fame.
9 The barren he doth make to beare,
And with great ioye her frute to reare:
Therfore praiſe ye his holy Name.

PSALME CXIIII. W. Whit.

¶ How the Iſraelites were deliuered out of Egipt, and of the wonderful miracles that God ſhewed at that tyme, which put vs in remembrãce of Gods great mercies towardes his children, and of our vnthankefulnes for the ſame.



God



God his glorie ſhewde, his holynes moſte
bright. So did the Iſralites declare his king-
dome, power and might.

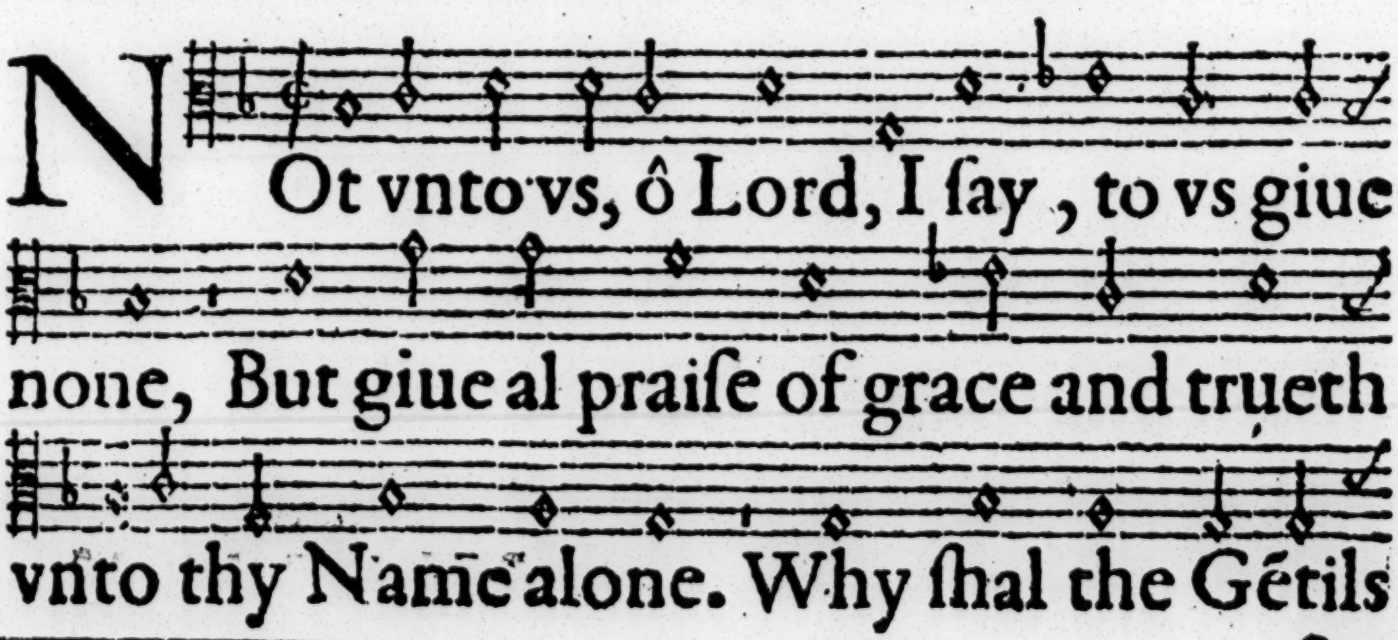
3 The ſea it ſawe, and ſuddenly,
as all amaſde did flee:
The roaring ſtreames of Iordans floode,
reculed backwardly.
4 As rãmes afraide the mountaines ſkipt,
their ſtrength did them forſake:
And as the ſely trembling lambes,
their toppes did beat and ſhake.

5 What ailde thee, ſea, as all amaſde
ſo ſuddenly to flee?
Ye rouling waues of Iordans flood,
why ranne ye backewardly?
6 Why ſhooke ye hilles as rammes afrayd?
why did your ſtrength ſo ſhake?
Why did your toppes as trẽbling lambes
for fear quiuer and quake?

7 O earth confeſſe thy ſouereigne Lord,
and dread his mightie hand:
Before the face of Iacobs God,
feare ye bothe ſea and land.
8 I meane the God which frō hard rockes
doth cauſe maine floodes appeare:
And from the ſtonie flint doth make,
guſh out the fountaines clearc.

PSALME CXV. W. Whit.

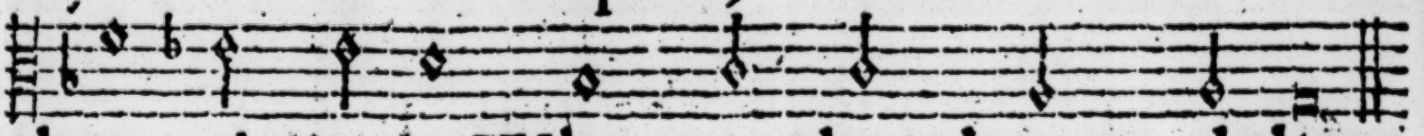
¶ A prayer of the faithful oppreſt by Idolatrous tyrants, againſt whome they deſire that God wold ſuccour thē, foraſmuch as there is no compariſon betwene him and their falſe gods or Idoles: truſting moſte conſtantly that God wil preſerue them in this their nede, ſeing that he hath adopted and receiued them to his fauour: promiſing finally, that they wil not be vnmyndefull of ſo great a benefite, if it wolde pleaſe God to heare their prayer, and deliuer them by his omnipotent power.



fay



ſay to vs as in deſpite, Where is their God



they cal vpon? Where is their hearts delite?

3 Doutles our ſouereigne God,
in heauen ſith on hie:
And worketh what him liketh beſt:
for all things do can he.

4 But their Idoles and Gods,
before whome they do ſtand:
Siluer or golde they are at moſte
the worke euen of mans hand.

5 A mouth they haue ſpeacheles,
not mouing tongue nor lippes:
And eyes they haue, but ſe no whit,
no more then do dead chippes.

6 Eares they haue, and heare not,
as do the eares of man:
A noſe alſo, but to no vſe:
for ſmel nothing they can.

7 Both handes and feete they haue,
in forme there is no lacke:
But nether touche or go they can,

nor yet with throte noyce make.
8 Like vnto them ſhal be
the forgers that them frame:
And lykewiſe ſuche are no leſſe madde
which call vpon their Name.

9 But thou, ô Iſraell,
in God put confidence:
For to al ſuche an ayde he is,
a buckeler and defence.
10 And thou Tribe of Aaron,
in God put confidence:
For to al ſuche an ayde he is,
a buckeler and defence.

11 All ye that feare the Lord,
in God put confidence:
For to all ſuch an aide he is,
a buckler and defence.
12 The Lord hath vs in mynde,
and will vs bleſſe eche one:
The houſe I meane, of Iſrael,
and the Tribe of Aaron.

13 And bleſſe will he all them,

that feare the Lord in dede,
Aſwel the weake as them of ſtrength,
which ſeke to him at nede.
14 With graces manifolde
the Lord will al you bleſſe,
As wel your ſede as you your ſelues,
with plentie and increſſe.

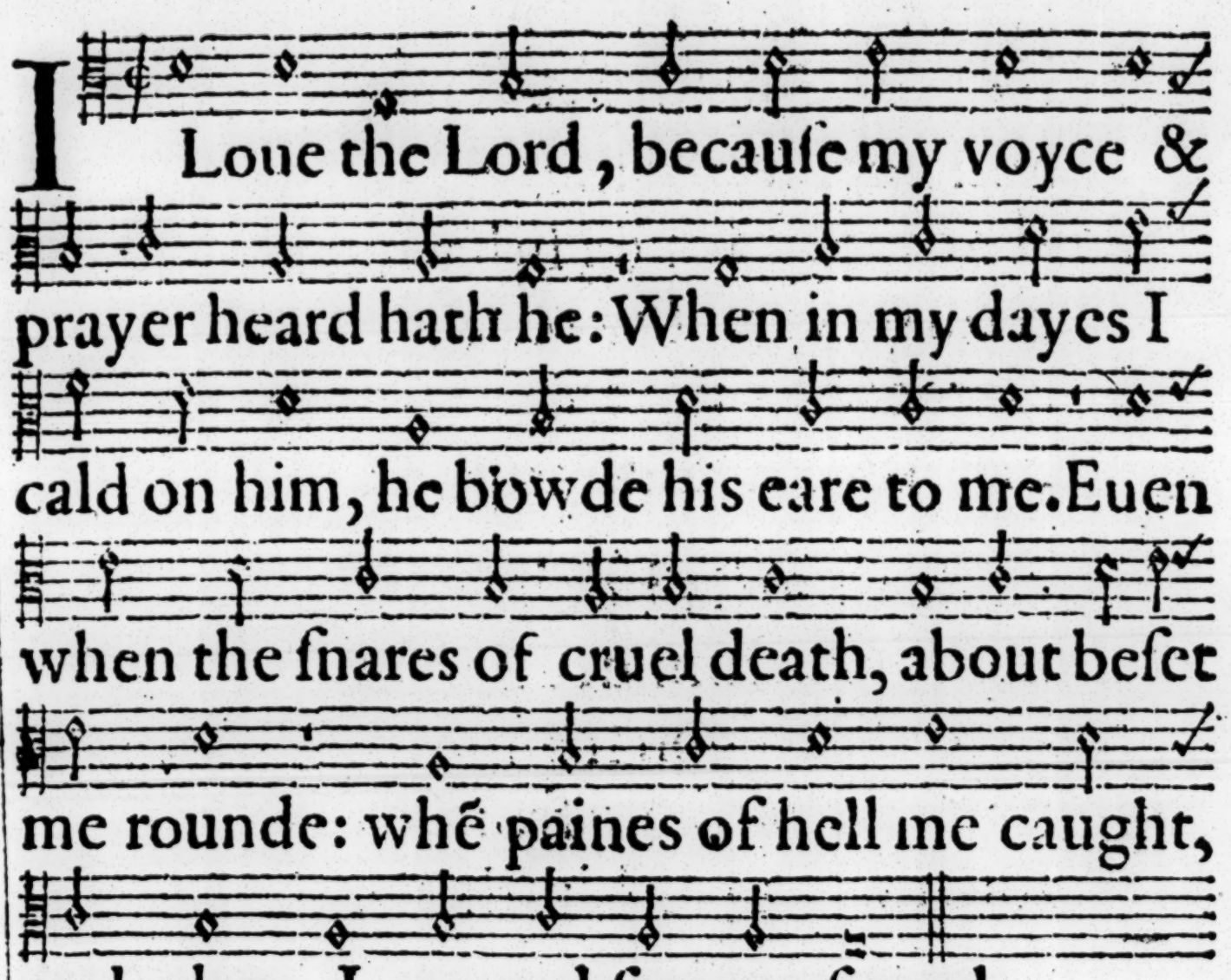
15 For ye are deare to him,
that Lord is ouer all;
Which made both heauen and the earth
and things both great and ſmall.
16 The heauens are the Lordes,
as his owne dwelling place:
But vnto men the earth he giueth,
thereon to runne their race.

17 Surely they that are dead,
ſhal neuer praiſe the Lord:
Nor ſuch as in the graue are laid,
ſhal thereunto accord.
18 But we that do here liue,
ſhal thanke the Lord alwayes:
With heart & mouth ſing thākes wil we
lykewiſe al you him praiſe.

Pſalme

PSALME CXVI. N.

¶ Dauid being in great daunger of Saull in the deſert of Maon, perceiuing the great and ineſtimable loue of God toward him, magnifieth ſuch great mercies, and proteſteth that he wil be thankeful for the ſame.



4 Vpon the Name of God my Lord,
then did I call and ſay:
Deliuer thou my ſoule, ô Lord,
I do thee humbly pray.

5 The Lord is very merciful,
and iuſt he is alſo,
And in our God compaſſion
doeth plentifully flowe.

6 The Lord in ſafetie doeth preſerue,
all thoſe that ſimple be,
I was in wofull miſerie,
and he releued me.

7 And now my ſoule, ſith thou art ſafe,
returne vnto thy reſt,
For largely, lo, the Lord to thee
his bountie hath expreſt.

8 Becauſe thou haſt deliuered
my ſoule from deadly thrall,
My moyſted eyen frō mourneful teares,
my ſlyding feete from fall.

9 Before the Lord, I in the land
of lyfe, wil walke therefore.

10 I did beleue, therefore I ſpake,
for I was troubled ſore.

11 I ſaid in my diſtreſſe and fere,
that all men lyers be,

12 What ſhal I pay the Lord for al,

his benefites to me?
13 The holsome cup of sauing health
I thankefully wil take:
And on the Lordes Name I will call,
when I my prayer make.

14 I to the Lord wil pay the vowes,
that I haue him behight,
Yea, now euen at this present tyme,
in all his peoples sight.
15 Right deare and precious in his sight,
The Lord doth aye esteme
The death of al his holy ones,
what euer men do deme.

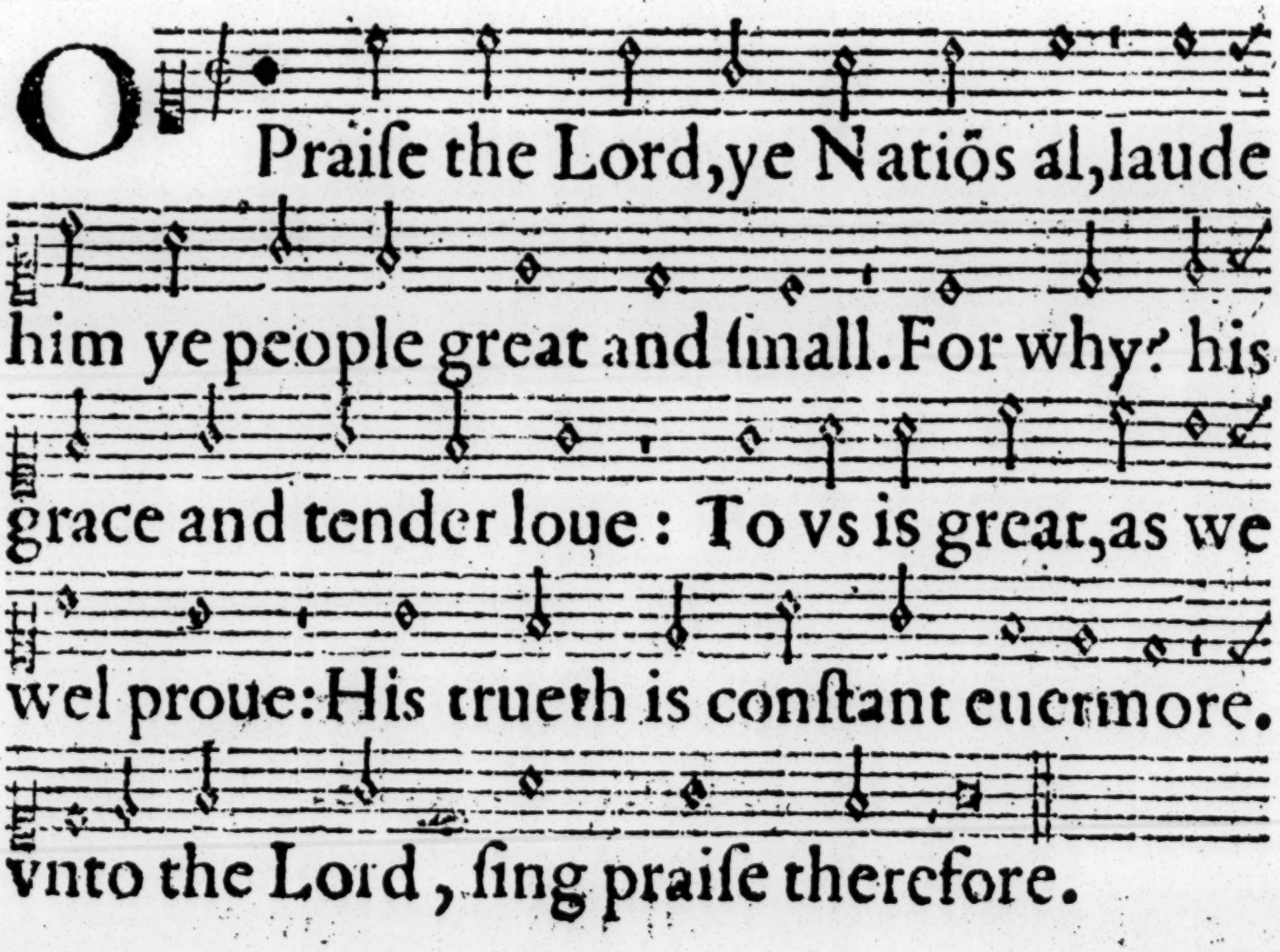
16 Thy seruant, Lord, thy seruant lo,
I do my self confesse, (broke,
And handmaydes sonne, thou Lord hast
the bondes of my distresse.
17 And I will offer vp to thee,
a sacrifice of praise:
And I will call vpon the Name,
of God the Lord alwayes.

18 I to the Lord wil pay the vowes,
that I haue him behight,

Yea now euen at this preſent tyme,
in al his peoples ſight.
19 Yea in the Courtes of Gods owne houſe
and in the middes of thee
O thou Ieruſalem I ſay,
wherefore the Lorde prayſe ye,

PSALME CXVII. I.C.

¶ He exhorteth the Gentiles to praiſe God, becauſe he hath accompliſhed aſwell to them, as to the Iewes, the promiſe of lyfe euerlaſting by Ieſus Chriſt.



Pſalme

PSALME CXVIII. I.C.

¶ Dauid reiected of Saull and of the people, at the tyme appointed obteined the Kingdome. For the which he biddeth al them that feare the Lord, to be thãkeful. And vnder his perſone in al this was Chriſt painted foorthe, who ſhulde be of his people reiected.

4 Let thoſe that feare God, them now ad-
To come & ſing to him therefore, (dreſſe
That his great loue and tender kyndnes
Remainth ſtil for euermore.
5 For when with troubles I was preſſed,
I, then vpon the Lord did call:
Who heard my voyce, and me vprayſed,
And ſet at large free from all thrall.

6 The moſte of might (who heard my cō-
He is with me, my parte to take: (plaint
No feare therefore ſhal cauſe me to faint
For oughts that mā may gaīſt me make,
7 The Lord on my ſyde doth retire,
With ſuche as do me helpe and & ayde;
So that I ſhal ſee my deſire
Vpon my foes, which me vpbrayde.

8 In God to truſt it is farre better,
Then to vaine man to truſt and ſtand.
9 To truſt in God (I ſay) is ſurer,
Then princes, Lordes of ſea and land.
10 All nations haue me rounde compaſſed
With one conſent: yet on Gods Name,
By me they ſhal ſoone be deſtroyed,
And put to flight, rebuke, and ſhame,

11 They

11 They haue me round about encloſed,
Yea, and ſhute vp with one accorde:
Zet they by me ſhal bē deſtroyed,
Euen in the Name, of God the Lord.
12 Like bees they came about me ſwarming
But were as fire of thornes put out,
For in Gods Name the euerliuing
I ſhal confounde them al, no doubt.

13 Thou haſte (ô cruel aduerſarye)
Thruſt ſore at me, with mayne & might
To cauſe me fall: but lo, contrary,
For God hath holpe me in my right.
14 My ſtrength & force is God the moſt hie
Yea, he my ſong is of pleaſance:
For he hath bene in all aduerſitie
Myne helper and deliuerance.

15 The voyce of ioy and freedome, ſhalbe
Within the iuſt mans dwelling place:
Saying, beholde, right valiantly
The lords right hād hath broght to paſſe
16 The hand moſte ſtrong of the almightie
Exalted is now preſently:
Of God the Lord, the right hand ſturdie
Hath done (ſay they) triumphantly.

17 Away, away, enuiers eche one,
For yet deaths cup ſhal I not proue,
But ſhal ſtill liue that I may expone,
And ſhewe abrode, Gods workes abouc,
18 The Lord my God, hath me chaſtiſed,
And that right ſore, I muſt confeſſe:
But of his goodnes not deliuered
Me vnto death in that diſtreſſe.

19 Open therefore to me, the gates faire,
Which are the gates of righteouſnes:
That through the ſame, I may haue re-
And praiſe the Lord, his holynes. paire
20 This is Gods gate famous and worthy,
Whereat the righteous enter ſhal. (me
21 I wil thee praiſe, Lord, which haſt heard
And my deliuerance bene with all.

22 The ſtone which wholy was refuſed,
And of the builders caſt away:
The ſame layed is now; and placed,
As of the corner chief and ſtay.
23 Which thing is done, by thonely workig
Of God, the lord moſte glorious:
And as a wonder is appearing,
Vnto our ſights moſte merueilous.

24 This is (of trueth) the day moſte happy
Which God hath made of his goodnes:
Let vs therein make mirth and ioy,
And ſing to God with great gladnes.
25 O Lord, I now beſeche and pray thee,
Saue thou, the King and him mainteine
Giue him good lucke, & proſprous to be,
O Lord, I yet require againe.

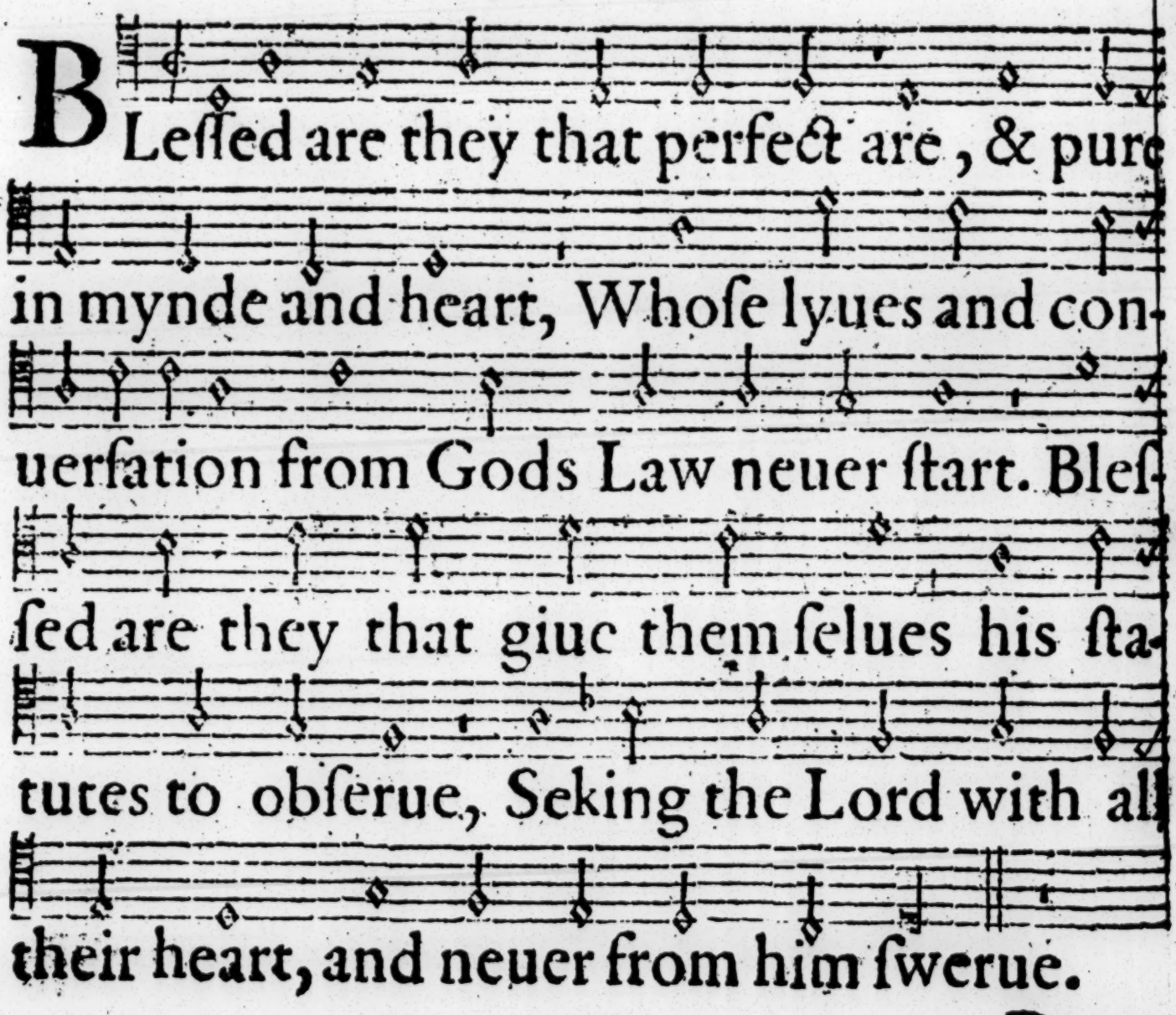
26 Who in the Name of God moſte holy,
Doth come, he bleſſed be alway:
We wiſhe alſo, ye may be happy
Which in Gods houſe are night & day,
27 The Lord our God, he is moſt mightie,
And hath vs giuen light at laſt:
Vnto the hornes of th' Alter holy,
Your ſacrifice now binde ful faſt.

28 Thou art the God in whome I glory,
To thee wil I giue praiſe therefore
Euen thou, my God art, therefore wil I
Laude and exalt thee euermore.
29 Giue to the Lord all praiſe and honour
For gracious is he, and kynde:
Yea more, his mercy and great fauour
doth aye endure, worlde without end.

PSALME CXIX. W.Whit.

¶ In this Pſalme is conteined an exquiſite arte, and wonderful vehemencie in ſetting foorth the praiſes of Gods Law: wherein the Prophet can not ſatisfie himſelf, nor ſufficiétly expreſſe the affection which he beareth thereunto, adding moreouer many notable complaintes and conſolations, wherefore it is mete that all the faithfull haue it alway bothe in heart and in mouth. And in the Ebrue euery eight verſes beginne with one letter of the alphabet.

ALEPH.



3 Dout-

3 Doutles ſuche men go not aſtray,
nor do no wicked thing:
Which ſtedfaſtly walke in his paths
without any wandring.
4 It is thy wil and commandment,
that with attentiue hede
Thy noble and diuine preceptes
we learne and kepe in dede.

5 Oh, wolde to God it might thee pleaſe,
my wayes ſo to addreſſe:
That I might both in heart and voyce,
thy Lawes kepe and confeſſe.
6 So ſhuld no ſhame my lyfe atteint,
whiles I thus ſet myne eyes:
And bend my mynde alwayes to muſe
on thy ſacred Decrees.

7 Then wil I praiſe with vpright heart,
and magnifie thy Name:
Whē I ſhal learne thy iudgementes iuſt,
and lykewiſe proue the ſame.
8 And wholy wil I giue my ſelfe
to kepe thy Lawes moſte right:
Forſake me not for euer, Lord,
but ſhewe thy grace and might,

9 By what meanes may a yong man beſt,
his lyfe learne to amend?
If that he marke and kepe thy worde,
and therein his tyme ſpend.
10 Vnfainedly I haue thee ſought,
and thus ſeking abyde:
Oh, neuer ſuffer me, ô Lord,
from thy preceptes to ſlyde.

11 Within myne heart and ſecret thoughts,
thy wordes I haue hid ſtil:
That I might not at any tyme
offend thy godly wil.
12 We magnifie thy Name, ô Lord,
and praiſe thee euermore:
Thy ſtatutes of moſte worthy fame,
ô Lord, teache me therefore.

13 My lippes haue neuer ceaſde to preache
and publiſhe day and night:
The iudgementes all, which did procede
from thy mouth ful of might.
14 Thy Teſtimonies and thy waies
pleaſe me no leſſe indede:
Then all the treaſures of the earth
which worldlings make their mede.

15 Of thy preceptes I wil ſtil muſe,
and thereto frame my talk:
As at a marke, ſo wil I aime,
thy wayes how I may walke.
16 Myne onely ioy ſhalbe ſo fixte
and on thy Lawes ſo ſet,
That nothing can me ſo farre blinde
that I thy wordes forget.

GIMEL

17 Graunt to thy ſeruant now ſuche grace,
as may my lyfe prolong:
Thyne holy worde then wil I kepe,
both in myne heart and tongue (vp
18 Myne eyes which were dimme and ſhut
ſo open and make bright:
That of thy Lawe and marueilous wor-
I may haue the cleare ſight. (kes,

19 I am a ſtranger in this earth.
wandring now here now there:
Thy worde therefore to me diſcloſe,
my footeſteppes for to cleare.
20 My ſoul is rauiſht with deſire,
and neuer is at reſt:
But ſekth to knowe thy iudgementes hye
and what may pleaſe the beſt.

21 The proud men and malicious
thou haſt deſtroyde echone:
And curſed are ſuche as do not
thyne Heſtes attend vpon.
22 Lord, turne from me rebuke and ſhame
which wicked men conſpire:
For I haue kept thy Couenantes
with zeale as hote as fire.

23 The princes great in counſel ſate,
and did againſt me ſpeake.
But then thy ſeruant thought how he,
thy Statutes might not breake.
24 For why? thy Couenantes are my ioye,
and my great heartes ſolace:
They ſerue in ſtede of Counſellers,
my matters for to paſſe.

DALETH

25 I am, alas, as brought to graue,
and almoſte turnde to duſt:
Reſtore therfore my lyfe againe,
as thy promiſe is iuſt.
26 My wayes when I acknowledged,
with mercy thou didſt heare:
Heare now eftſones and me inſtruct
thy Lawes to loue and feare.

27 Teach me once throughly for to knowe
thy preceptes and thy Lore:
Thy workes then wil I meditate,
and lay them vp in ſtore.
28 My ſoule I fele ſo ſore oppreſt,
that it melteth for grief:
According to thy worde therefore
haſte, Lord to ſend relief.

29 From lying and deceitfull lippes
let thy grace me defend:
And that I may learne thee to loue,
thyne holy Lawe me ſend.
30 The way of trueth both ſtraight & ſure,
I haue choſen and founde:
I ſet thy Iudgementes me before,
which kepe me ſafe and ſounde.

31 Since then, ô Lord, I forced my ſelfe
thy couenants to embrace:
Let me therefore haue no rebuke,
nor checke in any caſe.
32 Then will I runne with ioyful cheare,
where thy worde doth me call:
When thou haſt ſet myne heart at large,
and rid me out of thrall.

33 Inſtruct me, Lord, in the right trade
of thy ſtatutes diuine:
And it to kepe euen to the end,
myne heart wil I inclyne.
34 Graunt me the knowledgh of thy Law,
and I ſhal it obey:
With heart and mynde and all my might
I wil it kepe, I ſay.

35 In the right path of thy Preceptes
guide me, Lord, I require:
None other pleaſure do I wiſh,
nor greater thing deſire.
36 Inclyne myne heart thy Sawes to kepe,
and Couenantes to embrace:
And from all filthy auarice,
Lord, ſhield me with thy grace.

37 From vaine deſire and worldelie luſtes
turne backe myne eyes and ſight:
Giue me the Sprite of lyfe and power.
to walke thy wayes aright
38 Confirme thy gracious promiſe, Lord,
which thou haſt made to me:
Which am thy ſeruant, and do loue,
and feare nothing but thee.

39 Reproche and ſhame which I ſo feare,
from me, ô Lord expel:
For thou doſt iudge with equitie,
and therin doſt excel.
40 Beholde, myne heartes deſire is bent,
thy Lawes to kepe for aye:
Lord, ſtrengthen me ſo with thy grace,
that it performe I may.

VAV

41 Thy mercies great and manifolde
let me obteine, ô Lord:
Thy ſauing health let me enioye,
according to thy worde.
42 So ſhal I ſtoppe the ſclandrous mouthes
of lewde men and vniuſt:
For in thy faithful promiſes
ſtandth my comfort and truſt.

43 The worde of trueth within my mouth
let euer ſtil be preſt:
For in thy Iudgementes wonderful
myne hope doth ſtand and reſt.
44 And while that breath within my breſt
doth natural lyfe preſerue:
Yee, til this worlde ſhalbe diſſolued,
thy Lawe wil I obſerue.

45 So walke wil I, as set at large,
and made fre from all drede:
Because I sought how for to kepe
thy preceptes and thy Rede.
46 Thy noble Actes I wil describe,
as things of moste great fame:
Euen before Kings I will them blase,
and shrinke no whit for shame.

47 I wil reioyce then to obey,
thy worthy Hestes and will:
Which euermore I haue loued best,
and so will loue them still.
48 Myne handes wil I lift to thy Lawes,
which I haue dearly sought:
And practise thy Commandementes
I wil in dede and thought.

ZAIN

49 Thy promise whiche thou maidst to me
thy seruaunt, Lord, remember;
For therein haue I put my trust,
and confidence for euer.
50 It is my comforte and my ioye,
when troubles me assaile:
For were my lyfe not by thy worde,
my lyfe wolde soone me faile.

51 The proude and ſuch as God contemne
ſtill made of me a ſkorne:
Yet wolde I not thy Law forſake,
as he that were forlorne.
52 But calde to minde, Lord thy great workes
ſhewde to our fathers olde:
Whereby I felt the ioy ſurmounte
my grief an hundreth folde.

53 But yet, alas, for feare I quoke,
ſeing how wicked men,
Thy Law forſoke, and did procure
thy iudgement: who knowth when?
54 And as for me, I framde my ſonges
thy Statutes to exalt,
When I among the ſtrangers dwelt,
and thoughtes gan me aſſalt.

55 I thought vpon thy Name, ô Lord,
by night when others ſlepe,
As for thy Law alſo I kepe,
and euer will it kepe.
56 This grace I did obteine, becauſe
thy Couenantes ſwete and deare
I did embrace, and alſo kepe
with reuerence and with feare.

57 O God which art my parte and lot,
my comfort and my ſtay:
I haue decreed and promiſed
thy Law to kepe alway.
58 Myne earneſt heart did humbly ſue
in preſence of thy face:
As thou therefore haſt promiſed,
Lord, graunt me of thy grace.

59 My lyfe I haue examined,
and tryde my ſecret heart:
Which to thy ſtatutes cauſed me
my feete ſtreight to conuert.
60 I did not ſtay nor lynger long,
as they that ſlouthfull are:
But haſtely thy Lawes to kepe
I did my ſelf be ware.

61 The cruel bandes of wicked men
haue made of me their preye:
Yet wolde I not thy Lawe forget,
nor from thee go aſtray.
62 Thy righteous Iudgement towarde me
ſo great is and ſo hie:
That euen at midnight will I ryſe
thy Name to magnifie.

63 Companion am I to al them
which feare thee in their heart:
And nether will for loue nor dread
from thy Commandements ſtart.
64 Thy mercies, Lord, moſte plenteouſly
do al the worlde fulfill:
Oh, teache me how I may obey
thy ſtatutes and thy will.

TETH.

65 According to thy promiſe, Lord,
ſo haſt thou with me delt:
For of thy grace in ſundrie ſortes
haue I thy ſeruant felt.
66 Teache me to iudge alwaies aright,
and giue me knowledge ſure:
For certeinely beleue I do
that thy precepts are pure.

67 Yer thou didſt touch me with thy rodde
I erde and went aſtray:
But now I kepe thyne holy worde,
and make it al my ſtay.
68 Thou art both good and gracious,
and giueſt moſte liberally:
Thyne ordinances how to kepe
therefore, ô Lord, teache me.

69 The proude & wicked men haue forgde
against me many a lye:
Yet thy Commandments ſtill obſerue,
with al myne heart will I.
70 Their heartes are ſwollen with worldly (welth
as greaſe ſo are they fat,
But in thy Law do I delite,
and nothing ſeke but that.

71 Oh, happy tyme, may I wel ſay,
when thou didſt me correct,
For as a guide to learne thy Lawes
thy roddes did me direct.
72 So that to me thy worde and Lawe
is dearer manifolde:
Then thouſands great of ſiluer and gold
or ought that can be tolde.

IOD.

73 Seing thyne hãdes haue made me, Lord,
to be thy creature,
Graũt knowledge lykwiſe how to learne
to put thy Lawes in vre.
74 So they that feare thee, ſhal reioyce,
when euer they me ſee,
Becauſe I haue learnde by thy worde
to put my truſt in thee.

75 When with thy roddes the worlde is pla-
I knowe the cauſe is iuſt, (gude
So when thou didſt correct me, Lord,
the cauſe iuſt nedes be muſt.
76 Now of thy goodnes, I thee pray,
ſome comfort to me ſend,
As thou to me thy ſeruant hetſt,
ſo from all ill me ſhend.

77 Thy tender mercies powre on me,
and I ſhal ſurely liue,
For ioy and conſolation bothe,
thy Law to me doth giue.
78 Confounde the proud, whoſe falſe pre-
is me for to deſtroye, (tenſe
But as for me thyne Heſtes to knowe,
I wil my ſelfe employe.

79 Who ſo with reuerence do thee feare,
to me let them retyre,
And ſuche as do thy Couenants knowe
and them alone deſyre.
80 Myne heart without all wauering
let on thy Lawes be bent,
That no confuſion come to me,
whereby I ſhulde be ſhent.

81 My ſoule doth faint, and ceaſeth not
thy ſauing health to craue:
And for thy wordes ſake ſtil I truſt
myne heartes deſire to haue.
82 Myne eyes do faile with loking for
thy worde and thus I ſay,
Oh when wilt thou me comfort, Lord?
why doſt thou thus delay?

83 As a ſkinne bottell in the ſmoke,
ſo am I partcht and dryde:
Yet will I not out of myne heart
let thy Commandement ſlyde.
84 Alas how long ſhal I yet liue,
before I ſee the houre,
That on my foes, which me torment,
thy vengeance thou wilt powre?

85 Preſumpteous men haue digged pittes,
thinking to make me ſure:
Thus contrarie againſt thy Lawe
myne hurt they do procure.
86 But thy Commandementes are al true,
and cauſeles they me grieue:
To thee therefore I do complaine,
that thou mightſt me relieue.

87 Almoſte they had me cleane deſtroyde,
and brought me quite to grounde:
Yet by thy Statutes I abode,
and therein ſuccour founde.
88 Reſtore me, Lord, againe to lyfe,
(for thy mercies excell)
And ſo ſhal I thy Couenantes kepe
till death my lyfe expell.

LAMED

89 In heauens, Lord, where thou doſt dwel
thy worde is ſtabliſht ſure:
And ſhal for al eternitie
faſt grauen there indure.
90 From age to age thy trueth abidth
as doth the earth witneſſe, (ſure
Whoſe ground worke thou haſt laide ſo
as no tongue can expreſſe.

91 Euen to this day we may wel ſee,
how al things perſeuere
According to thyne ordinance,
for al things thee reuere.
92 Had it not bene that in thy Law,
my ſoule had comfort ſought:
Long tyme yer now in my diſtreſſe
I had bene brought to nought.

93 Therefore wil I thy Preceptes aye
in memorie kepe faſt:
By them thou haſt my lyfe teſtorde,
when I was at laſt caſt.
94 No wight to me can title make,
for I am onely thyne,
Saue me therefore, for to thy Lawes
myne eares and heart inclyne.

95 The wicked men do ſeke my bane,
and thereto lie in waite,
But I the while conſidered
thy noble Actes and great.
96 I ſee nothing in this wide worlde,
at length which hath not end,
But thy commandment and thy worde,
beyonde all end extend.

MEM.

97 What great deſire and feruent loue
do I beare to thy Lawe?
All the day long my whole deuiſe
is onely on thy Sawe.
98 Thy worde hath taught me farre to paſſe,
my foes in policie,
For ſtil I kepe it as a thing
of moſte excellencie.

99 My teachers which did me instruct
in knawledge I excell:
Because I do thy Couenantes kepe
and them to others tell.
100 In wisedome I do passe also
the ancient men in dede,
And all because to kepe thy Lawes
I helde it aye best rede.

101 My feete I haue refrained eke
from euerie euil way,
Because that I continually
thy worde might kepe, I say.
102 I haue not swarued frō thy iudgemētes,
nor yet shronke any del,
For why? thou hast taught me thereby,
to liue godly and wel.

103 Oh, Lord, how swete vnto my taste,
find I thy wordes alway?
Doutles no honie in my mouth,
feel ought so swete I may.
104 Thy Lawes haue me muche wisedome (learnde,
that vtterly I hate
All wicked and vngodly wayes
in euerie kynde or rate.

105 Euen as a lanterne to my feete,
so doth thy worde ſhine bright:
And to my pathes, where euer I go,
it is a flaming light.
106 I haue both ſworne, and wil performe
moſt certeinly doutleſſe:
That I will kepe thy Iudgementes iuſt,
and them in lyfe expreſſe.

107 Affliction hath me ſore oppreſt,
and brought me to deaths doore:
O Lord, as thou haſt promiſed,
So me to lyfe reſtore.
108 The offrings which with heart & voyce
moſte frankely I thee giue,
Accept and teache me how I may
after thy Iudgements liue.

109 My ſoule is aye ſo in myne hand,
That dangers it aſſayle,
Yet do I not thy Lawe forget,
Nor it to kepe will faile.
110 Although the wicked laide their nettes,
to catche me at a bray:
Yet did I not from thy preceptes
once ſwerue or go aſtray.

111 Thy Law I haue ſo claimde alway,
as myne owne heritage:
And why? for therein I delite
and ſet my whole courage.
112 For euermore I haue bene bent,
thy Statutes to fulfill:
Euen ſo lykewiſe vnto the end
I will continue ſtill.

SAMECH.

113 The craftie thoughts and double hearte,
I do alwayes deteſt:
But as for thy Lawe and preceptes
I loued them euer beſt.
114 Thou art myne hid and ſecret place,
my ſhield of ſtrong defence:
Therefore haue I thy promiſes,
lookte for with patience.

115 Go to therefore ye wicked men,
departe from me anone:
For the Commandmentes will I kepe,
of God my Lord alone.
116 As thou haſt promiſde, ſo performe,
that death me not aſſaile:
Nor let my hope abuſe me ſo,
that through diſtruſt I quaile.

117 Vphold me, and I ſhalbe ſafe
for ought they do or ſay:
And in thy ſtatutes pleaſure take,
wil I both night and day.
118 Thou haſt trode ſuche vnder thy feete,
as do thy Statutes breake:
For nought auailth their ſubtiltie,
their counſel is but weake.

119 Lyke droſſe thou caſts the wicked out,
where euer they be, or dwel:
Therefore can I, as thy ſtatutes,
loue nothing half ſo well.
120 My fleſhe, alas, is takin with feare,
as thought it war benomde:
For when I ſee thy Iudgements ſtreicte,
I am as one aſtonde.

A IN.

121 I do the thing that lawful is,
and giue to all men right:
Reſigne me not to them that wolde
oppreſſe me with their might.
122 But for thy ſeruaut ſuretie be,
in that thing that is good:
That proude men giue me not the foile
which rage as they were wood.

123 Myne eyes with waiting are now blind
thyne health so much I crdue:
And eke thy righteous promise, Lord,
whereby thou wilt me saue.
124 Intreat thy seruant louingly,
and fauour to him showe:
Thy statutes of moste excellencie,
teache me also to knowe.

125 Thyne humble seruant, Lord, I am:
oh, graunt me t'vnderstand:
How by thy Statutes I may knowe,
best what to take in hand.
126 It is now tyme, Lord, to beginne,
for trueth is quyte decayde:
Thy Lawe lykewise they haue transgrest
and none against them sayde.

127 This is the cause wherefore I loue
thy Lawes better then golde:
Or Iewelles fine which are esteimde,
moste costely to be solde.
128 I thought thy preceptes al moste iuste,
and so them laide in store:
All craftie and malicious wayes
I do abhorre therefore.

129 Thy Couenantes are moſte wonderful
and ful of things profounde:
My ſoule therfore doth kepe them ſure
when they are tryde and founde.
130 When men firſt entre into thy wordes,
they find a light moſt cleare:
And verie Idiotes vnderſtand,
when they it read or heare.

131 For ioye I haue both gapte & breathde
to knowe thy Commandment:
That I might guide my lyfe thereby,
I ſought what thing it ment.
132 With mercy and compaſsion, Lord,
beholde me from aboue:
As thou art wont to beholde ſuche
as thy Name feare and loue.

133 Direct my footeſteppes by thy worde,
that I thy wil may knowe:
And neuer let iniquitie
thy ſeruant ouerthrowe.
134 Frō ſclādrous tōgues & deadly harme
preſerue and kepe me ſure:
Thy Preceptes then wil I obſeruc,
and put them eke in vre.

135 Thy countenãce, which doth ſurmoũt,
the ſunne in his bright hewe:
Let ſhyne on me, and by thy Lawe
teache me what to eſchewe.
136 Out of myne eyes great floods guſh out
of drerie teares and fel:
When I beholde how wicked men
thy Lawe kepe neuer a del.

ZADE.

137 In euerie point, Lord, thou art iuſt,
the wicked though they grudge:
And when thou doſt ſentẽce pronoũce,
thou art a righteous Iudge.
138 To render right and flee from guile,
are two chief pointes and hye:
And ſuche as thou haſt in thy Lawe
commanded vs ſtreictly.

139 With zeale and wrath I am conſumde,
and euen pined away:
To ſee my foes thy wordes forget,
for ought that I do may.
140 So pure and perfite is thy worde,
as any heart can deme:
And I thy ſeruant nothing more
do loue or yet eſteme.

141 And though I be nothing set by,
as one of base degree:
Yet do I not thyne Hestes forget,
nor shrinke away from thee.
142 Thy righteousnes, Lord, is moste iust,
for euer to indure:
Also thy Lawe is trueth it selfe,
moste constant and moste pure.

143 Trouble and griefhaue seasde on me,
and brought me wondrous lowe:
Yet do I still of thy Preceptes,
delite to heare and knowe.
144 The righteousnes of thy Iudgementes:
do last for euermore:
Then teache them me, for euen in them
my lyfe lieth vp in store.

KOPH

145 With feruent heart I calde and cryde,
now answer me, ô Lord,
That thy Commandmentes to obserue
I may fully accord.
146 To thee my God, I make my sute,
with moste humble requeste:
Saue me therefore, and I wil kepe,
thy Precept and thyne Hest.

147 To the I crye, euen in the morne,
before the day waxe light:
Becauſe that I haue in thy worde,
my confidence whole plight.
148 Myne eyes preuēt the watche by night
and yer they call, I wake:
That by deuiſing of thy worde
I might ſome comfort take.

149 Inclyne thyne eares to heare my voyce,
and pitie on me take:
As thou waſt wont, ſo Iudge me Lord,
leſt lyfe me ſhulde forſake.
150 My foes drawe nere, and do procure,
my death maliciouſly:
Which frō thy Law are farre gone backe
and ſtrayde from it lewdly.

151 Therfore, ô Lord, approche thou neare,
for nede doth ſo require:
And all thy Preceptes true they are,
then helpe I thee deſire.
152 By thy Commandmēts I haue learnde,
not now, but long ago:
That they remaine for euermore,
thou haſt them grounded ſo.

153 My trouble and affliction,
consider and beholde:
Deliuer me, for of thy Lawe
I euer take fast holde.
154 Defend my good and righteous cause,
with spede me succour send:
From death, as thou hast promised,
Lord, kepe me, and defend.

155 As for the wicked, farre they are
from hauing health and grace:
Wherby they might thy Statuts knowe
they enter not the trace.
156 Great are thy mercies, Lord, I graunt
what tongue can them attaine:
And as thou hast me iudgde yet now,
so let me lyfe obteine.

157 Though many men did trouble me,
and persecute most sore:
Yet from thy Lawes I neuer shronke,
nor went a wrie therefore.
158 And trueth it is: for grief I dye,
when I these traitors see:
Because they kepe no whit thy worde,
nor yet seke to knowe thee.

159 Beholde, for I do loue thy Lawes,
with heart moſte glad and faine:
As thou art good and gracious, Lord,
reſtore my lyfe againe.
160 What thy worde doth decre, muſt be,
and ſo it hath bene euer:
Thy righteous Iudgements are alſo
moſte true, and decay neuer.

SCHIN

161 Princes haue ſought by crueltie
cauſeles to make me crouche:
But all in vaine: for of thy worde
the feare did myne heart touche.
162 And certeinely euen of thy worde
I was more merie and glad,
Then he that of riche ſpoiles and preye,
great ſtore and plentie had.

163 As for all lies and falſitie,
I hate moſte and deteſt:
For why? thyne holy Lawe do I
aboue all thinges loue beſt.
164 Seuen tymes a day I praiſe thee, Lord,
Singing with heart and voyce:
Thy righteous Actes and wonderfull
ſo cauſe me to reioyce.

165 Great peace and reſt ſhal all ſuche haue
which do thy Statures loue:
No danger ſhal their quiet ſtate,
impare or once remoue.
166 Myne onely health and comfort, Lord,
I looke for at thy hand:
And therefore haue I done thoſe thigs,
which thou didſt me command.

167 Thy Lawes haue bene myne exerciſe,
which my ſoule moſt deſirde:
So muche my loue to them was bent,
that nought els I requirde.
168 Thy Statutes and commaundementes,
I kept, thou knowſt, aright:
For all the things, that I haue done,
are preſent in thy ſight.

TAV

169 O Lord, let my complaint and crye,
before thy face appeare:
And as thou haſt me promiſe made,
ſo teache me thee to feare.
170 Myne humble ſupplication,
towarde thee let find acceſſe:
And graunt me, Lord, deliuerance:
for ſo is thy promiſe.

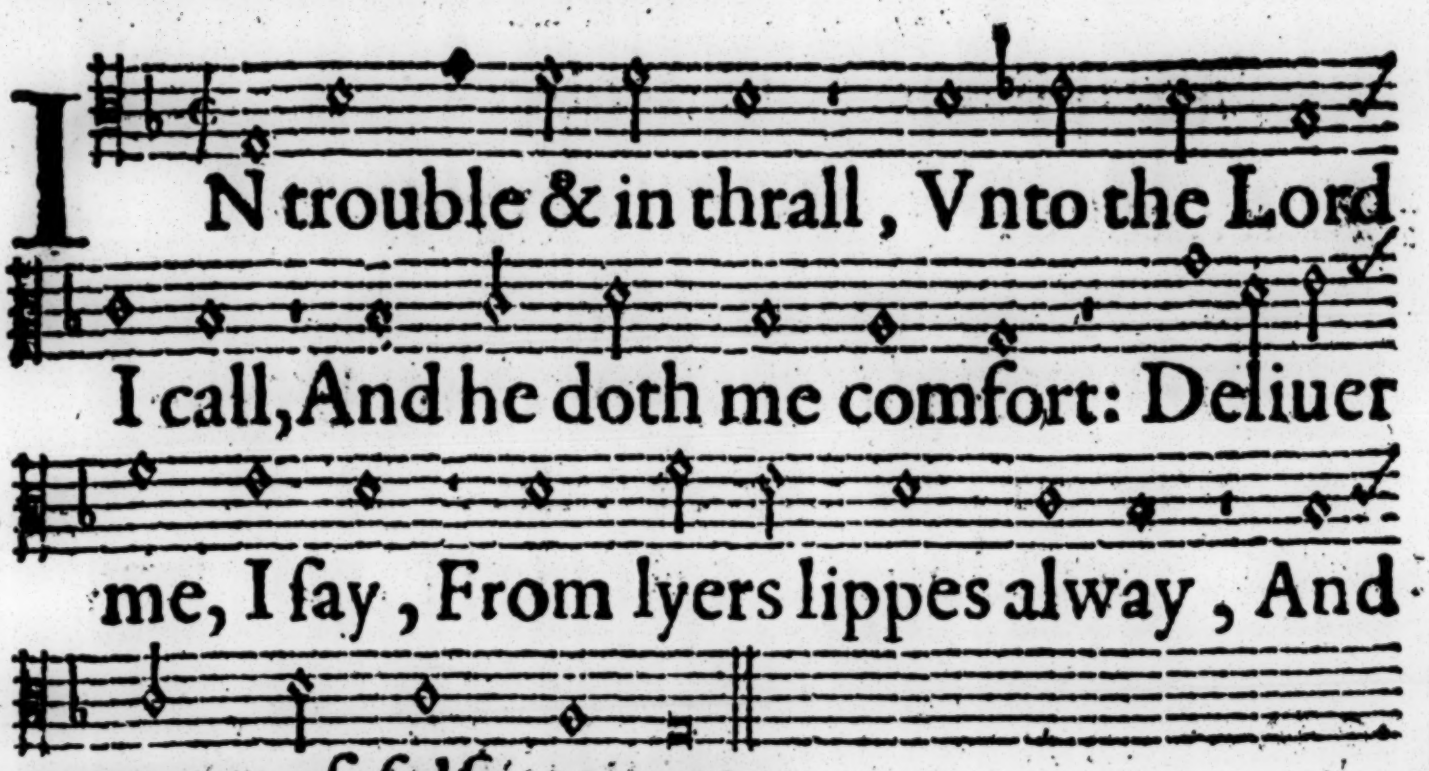
171 Then ſhal my lippes thy prayſes ſpeake,
after moſte ample ſort:
When thou thy Statutes haſt me taught
wherein ſtandth al comfort.
172 My tõgue ſhal ſing & preach thy worde
and on this wiſe ſay ſhal:
Gods famous Actes and noble Lawes,
are iuſt and perfect all.

175 Stretche out thyne hand, I thee beſeche
and ſpedely me ſaue:
For thy Commandments to obſerue,
choſen, ô Lord, I haue.
174 Of thee alone, Lord, I craue health,
for other I knowe none?
And in thy Lawe, and nothing els
I do delite alone.

175 Graunt me therefore long dayes to liue
thy Name to magnifie:
And of thy Iudgementes mercyfull
let me the fauour trie.
176 For I was loſte, and went aſtraye,
muche like a wandring ſhepe:
Oh, ſeke me, for I haue not failde,
thy Commandmentes to kepe.

PSALME CXX. T. Stern.

¶ The prayer of Dauid being now banished among the barbarous people of Arabia, by the false reportes of enuious flatterers. And therefore he lamenteth his long abode amõg those infideles who were giuen to all kinde of wickednes and contention.



3 What vantage or what thing
Getst thou thus for to sting,
Thou false and flattring lyer?

4 Thy tongue doth hurte I wene
No lesse then arowes kene,
Of whote consuming fyer.

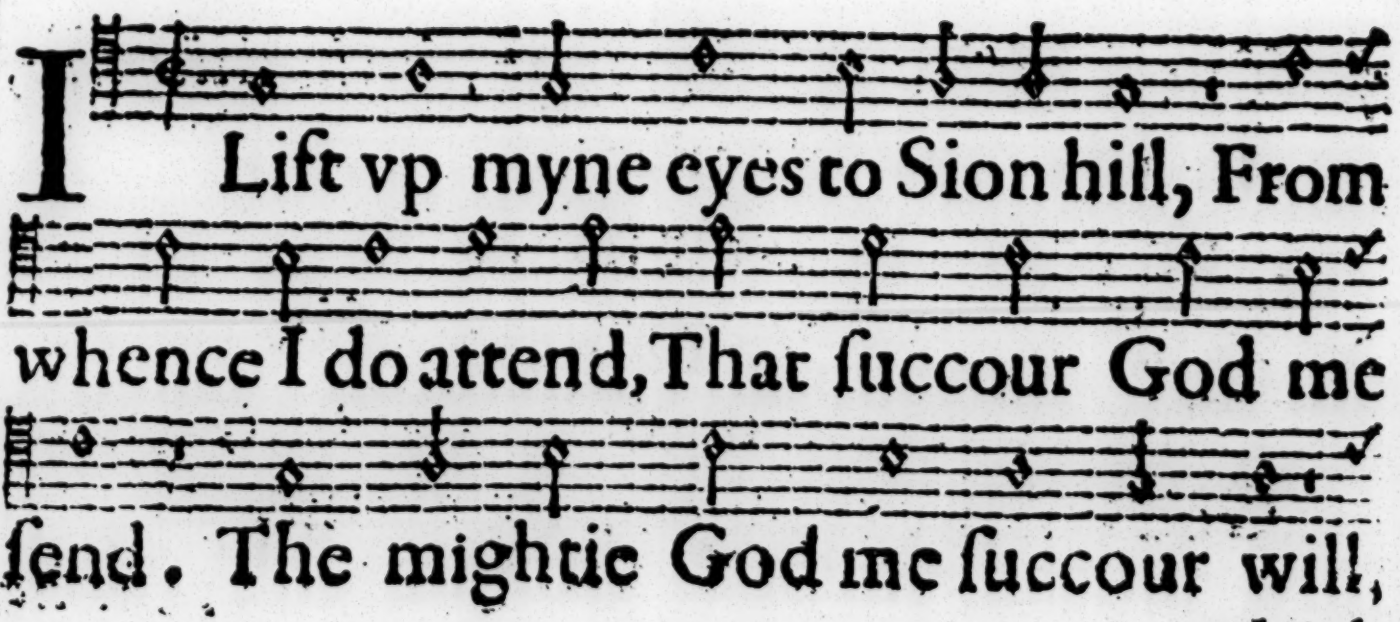
5 Alas, to long I slake
Within these tentes so blake,

(which Kedars are by name:)
By whome the folke elect,
And all of Iſakes ſect,
Are put to open ſhame.

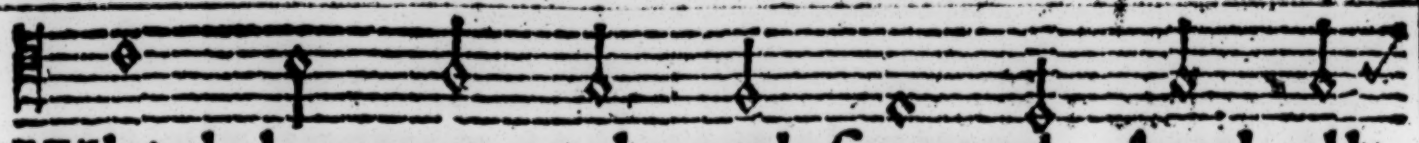
6 With them that peace did hate
I came a peace to make,
And ſet a quiet life:
7 But when my worde was tolde,
Cauſeles I was controlde,
By them that wolde haue ſtrife.

PSALME CXXI. W. Whit.

The Prophet ſheweth by his owne example that the faithfull ought to loke for al their ſuccour of God alone who wil gouerne & giue good ſucceſſe to al their godly enterpriſes.



which



Which heauen and earth framed, And all
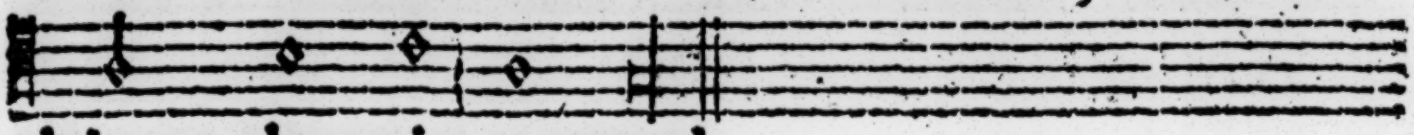


things therein named.

3 Thy foote from ſlip he will preſerue,
And will thee ſafely kepe:
For he will neuer ſlepe.

4 Lo, he that Iſrael doth conſerue,
No ſlepe at al can him catche,
But his eyes ſhal euer watche.

5 The Lord is thy warrant alway,
The Lord eke doth thee couer.
As at thy right hand euer.

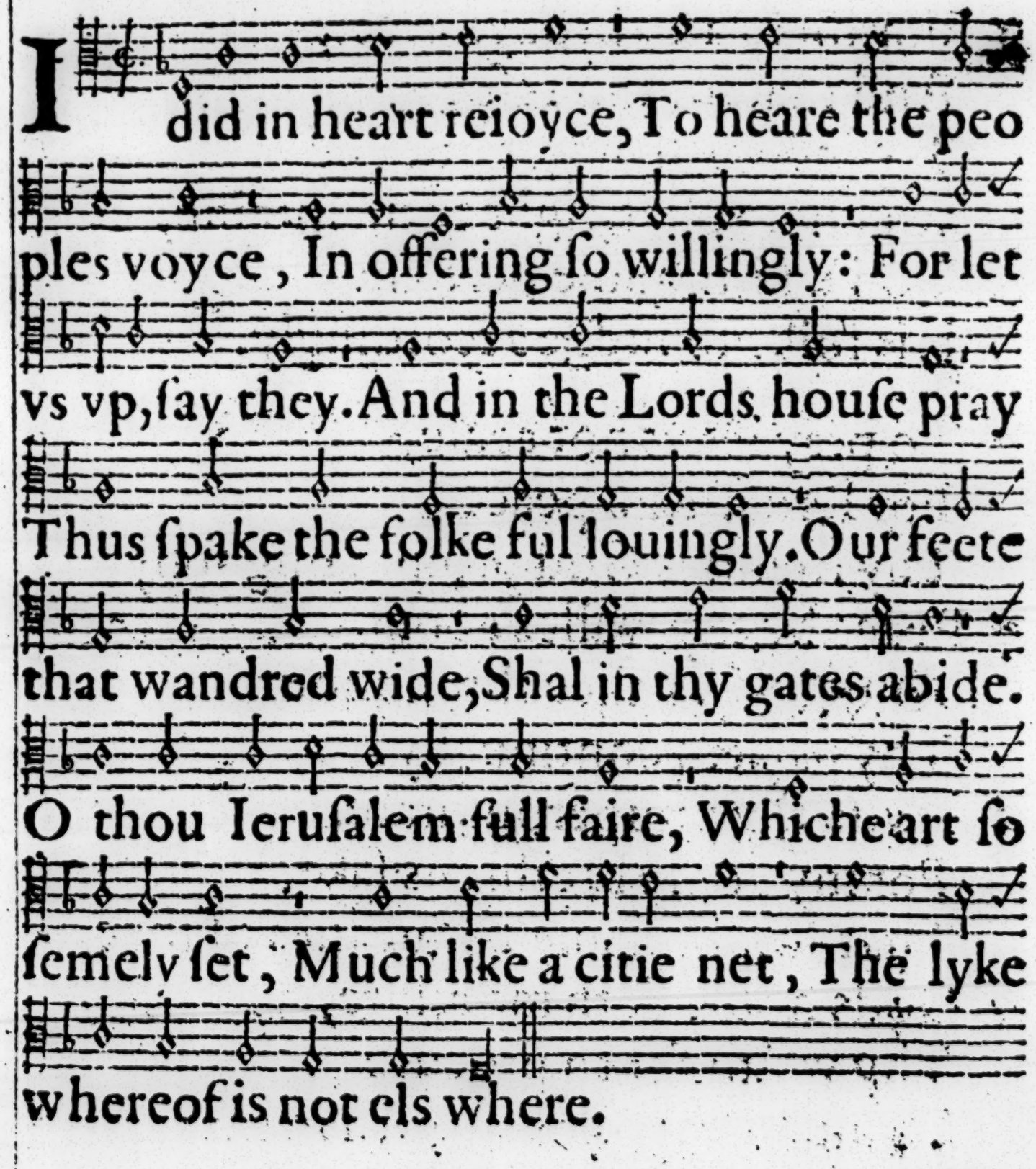
6 The ſunne ſhall not thee partch by day,
Nor the moone (not halfe ſo bright)
Shal with colde thee hurt by night.

7 The Lord will kepe thee from diſtreſſe,
And will thy lyfe ſure ſaue:
And thou alſo ſhalt haue.

8 In all thy buſines good ſucceſſe,
Where euer thou goeſt in or out,
God wil thy things bring about.

PSALME CXXII. W.Ke.

¶ Dauid reioyceth in the Name of the faithful, that God hath accompliſhed his promiſe, and placed his Arke in Sion: for the which he giueth thankes, and prayeth for the proſperitie of the Churche.



4 The

4 The Tribes with one accorde,
The Tribes of God the Lord,
Are thither bent their way to take:
So God befoir did tel.
That there his Israel
Their prayers shulde together make.

5 For there are thrones erect,
And that for this respect,
To set foorth iustice orderly
which thrones, right to mainteine,
To Dauids house perteine,
His folke to iudge accordingly.

6 To pray let vs not cease,
For Ierusalems peace,
Thy freindes God prosper mightely,

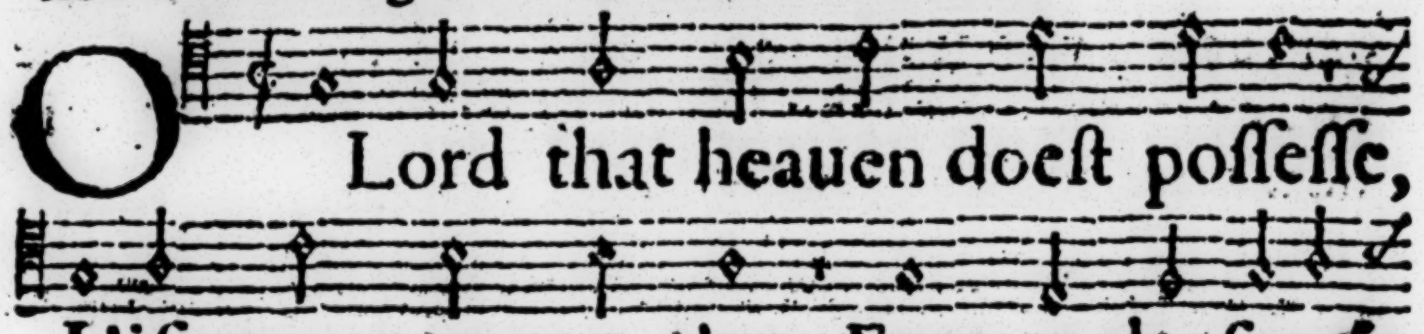
7 Peace be thy walles about,
And prosper thee throughout
Thy palaces continually.

8 I wish thy prosperous state,
For my poore brethrens sake,
That confort haue by meanes of thee.

9 Gods house doth me allure,
Thy welth for to procure
So muche alwayes as lyeth in me.

PSALME CXXIII. T. Ster.

¶ A prayer of the faithful, which are afflicted by the wicked worldelings and contemners of God.



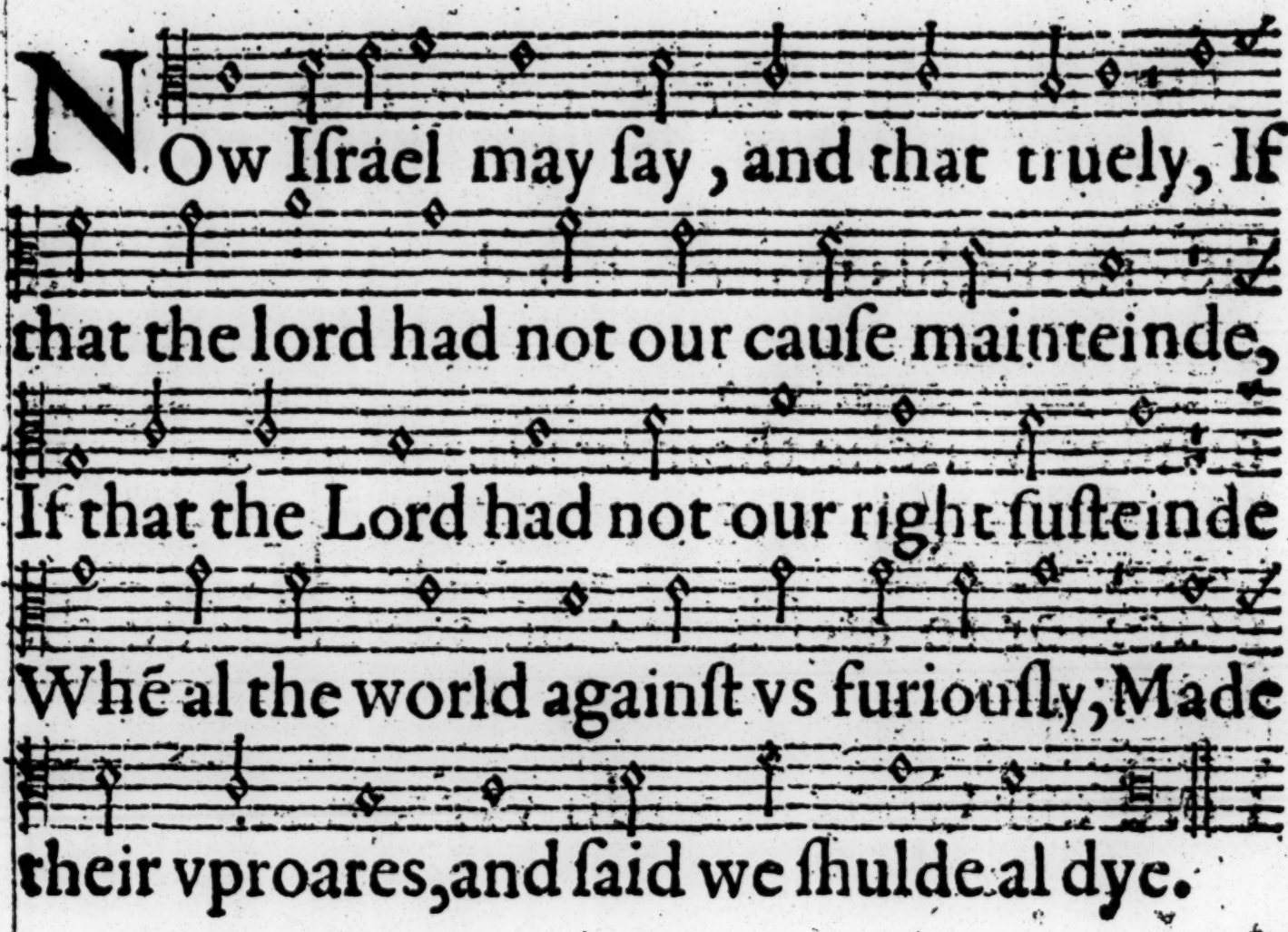
O Lord that heauen doeſt poſſeſſe,
I lift myne eyes to thee: Euen as the ſeruãt
lifteth his, his maſters handes to ſee. As hãd-
maides watche their maiſtres handes, ſome
grace for to atchieue: So we beholde the
Lord our God, till he do vs forgiue.

3 Lord, graunt vs thy compaſsion,
and mercie in thy ſight:
For we be filde and ouercome,
with hatred and deſpight.

4 Our myndes be ſtuft with great rebuke
the riche and worldly wiſe:
Do make of vs their mocking ſtocke,
the proude do vs deſpiſe.

PSALME CXXIIII. W. Whit.

¶ The people of God being deliuered out of a great danger, acknowledge not to haue escaped by their owne power, but through the fauour of God, and shewe in how great perill they were.



NOw Israel may say, and that truely, If
that the lord had not our cause mainteinde,
If that the Lord had not our right susteinde
Whē al the world against vs furiously; Made
their vproares, and said we shulde al dye.

3 Now long ago
they had deuoured vs al,
And swallowde quicke,
for ought that we coulde deme:
Such was their rage,
as we might wel esteme.
4 And as the floodes,

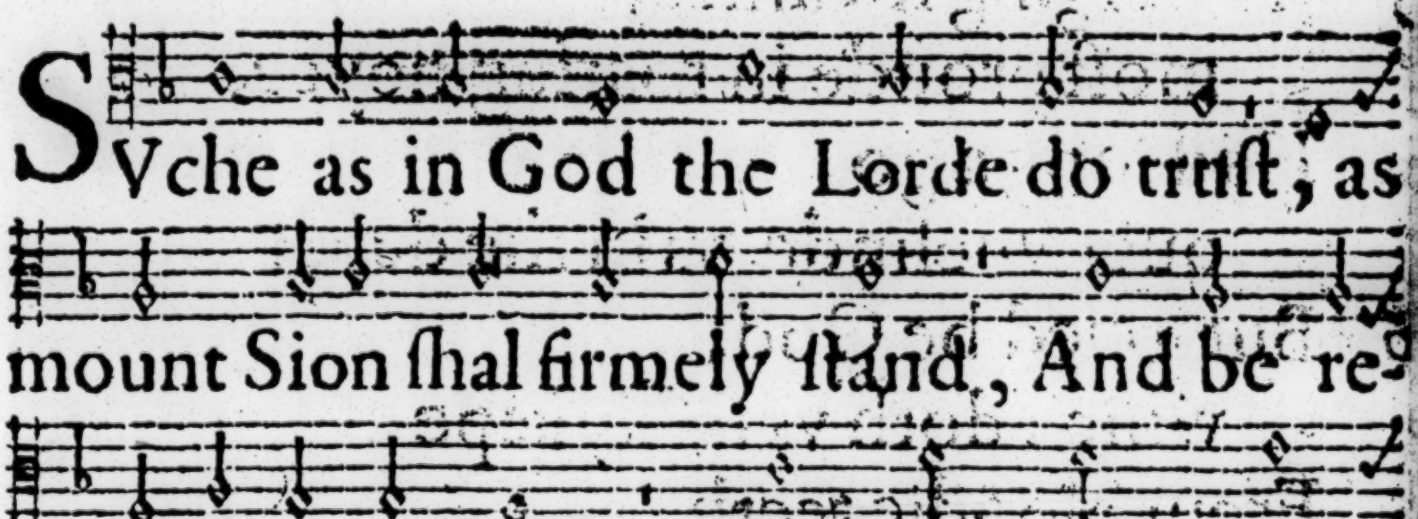
with mightie force do fall,
So had they now
our lyfe euen brought to thrall.

5 The raging ſtreames,
moſt proude in roaring noyce,
Had long a go
ouerwhelmde vs in the depe:
6 But loued be God,
which doth vs ſafely kepe
From bloodie teeth,
and their moſt cruel voyce,
Which as a preye
to eat vs wolde reioyce.

7 Euen as the birde
out of the foulers gren
Eſcapth away,
right ſo it farth with vs:
Broke are their nettes,
and we haue ſcaped thus.
8 God that made heauen
and earth, is our helpe then:
His Name hath ſaued
vs from theſe wicked men.

PSALME CXXV. W. Ke.

¶ He describeth the assurance of the faithful in their afflictions, and desireth their welth, and the destruction of the wicked.



SVche as in God the Lorde do trust, as
mount Sion shal firmely stand, And be re-
moued at no hande, The Lord will counte
them right and iuste. So that they shall be
sure, For euer to indure.

2 As mightie mountaines huge and great,
Ierusalem about do close:
So wil the Lord be vnto those,
Who on his godly wil do waite.
Suche are to him so deare,
They neuer nede to feare.

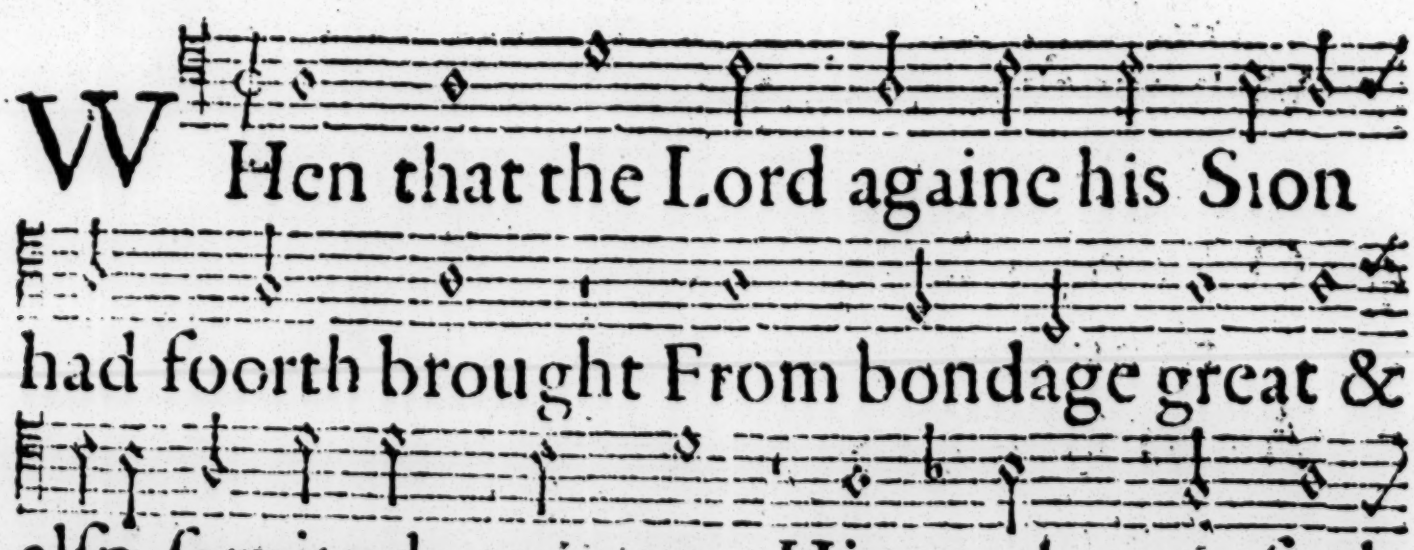
3 For though the rightous trye doth he,
By making wicked men his rodde:

Leſt they throgh grief forſake their God
It ſhall not as their lot ſtil be.
4 Giue, Lord, to thoſe thy light,
Whoſe heartes are true and right.

5 But as for ſuche as turne aſide,
By croked wayes which they out ſought
The Lord wil ſurely bring to nought,
With workers vile they ſhal abide:
But peace with Iſrael
For euermore ſhal dwel.

PSALME CXXVI. W.K.

This Pſalme was made after the returne of the people from babylon, & ſheweth that the meane of their deliuerance was wonderful, after the ſeuentie yeares of captiuitie foreſpoken by Ierem. chap. 25. 12. & 29. 10.



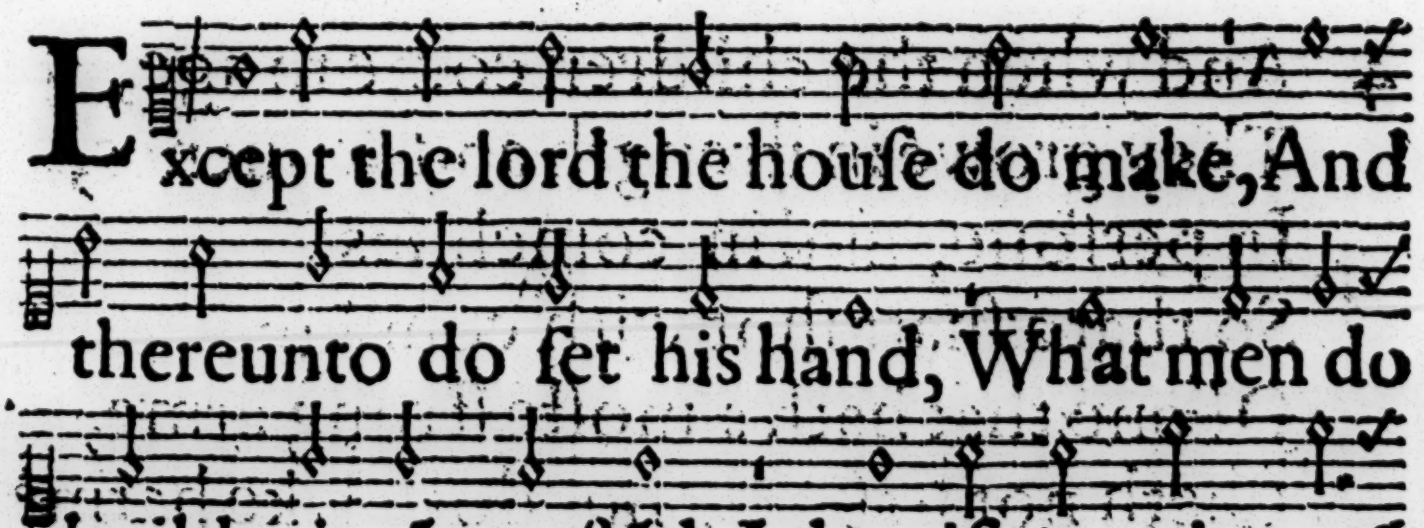
as did ſurmount mãs heart and thought, So
that we were muche lyke to them that vſe
to dreame: Our mouthes were with laugh-
ter filled then, And eke our tongues did
ſhowe vs ioyful men.

The heathen folke
were forced then, this to confeſſe,
How that the Lord
for them alſo great things had done,
3 But muche more we,
and therefore can confeſſe no leſſe:
Wherefore to ioye
we haue good cauſe as we begonne.
4 O Lord, go foorth,
thou canſt our bondage end,
As to deſertes
thy flowing riuers ſend.

5 Ful true it is, (dede,
that they which sowe with teares in
A time wil come,
when they shal reape in mirth & ioye,
6 They went and wept
in bearing of their precious sede,
For that their foes
ful often tymes did them anoye:
But their returne
with ioye they shal sure see,
Their sheaues home bring
and not impeded be.

PSALME CXXVII. W. Whit.

¶ It is not mans wit, power or labour, but the free goodnes of God, that giueth riches, preserueth townes and countries, and graunteth nourishment and children.



Except the lord the house do make, And thereunto do set his hand, What men do builde, it cã not stãd. Likewise in vaine mẽ

vndertake, Cities and holdes to watche and
warde, Except the Lord be their safegarde.

2 Though ye ryse early in the morne,
And so at night go late to bed,
Feding full hardly with browne bread,
Yet were your labour loste and worne:
But they whome God doth loue & kepe
Receiue all things with quiet slepe.

3 Therefore marke wel, when euer ye see,
That men haue heirs t' enioye their lād:
It is the gift of Gods owne hand.
For God him selfe doth multiplie
Of his great liberalitie
The blessing of posteritie.

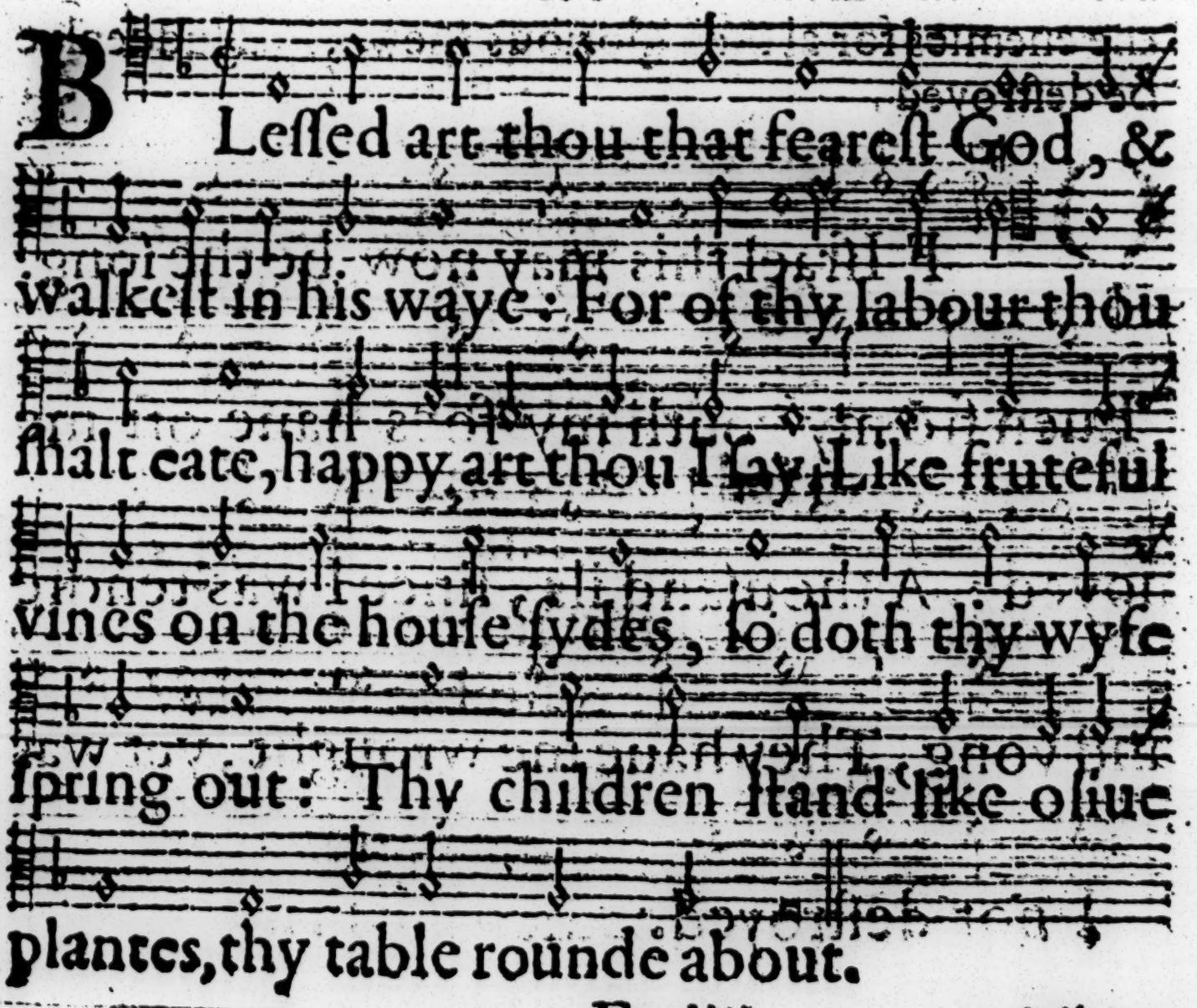
4 And when the children come to age,
They growe in strength and actiuenes,
In persone, and in comelines:
So that a shaft shot with courage
Of one that hath a moste strong arme,
Flieth not so swift, nor doth lyke harm

5 Ou

5 Oh, wel is him that hath his quiuer
Furniſht with ſuche artilerie:
For when in peril he ſhalbe,
Such one ſhal neuer ſhake nor ſhiuer,
When that he pleadth before the iudge,
Againſt his foes which beare him grudge.

PSALME CXXVIII. T. Ster.

¶ He deſcribeth the proſperous eſtate of thē that be maried in the feare of God, ioyning with all, the promiſe of Gods bleſsings to al them that liue in this honorable eſtate, according to his commandements.



4 Thus art thou bleſt that feareſt God,
and he ſhal let thee ſee:
5 The promiſed Ieruſalem,
and his felicitie.
6 Thou ſhalt thy children children ſee,
to thy great ioyes increaſe,
And lykewiſe, grace on Iſrael,
proſperitie and peace.

PSALME CXXIX. W. Whit.

¶ He admoniſheth the Church to reioyce, though it haue bene afflicted in all ages: For God wil deliuer it, and the enemies for al their glorious ſhewe, ſhal ſuddenlye be deſtroyed.

OF Iſrael this may now be the ſong:
Euen frō my youth my foes haue oft me
noyed: A thouſand ils, ſince I was tendre
and yong, They haue me wrought, yet was
I not deſtroyed.

3 As yet I beare
the markes in bone and ſkine
That one wolde thinke
that the plowe mẽ with their plowes
Vpon my backe
haue made their balkes farre in:
For lyke plowde grounde,
euen ſo haue I long forowes.

4 But yet the Lord,
which doth all things iuſtly,
Hath cut the ropes,
and ſo ſtayde the wickeds rage.

5 Euen ſo ſhal all
ſuche periſh ſhamefully,
Which hate Sion,
or wiſh it any domage.

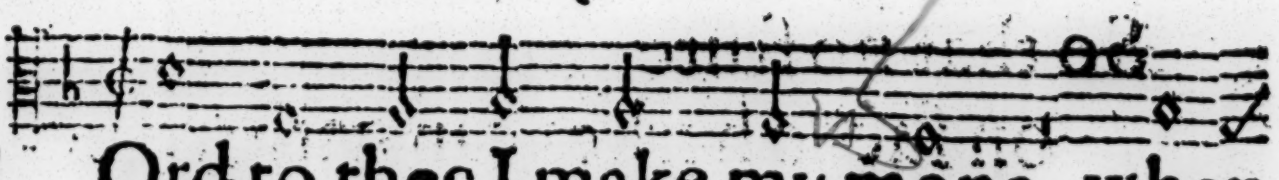
6 All ſuche men ſhal
be lyke the graſſe that growth
Vpon the walles,
or toppes of houſes moſte hye,
Which ſuddenly,
or one beware, withreth:
So that no frute
on ſuche herbes can gathred be.

7 Neuer man ſawe
that any mower mowde
Suche graſſe as that,
or thereof his hand did fil:
Muche leſſe that he,
which glaimth of that is fowde,
Vnder his arme
bare ſome thing his houſe vntil.

8 Nor yet that he
that paſſeth by that way,
Saith to the reapers,
God ſaue you, or God ſpede.
No, no man doth
wiſh them good lucke, I ſay,
Or pray that God (mede.
Wolde for their worke graunt them

PSALME CXXX. W. Whit.

¶ An affectuous prayer of him that for his ſinnes had ſuſteined great afflictions, and notwithſtanding he fully truſteth, and aſſureth him ſelfe to obteine mercie and forgiuenes of his ſinnes, and at length deliuerance frō all euill.



LOrd to thee I make my mone, when

dan-

dangers me oppreſſe: I call, I ſigh, plaine &
grone, Truſting to finde releaſe. Heare now
ô Lord, my requeſt, For it is full due tyme:
And let thine eares ay be preſt, Vnto this
prayer myne.

3 O Lord my God, if thou waye
Our ſinnes, and them peruſe,
Who ſhal then eſcape, and ſay,
I can my ſelf excuſe;
4 But, Lord, thou art merciful,
And turnſt to vs thy grace,
That we hearts moſte careful
Shulde feare before thy face.

5 In God I put my whole truſte:
My ſoule waith on his wil:
For his promiſe is moſt iuſt,
And I hope therein ſtil:

6 My

6 My ſoule to God hath regarde,
Wiſhing for him alway,
More then they that watche & warde
To ſee the dawning day.

7 Let Iſrael then boldely
In the Lord put his truſt:
He is that God of mercy,
That his deliuer muſt.
8 For he it is that muſt ſaue,
Iſrael from his ſinne,
And all ſuche as ſurely haue
Their confidence in him.

PSALME CXXXI. M.

¶ Dauid charged with ambitiō & gredy deſyre to raigne proteſteth his humilitie and modeſtie before God, and teacheth al men what they ſhulde do.

Sing this as the 60 Pſalme.

1 LOrd I am not puft vp in mynde,
I haue no ſkorneful eye:
I do not exerciſe my ſelfe
in things that be to hye.
2 But as a childe that wayned is,
euen from his mothers breſt:
So haue I Lord behaued my ſelfe,
in ſilence and in reſt

3 O Iſrael, truſt in the Lord,
let him be all thy ſtay:
From this tyme foorth for euermore,
from age to age I ſay.

PSALME CXXXII. I.C.

¶ The faithful grounding on Gods promiſe made vnto Dauid, deſireth that he wolde eſtabliſh the ſame, both as touching his poſteritie and the building of the Temple, to pray there as was foreſpoken.
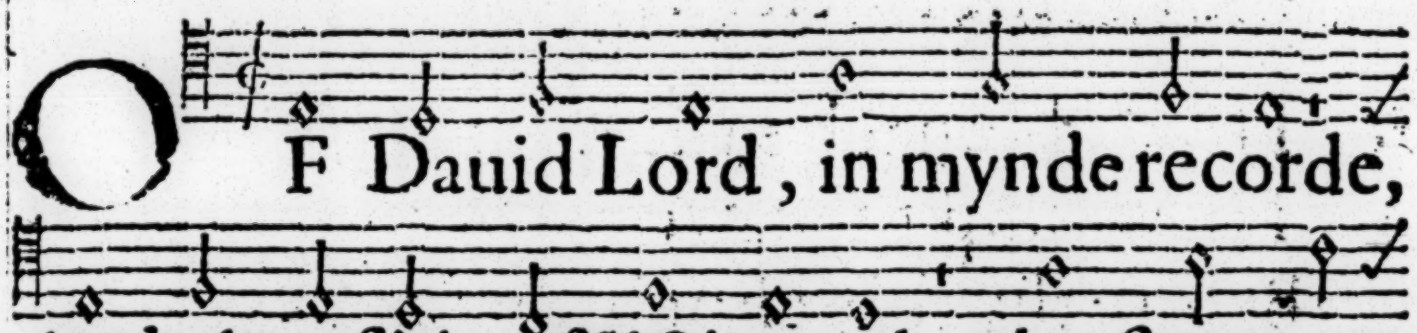


OF Dauid Lord, in mynde recorde,
And eke of his afflictions al, who ſware an
othe vnto the Lord, And made a ſolemne
vowe with al: Sayīg to Iacobs mightie God.

3 This promiſe, Lord, to thee I make.
Myne houſe not enter in wil I
4 Nor reſt vpon my couche wil take,
Ne once giue ſlepe vnto myne eye,
Or yet myne eye lids cloſe from wake.

5 Vntil

5 Vntil I for the Lord prouide,
And finde ſome place his owne to be,
Where Iacobs mightie God may byde
And plant his houſe, eternally
There to remaine from tyme to tyde.

6 Beholde the ſame then heare did we,
In Ephrata that frutefull grounde,
Which is right pleaſant vnto thee:
And haue thy dwelling place out foũde,
Within the foreſts fieldes to be.

7 Thy Tabernacles there once pight,
To worſhip thee, we wil be preſt
Before thy footeſtoole there in ſight.
8 Aryſe therefore come to thy reſt,
Thou, and the Arke of thy great might.

9 Let rightouſnes thy prieſtes embrace,
A precious garment it them make:
Giue to thyne holy ones ſolace.
10 And for thy ſeruant Dauids ſake,
Refuſe not thyne anointeds face.

11 To Dauid, God in trueth did ſweare,
And ſure he wil performe that thing.
Saying, doutles, I wil vprearc

The frute that from thy loynes ſhal ſprig
Vpon thy throne the rule to beare.

12 If that thy ſonnes my bond retayne,
And from my Lawes, abacke not ſlit,
Which I them learne: this grace againe
Wil I them ſhewe, their ſonnes ſhal ſit
Vpon thy ſeate, aye to remayne.

13 For God hath choſen mount Sion,
Where to abyde he lyketh wel:
14 Saying, this is my reſt alone,
For euermore, I here wil dwel,
My whole delite is ſet thereon.

15 I doutles wil her victuals bleſſe,
Her poore with bread eke ſatiſſie:
And cloth her prieſts with healthfulnes,
Yea all her good men cauſe wil I,
To ſhout and crye for ioyfulnes.

16 My ſeruant Dauids horne of might,
In her wil I make budde and ſpring:
For I ordayned haue a light
To myne anoynted Chriſt and King,
(There to remaine in all mens ſight)

17 But

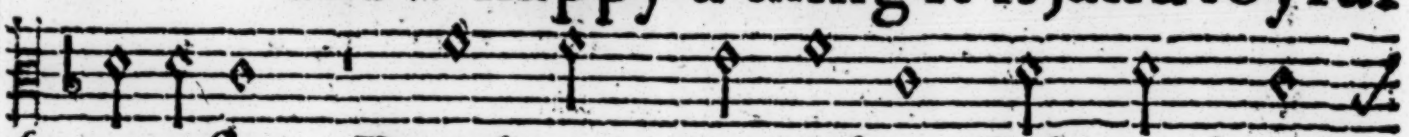
17 But I wil cloth his enmies all
With vile reproche, rebuke and shame:
Whereas his crowne Imperiall
Vnto his honour and great fame
Vpon his head stil florish shall.

PSALME CXXXIII. W. Whit.

¶ This Psalme conteineth the commendatiõ of brotherlie amitie among the seruantes of God.
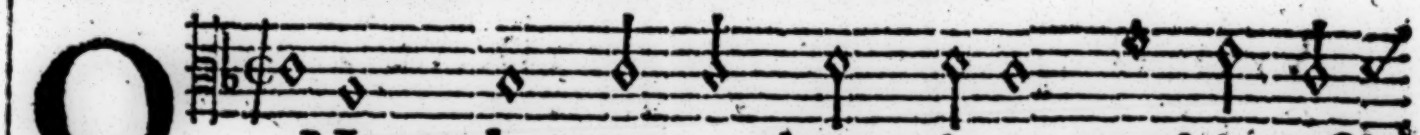


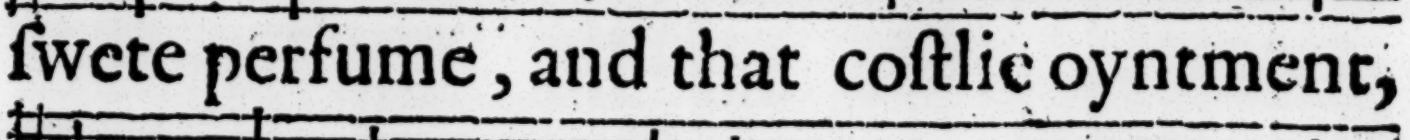
O How happy a thing it is, and ioyful



for to see, Brethren together fast to holde
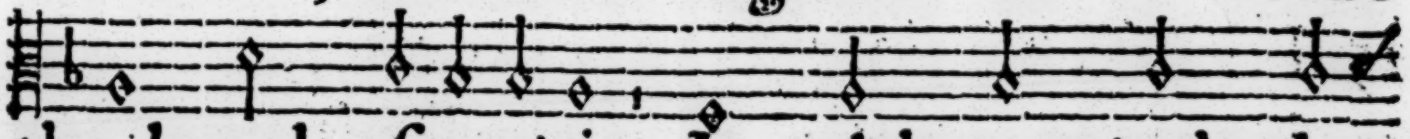


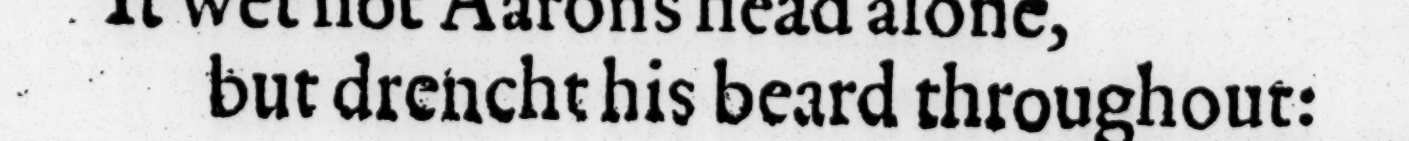
the band of amitie, It calth to minde that



swete perfume, and that costlie oyntment,



which on the Sacrificers head, by Gods pre-



cept was spent.

It wet not Aarons head alone,
but drencht his beard throughout:

And finally it did runne downe
his riche attire about.

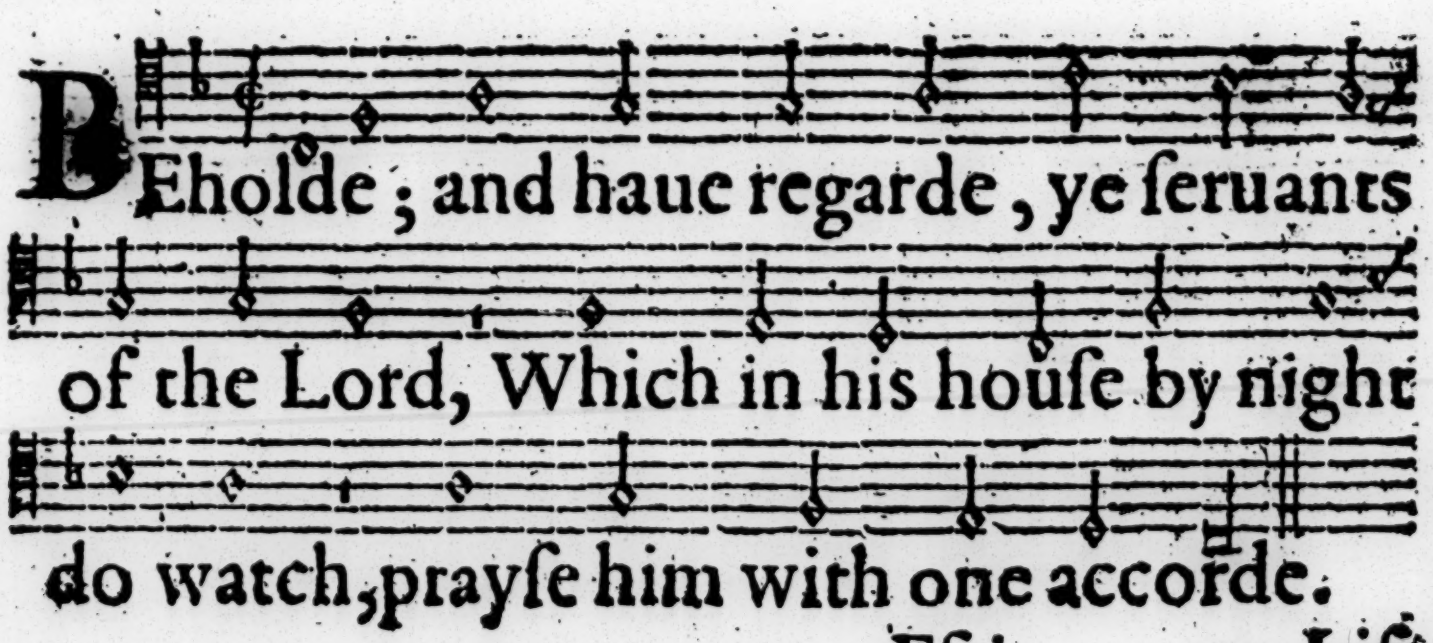
3 And as the lower grounde doth drinke,
the dewe of Hermon hill,
And Sion with his ſiluer droppes
the fieldes with frute doth fill:

4 Euen ſo the Lord doth power on them,
his bleſsings manyfolde,
Whoſe hearts & mynds without al guile
this knot do kepe and holde.

This laſt verſe is ſong with the two laſt clauſes.

PSALME CXXXIIII. W.Ke.

¶ He exhorteth the Leuites, that watche in the Temple to praiſe the Lord.

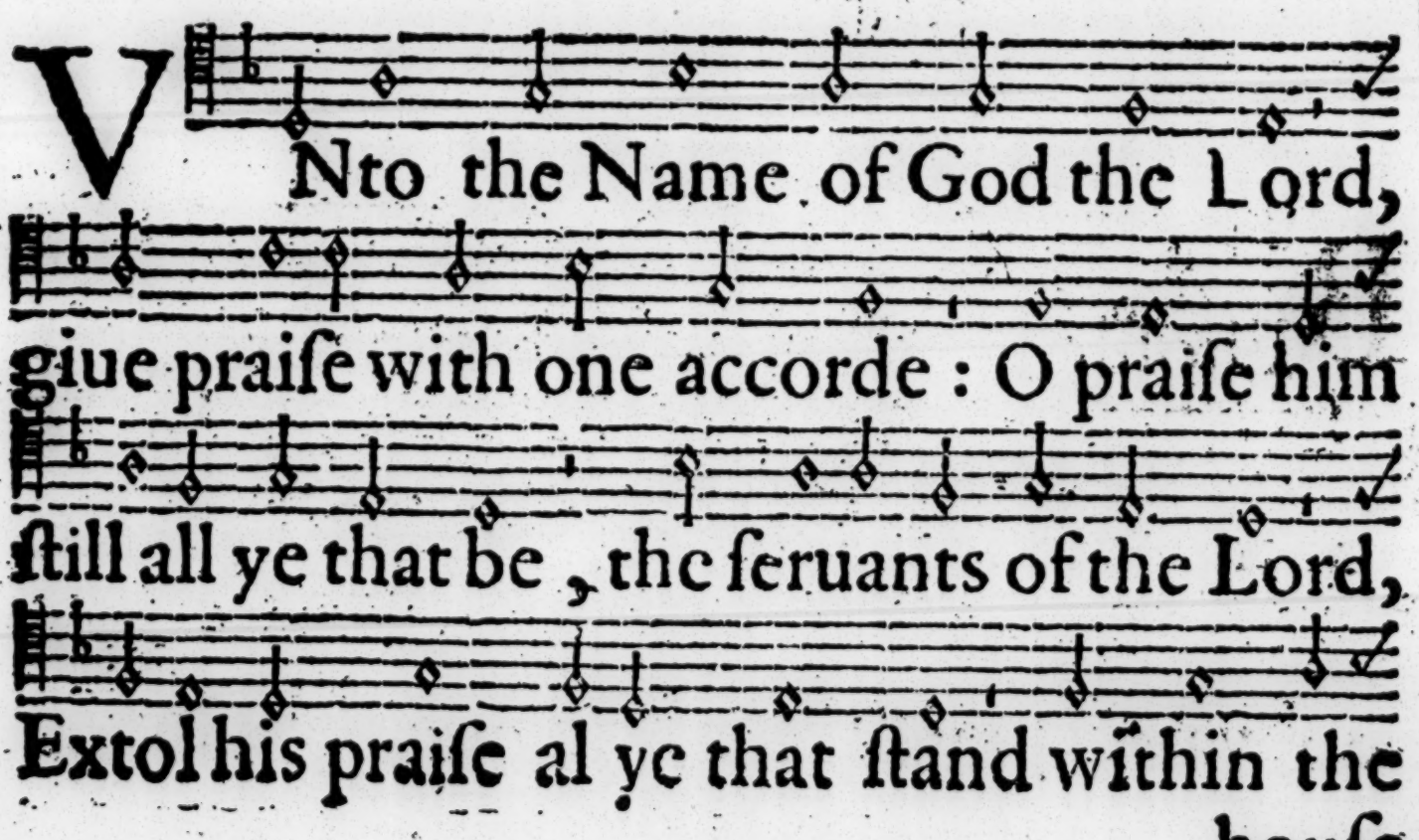


2 Lift vp your handes on high,
vnto his holy place:
And giue the Lord his praises due:
his benefits embrace.

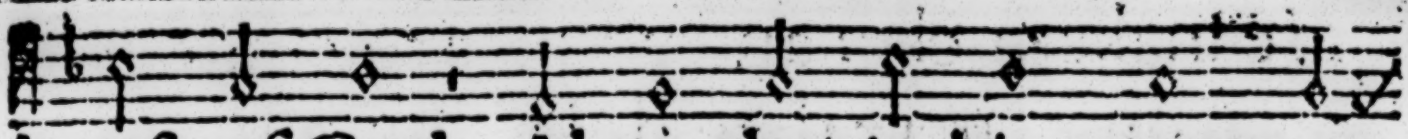
3 For why? the Lord, who did
both earth and heauen frame,
Doth Sion blesse, and wil conserue
for euermore the same.

PSALME CXXXV. M.

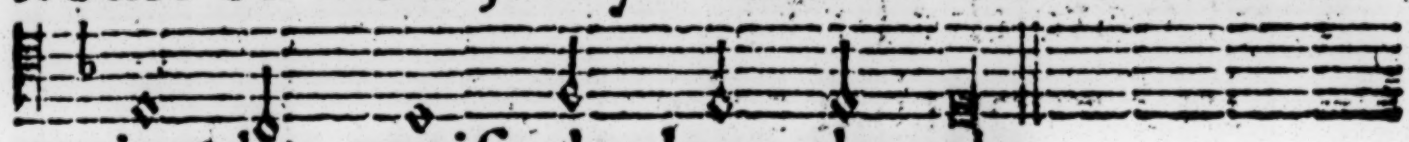
¶ He exhorteth all the faithful, of what estate soeuer they be, to praise God for his merueilous workes, and specially for his graces towardes his people, wherein he hath declared his maiestie, to the confusion of al Idolaters and their Idoles.



house



house of God, Al ye that in his courtes re-



maine, his praise declare abrode.

3 Praise ye the Lord for he is good,
sing praises to his Name:
It is a comely and good thing,
alwayes to do the same.
4 For God hath chosen Iacob out,
his verie owne, you see:
So hath he chosen Israel,
his treasure for to be.

5 For this, I knowe assuredly,
the Lord is verie great:
And that he hath aboue all Gods,
his dwelling place, and seat.
6 For whatsouer pleased him
that hath he brought about:
In heauen, in earth, and in the sea,
yea, all the depthes throughout.

7 He from the earth the cloudes doth bring
the lightnings and the rayne

He maketh eke: and windes to come,
from where they did remayne,
8 He ſmote the firſt borne of eche thing
in Egypt that toke reſt:
He ſpared there no liuing thing,
the man nor yet the beaſt.

9 O Egipt, he in middes of thee,
hath made his wonders fall:
On Pharao thy cruel King,
and on his ſeruantes all.
10 He ſundrie people brought to nought,
deſtroying them out right:
And many Kings he ſlewe alſo,
that were of power and might.

11 As Sihon, (that ſome tyme was Lord)
and King of Amorites
And Og the King of Baſan land,
with all the Cananits
12 And gaue their lande to Iſrael,
an heritage we ſee:
To Iſrael, his choſen folke
their heritage to be.

13 Thy Name, ô Lord, ſhal ſtil endure,

and

and thy memoriall:
Throghout all generations
that are or euer ſhal.
14 The Lord wil ſurely Iudge aright,
his people all in dede:
And to his ſeruantes fauour ſhewe,
wil he, in tyme of nede.

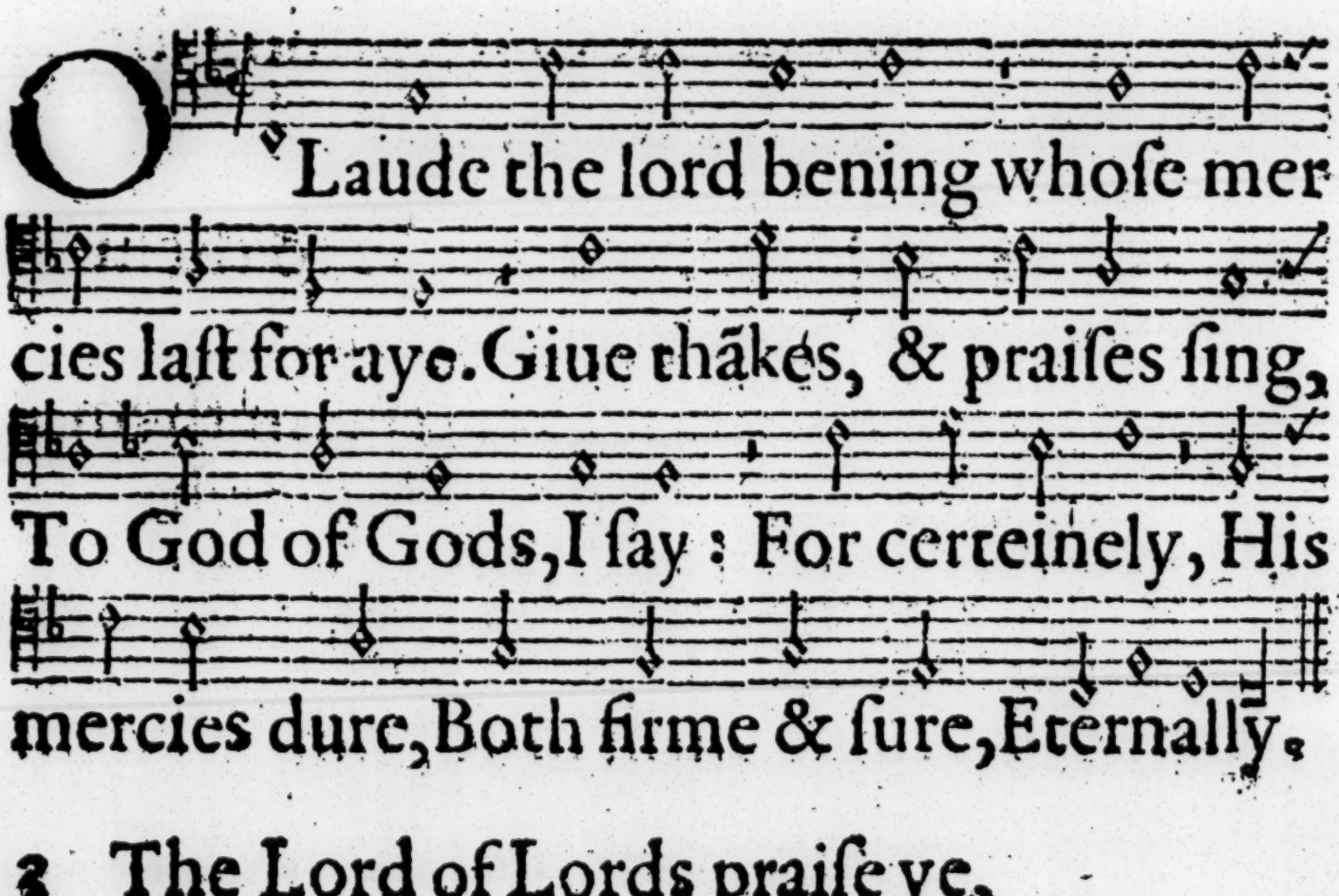
15 The Idoles of the heathen all
throughout their coaſtes and lands:
Of ſiluer and of golde they be,
the workes euen of mens hands.
16 For mouthes they haue, but ſpeake no
and eyes, but may not ſee: (whit
17 So haue they eares, that nothing heare,
and breathles wholy be:

18 Wherefore all they are lyke to them
that ſo do ſet them foorth:
And lykewiſe thoſe thar truſt in them
or thinke they be ought worth.
19 O all ye houſe of Iſrael,
ſee that ye praiſe the Lord:
And ye that be of Aarons houſe,
praiſe him with one accorde.

20 And ye that be of Leuies houſe
praiſe ye likewiſe the Lord:
And al that ſtand in awe of him,
praiſe him with one accorde.
21 And out of Sion, ſounde his praiſe,
the praiſe of God the Lord:
Which dwelleth in Ieruſalem,
praiſe him with one accorde.

PSALME CXXXVI. I. C.

¶ A moſte earneſt exhortation to giue thankes vnto God for the creation and gouernance of al things, whiche ſtandeth in confeſsing that he giueth vs al of his mere liberalitie.



2 The Lord of Lords praiſe ye,

Whoſe mercies aye doth dure.

4 Great wonders onely he
Doth wotk, by hos great powet:
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

5 Which Lord omnipotent
By his great wiſedome hye,
the heauenly firmament
Did frame, as we may ſee.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

6 Yea, he the heauy charge
Of all the earth did ſtreache,
And on the waters large
The ſame he did out reache,
For certeynely
His metcies dure
Both firme, and ſure
Eternally.

7 Great lights he made to be,
For why: his loue is aye
8 Suche as the ſunne we ſee,
To rule the lightſome daye.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

9 And eke the moone ſo cleare,
(Which ſhyneth in our ſight)
And ſtarres that do appeare,
To guyde the darkeſome night.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

10 With grieuous plagues and ſore,
All Egipt ſmote he than,
Their firſtborne leſſe and more,
He ſlewe, of beaſt and man.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

11 And from amidſt their land
His Iſrael foorth brought.
12 Which he with mightie hand
And ſtrached arme hath wrought.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

13 The ſea he cut in two
(Which ſtoode vp lyke a wall)
14 And made through it to go
His choſen children all
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

15 But there he whelmed then,
The proud King Pharao
With his huge Hoſte of men
And Charetes eke alſo.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

16 Who led through wildernes,
His people ſafe and ſounde,
And for his loue endles:
17 Great Kings he brought to grounde.
For certeynly
His mercies dure
Both firme, and ſure
Eternally.

18 And ſlewe with puiſant hand
Kings mightie, and of fame,
19 As of Amorites land
Sihon the King by Name.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

29 And Og (the Giant large)
Of Baſan King alſo:
21 Whoſe land for heritage
He gaue his people tho.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

22 Euen vnto Iſrael
His ſeruant deare (I ſay)
He gaue the ſame, to dwel
And there abyde for aye.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

23 To mynde he did vs call,
In our moſte baſe degree.
24 And from oppreſſors all,
In ſafetie, ſet vs free.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

25 All fleſhe in earth abrode
With foode he doth fulfil.
26 Wherefore of heauen the God
To laude, be it your wil.
For certeynely,
His mercies dure
Both firme, and ſure
Eternally.

PSALME CXXXVII. W. Whit

The people of God in their baniſhmẽt, ſeing Gods true religiõ decay, liued in great anguiſh & ſorowe of heart the which grief the Chaldeãs did ſo litle pitie, that they rather increaſed the ſame dayly with tauntes, reproches and blaſphemie againſt God: wherefore the Iſraelites deſire God, firſt to puniſh the Edomites who prouoked the Babylonians againſt them, and moued by the Spirit of God, prophecie the deſtruction of Babylon, when they were handled ſo tyrannouſly.

3 Then

3 Then they to whome we prisoners were,
said to vs tauntingly:
Now let vs heare your Ebreue songs,
and pleasant melodie.
4 Alas said we, who can once frame,
his sorowful heart, to sing
The praises of our louing God,
thus vnder a strange King?

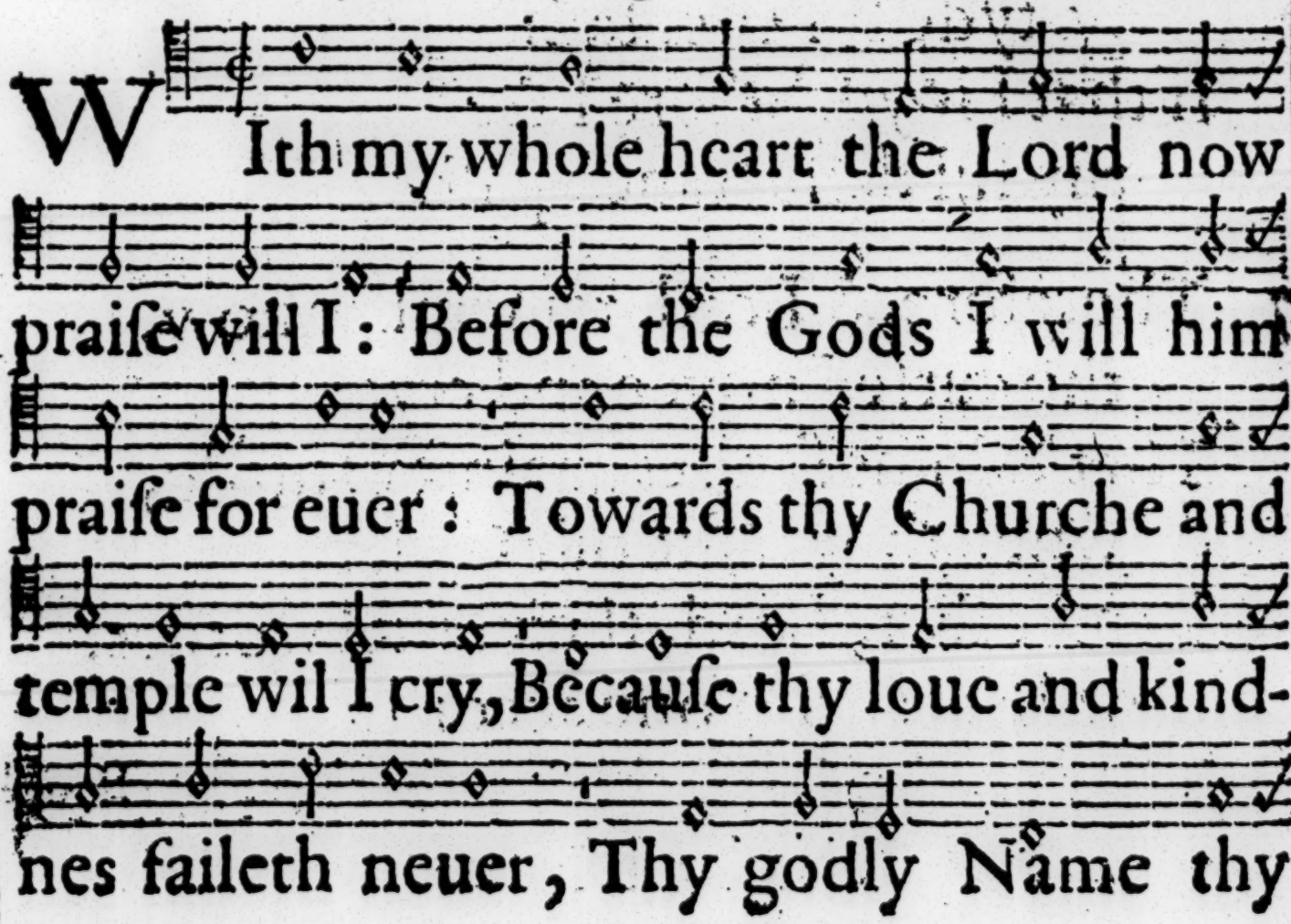
5 But yet if I Ierusalem
out of myne heart let slide,
Then let my fingers quite forget
the warbling harpe to guyde.
6 And let my tongue within my mouth,
be tyde for euer fast:
If that I ioye, before I see
thy ful deliuerance past.

7 Therefore, ô Lord, remember now,
the cursed noyce and crye:
That Edoms sonnes against vs made,
when they rasde our Citie.
Remember, Lord, their cruel wordes,
when as with one accord:
They cryde, On sack, & rase their walles
in despite of their Lord,

8 Euen ſo ſhalt thou, ô Babylon,
at length to duſt be brought:
And happy ſhall that man be calde,
that our reuenge hath wrought.
9 Yea, bleſſed ſhal the man be calde,
that takth thy children yong,
To daſh their bones againſt hard ſtones
which lye the ſtretes among.

PSALME CXXXVIII. W. K.

¶ Dauid with great courage praiſeth the goodnes of god towardes him, the which is ſo great, that it is knowē to forren Princes, who ſhal praiſe the Lord, together with him. And he is aſſured to haue like comforte of God in the tyme folowing, as he hath had heretofore.



worde hath moſte auanced, which doth ex-

cel and ought to be inhanced.

3 When I did call
then dideſt thou me heare,
And ſtrengthned haſt
my ſoule ſo ſore oppreſſed,
All earthly Kings
ſhal the Lord praiſe with feare:
For they haue heard
thy wordes by mouth expreſſed:
5 They al ſhal ſing
and praiſe thy wayes ſo holy:
For great thou art,
and great, Lord, is thy glorie.

6 The Lord is high,
but yet the meke doth ſee.
As for the proude,
farre of he him obſerueth:
7 But though I walke
and in great troubles be,
Me to reuiue,

from

from al hurt he diſchargeth.
Thine hand ſtretcht foorth
my foes their mede doth render,
And with the ſame
thou art my ſure defender.

8 The Lord his worke,
which he in me beganne,
Wil it performe,
I am thereof reſolued.
Thy mercies, Lord,
expreſſe with pen who can,
They are ſo great.
they can not be reuolued.
Forſake not, Lord,
the worke which thou haſt framed,
But let me be
by thee alwayes reclaimed.

PSALME CXXXIX. N.

¶ Dauid to cleanſe his heart from al hypocriſie, ſheweth that ther is nothing ſo hid, which God ſeeth not, which he confirmeth by the creation of man. After declaring his zeal and feare of God he proteſteth to be enemie to al them that contemne God.

Sing this as the 137. pſalme.

O Lord

1 O Lord, thou haſt me tryde & knowē
my ſitting doſt thou knowe:
2 And ryſing eke, my thoughts a farre
thou vnderſtandſt alſo.
3 My paths, yea, and my lying downe
thou compaſſeſt alwayes:
And, by familiar cuſtome, art
acquainted with my wayes.

No worde was in my tongue, ô Lord,
but knowne it is to thee:
5 Thou bindſt me in on ether ſyde,
and layeſt thyn hand on me.
6 To wonderful aboue my reache,
Lord is thy cunning ſkill:
It is ſo hye that I the ſame
can not atteine vntil.

7 From ſight of thy all ſeing Sprit,
Lord whither ſhal I go?
Or whither ſhal I flee away,
thy preſence to ſcape fro?
8 To heauen if I mount aloft,
lo, thou art preſent there:
in hel if I lye downe belowe,
euen there thou doſt appeare.

9 Yea, let me take the morning wings,
and let me go and hide:
Euen there where are the farthest partes
where flowing sea doth slide.
10 Yet notwithstanding thither shal,
thy reaching hand me guide:
And thy right hand shal holde me fast,
and make me to abide.

11 Yea, if I say the darkenes shal,
yet shroude me from thy sight:
Lo, euen also the darkest night,
about me shalbe light.
12 Yea, darkenes hideth not from thee,
but night doth shyne as day:
To thee the darkenes and the light,
are both alyke alway.

13 For thou possessed hast my raynes,
and thou hast couered me:
When I within my mothers wombe,
enclosed was by thee.
14 I wil thee praise, for fearefully
and wondrous made I am:
Thy workes are merueilous, and wel
my soule doth knowe the same.

15 My bones, they are not hid from thee,
although in ſecret place
I haue bene made, and in the earth
beneth I ſhapen was.
16 When I was formles, then thyne eye
ſawe me: farre in thy boke
Were written all (nought was before)
that after faſhion toke.

17 The thoughtes therefore of thee, ô God
how deare are they to me?
And of them all how paſsing great,
the endles nombers be?
18 If I ſhulde count them, lo, their ſumme
more then the ſand I ſee:
And whenſoeuer I awake,
yet am I ſtil with thee.

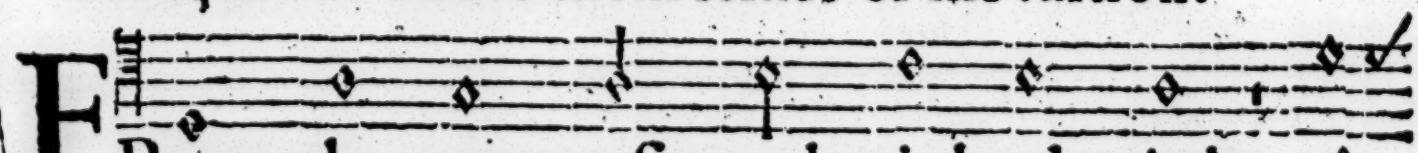
19 The wicked and the blodie men,
oh, that thou woldeſt ſlay:
Euen thoſe, ô God, to whome I crye
depart from me away.
20 Euen thoſe of thee, ô Lord my God,
that ſpeake ful wickedly:
Theſe that are lyfted vp in vayne,
and enmies are to thee.

21 Hate I not them that hate thee Lord?
and not in earneſt wiſe
Contend I, Lord, againſt them all,
that do againſt thee ryſe.
22 I hate them with vnfained hate,
euen as myne vtter foes:
23 Trye me, ô God, and knowe my heart,
my thoughtes proue and diſcloſe.

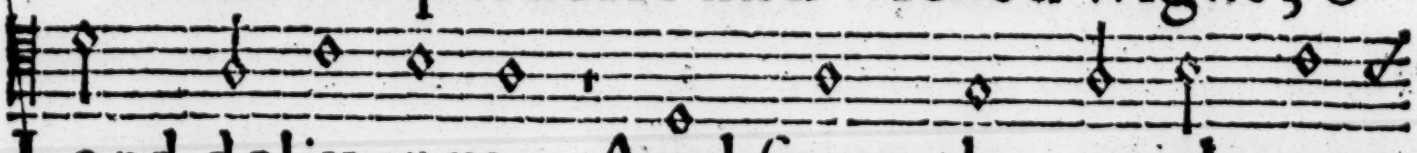
24 Conſider, Lord, if wickednes,
in me there any be:
And in thy way, ô God my guyde,
for euer lead thou me.

PSALME CXL. I.C.

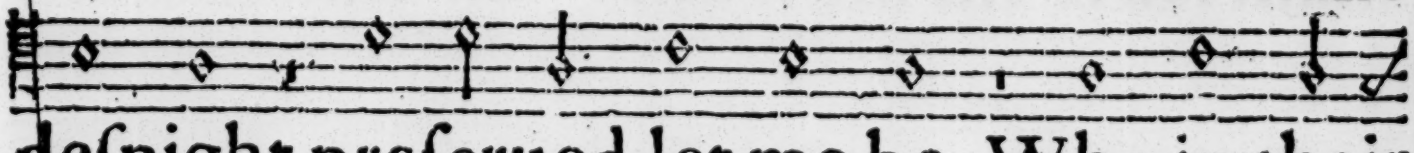
¶ Dauid complaineth of the crueltie, falſhode and iniuries of his enemies. Againſt the which he prayeth vnto the Lord, and aſſureth him ſelfe of his helpe & ſuccour. Wherefore he prouoketh the iuſte to praiſe the Lord, and to aſſure them ſelues of his tuition.



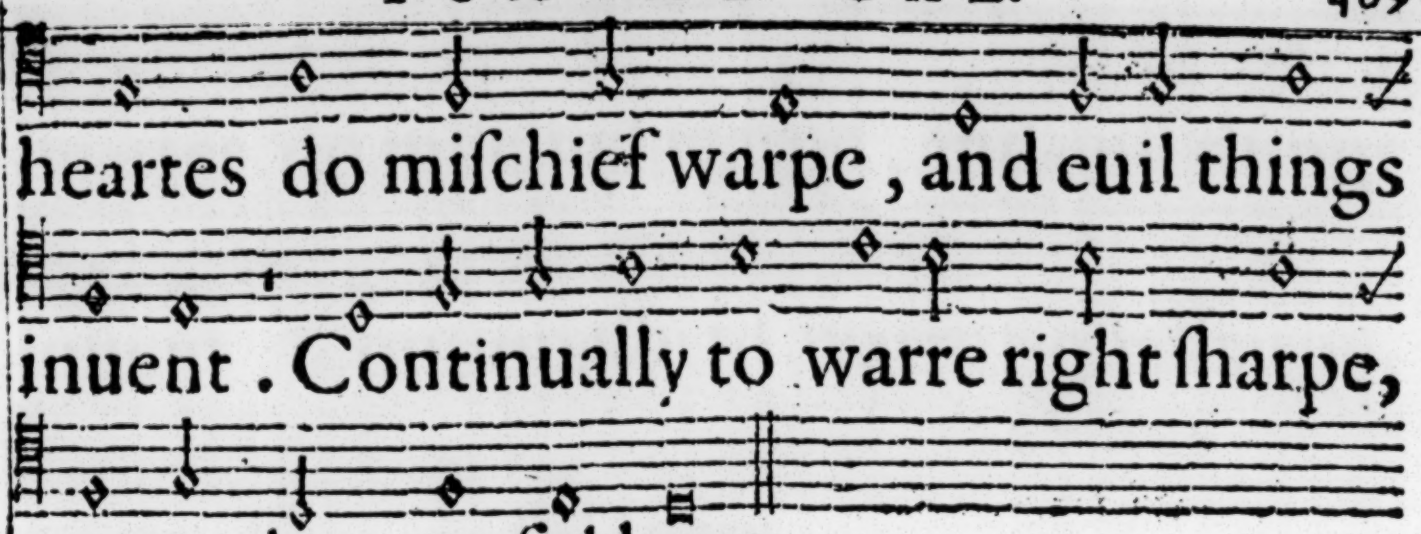
FRom the peruerſe and wicked wight, ô



Lord deliuer me: And from the cruel mans



deſpight preſerued let me be. Who in their



heartes do miſchief warpe, and euil things
inuent. Continually to warre right ſharpe,
on me they are ful bent.

3 They whetted haue their tōgues, as kēe
as is the Serpents ſpeare:
They Adders poyſon may be ſene,
vnder their lippes to beare.
4 From wtcked hādes, Lord, me withholde
preſerue me to abyde
Free from the cruel man, that wolde
cauſe my footeſteppes to ſlyde.

5 For lo, the proude a ſnare haue ſet,
for me in my path way: (their net
And haue with coardes ſpread foorth
and grennes for me they lay.
6 Therefore vnto the Lord, ſaid I,
thou art my God alone:
Heare then, ô Lord, the voyce and crye,
wherewith I plaint and mone.

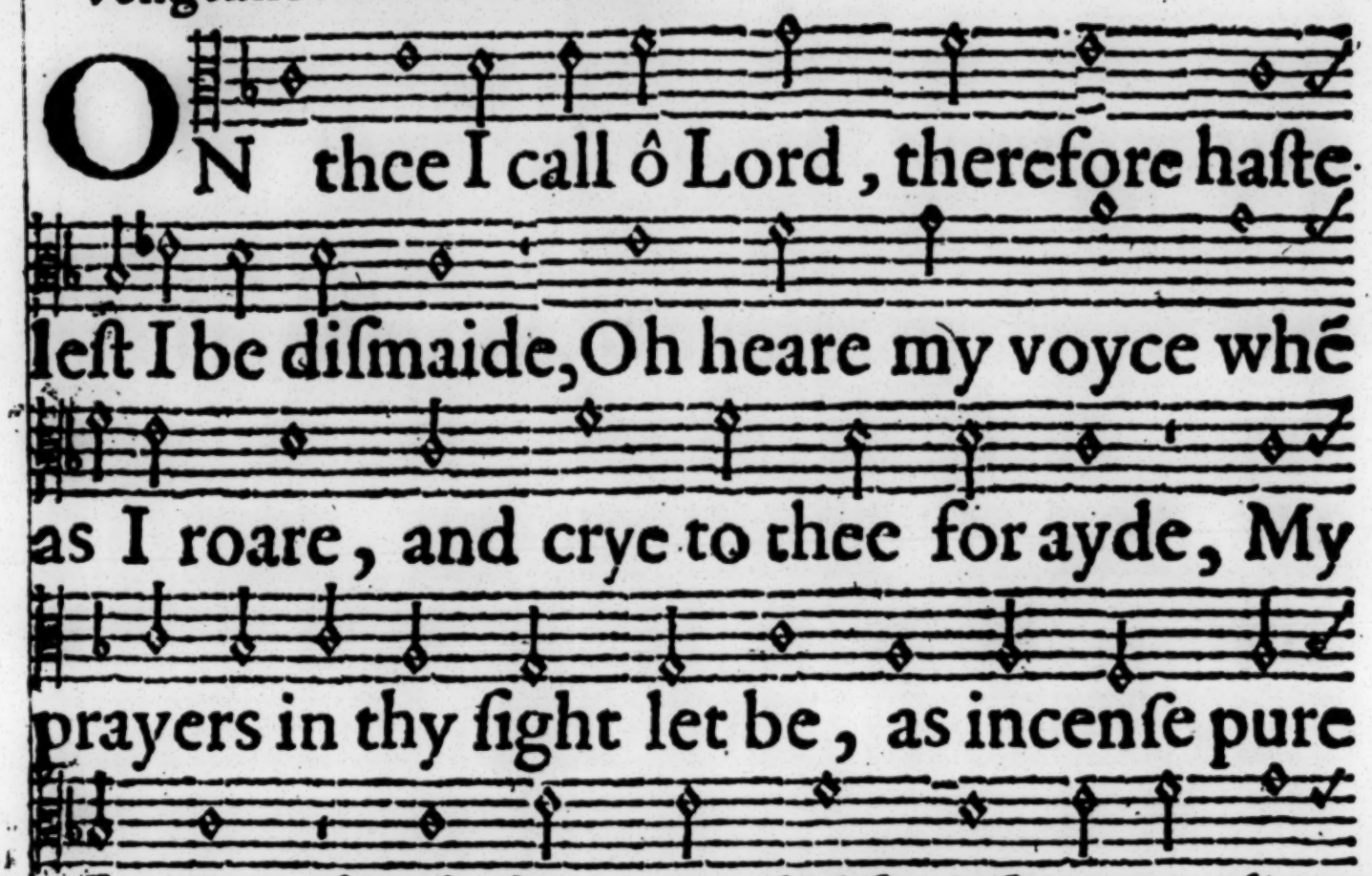
7 O Lord my God, the ſtrength and ſtay,
of my ſaluation:
Myne head thou coueredſt in the day,
that battel came me on.
8 Let not the wicked man obtayne,
on me his heartes deſire:
Nor yet performe his thoughts moſte vayne,
leaſt pryde him ſet on fire.

9 Of thoſe that compaſſe me, ô Lord,
the chief and principal,
The miſchief of their lippes accorde,
vpon them ſelues to fall.
10 Let coales vpon their heades downe fall
them caſt in fyrie glowe:
And that they ryſe no more at al
into depe pittes them throwe.

11 The Lord I knowe, th'afflicteds cauſe,
wil ſurely take in hand:
And he againſt the poore mans foes
with Iudgement iuſt will ſtand.
12 Vndoutedly, the man vpright,
ſhal praiſe thy Name therefore:
And eke the iuſt ſhall in thy ſight,
inhabite euermore.

PSALME CXLI. I. C.

¶ Dauid being grieuously perſecuted vnder Saul, onely flieth vnto God to haue ſuccour, deſyrīg him to bridle his affections, that he may paciētly abyde til God take vengeance of his enemies.



ON thee I call ô Lord, therefore haſte
leſt I be diſmaide, Oh heare my voyce whē
as I roare, and cryc to thee for ayde, My
prayers in thy ſight let be, as incenſe pure
of price: And eke myne hāds lift vnto thee
as euening ſacrifice.

3 Before my mouth, ô Lord, a warde
and watch ſet, I thee praye:
And of my lippes be thou the garde
and keper ſure for aye.
4 Let not myne heart to ill inclyne
that with thoſe wicked mates
Which miſchief worke, I fal to ſinne:
Nor taſte their delicates.

5 When I offend, then let the iuſt
correct me, Lord, that day:
For as a benefite nedes muſt
I take the ſame alway.
Yea, his reprofe ſhalbe ſwete oyle,
that ſhal myne head not breake:
As for my foes, within ſhort while,
I ſhal haue cauſe to ſpeake.

6 And when their Iudges downe ſhal fall,
amongſt the ſtones to grounde:
The people ſhal my wordes here all
which ſwete and true they founde.

7 O Lord, beholde our bones are ſtrowde
about the pit and graue:
Lyke chippes by him that wood hath (hewed,
or digged in a caue.

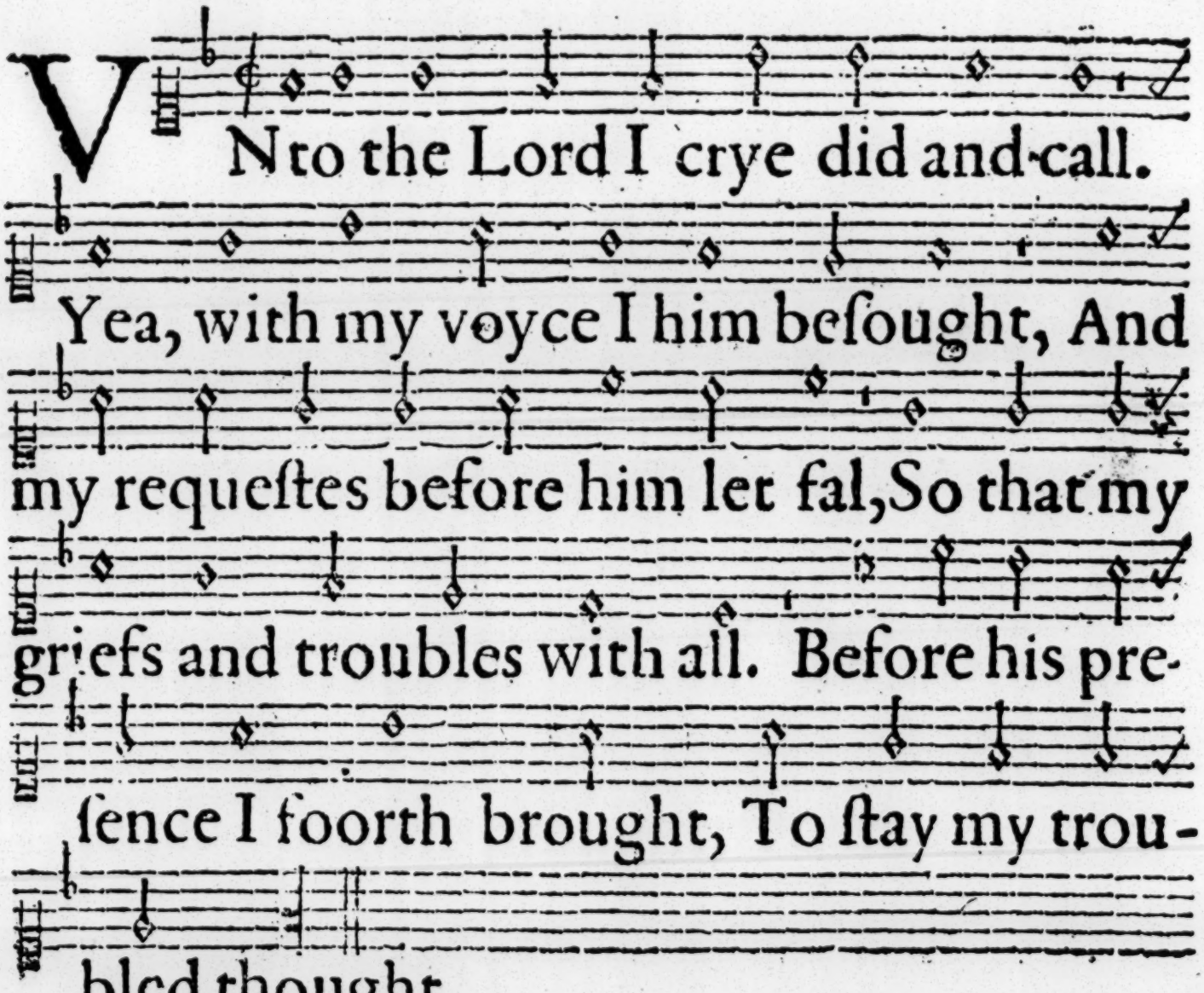
8 Yet vnto thee, myne eyes their ſight
do caſt, in this diſtreſſe:
On thee, ô Lord, my truſt is pight,
leaue not my ſoule helples.

9 But kepe me from the ſnare, which they
heue ſpread to trappe me in:
And from the grennes which ſuche do (lay,
as are adict to ſinne.

10 As for the wicked let them fall,
into their nettes preparde:
Whilst I escape: yea, let them all
together so be snarde.

PSALME CXLII. W.Ke.

¶ The Prophet, nether astonied with feare, nor caried away with anger, nor forced by desperacion, wolde kil Saul, but with a quiet minde directed his earnest prayer to God, who did preserue him.



3 Though I in ſprite
was troubled and rent
Yet thou my path
didſt knowe alway,
The ſelfe ſame trade
wherein I then went.
My foes ſo muche
to malice were bent,
They priuely
their ſnares did lay
To take me as their preye.

4 As I now at
my right hand did loke,
And ſo behelde
on ether ſide,
Not one founde I,
which coulde me wel broke:
But ſeming ſtrange,
they there me forſoke:
All refuge was
from me ful wide,
My ſoule the ſelf ſame tryde.

5 Then cryed I,
ô Lord, vnto thee,

And alſo ſaid
thus in effect,
Thou art myne hope,
and ſo ſtil ſhalt be:
Yea, my whole parte,
which thou gaueſt me
within that land
ſo ſemely dect,
Where dwel do thyne elect.

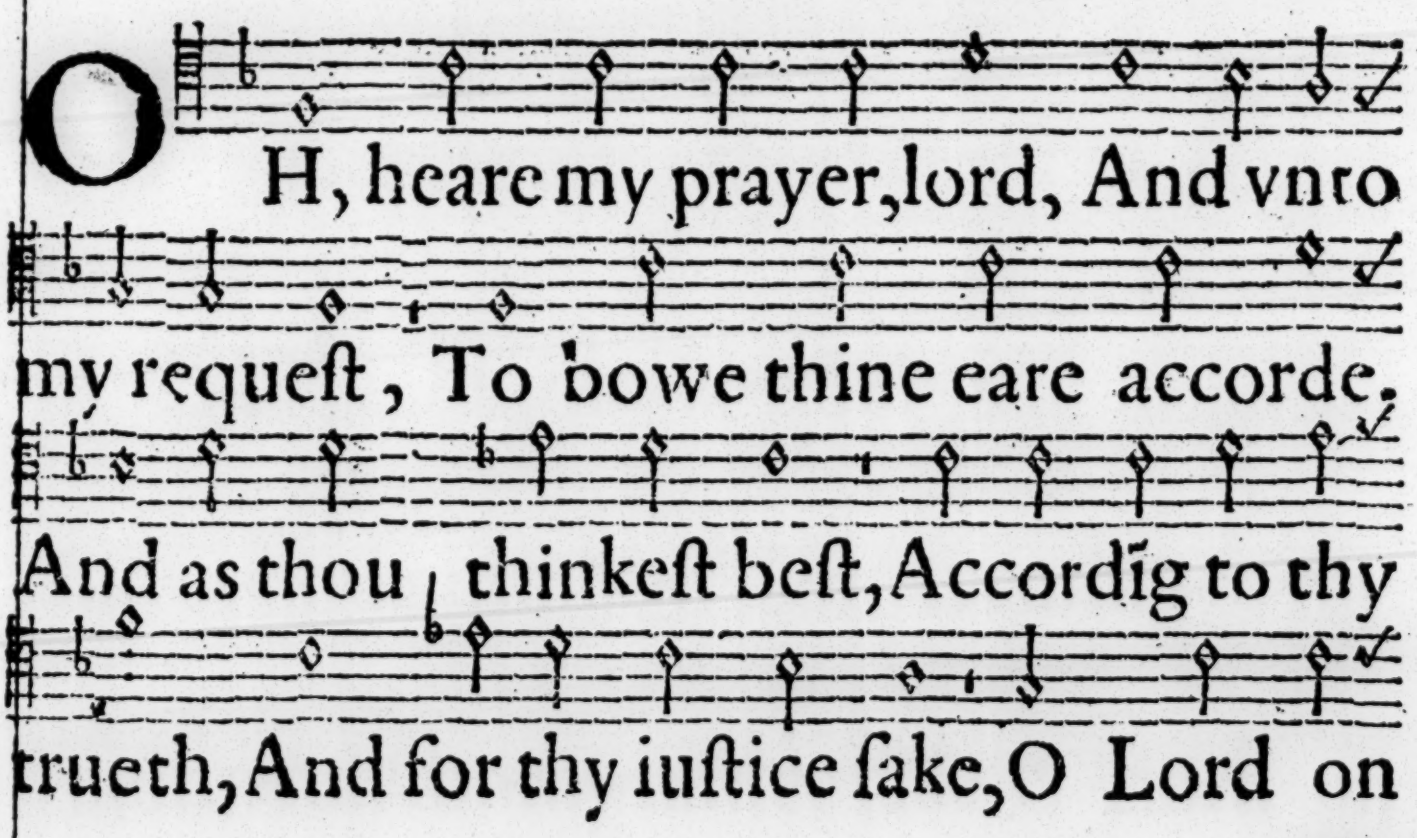
6 To my complaint,
ô Lord, now giue eare,
For I am brought
ful lowe and baſſe.
Saue me from ſuche
as put me in feare,
Which tyrantes wolde
a ſunder me teare.
For why? their force
might ſone take place,
Me throughly to deface.

7 Make free my ſoule,
in bonds that doth lye,
That I may praiſe
thyne holy Name:

The righteous then
wil ſtil ſtand me by,
And with muche ioye
thy praiſes foorth cry:
For ſhewing, Lord,
to me the ſame,
They wil ſet foorth thy fame,

PSALME CXLIII. I. C.

An earneſt prayer for remiſsion of ſinnes, acknowledging that the enemies did thus cruelly perſecute him by Gods iuſt iudgement. He deſyreth to be reſtored to grace, to be gouerned by his holy Sprit, that he may ſpend the remnant of his lyfe in the true feare and ſeruice of God.



me haue ruthe, And anſwer to me make.

2 To Iudgement enter not
with me thy ſeruant poore:
For why? this wel I wote,
No man in ſight may dure
Of thee the lyuing God,
If thou his dedes woldſt trye
He dare make none abode
Him ſelfe to iuſtifie,

3 Beholde myne enemie
Purſued hath with ſpight
My ſoule, it to deſtroy.
Yea, he my lyfe downe right
Vnto the earth hath ſmote:
And layed me full lowe
In darkenes, as forgote,
Or men dead long ago.

4 Wherethrough, my Sprit, alas,
Was troubled with vnreſt:
Myne heart amaſed was
And vexed in my breſt.
5 Yet I to mynde do call

Tyme paſt, and do record
Thy workes: yea, thinke on all
Thyne handy workes, ô Lord.

6 With grieuous plainte and mone,
Myne hands I ſtreatch abrode,
To thee myne helpe alone:
For lo my ſoule, ô God
Moſte ardently deſires
And longeth after thee,
As thyrſtie grounde requires
With rayne refreſht to be.

7 O Lord, for myne auaile
To heare me make good ſpeede
For lo, my ſprite doth faile:
Hyde not thy face in neede
Fro me poore wretche, alas,
For doubtleſſe, els I ſhall
Be lyke to thoſe that paſſe,
And in the graue do fall.

8 Now ſith I truſt in thee,
Thy clemencie bening
To heare graunt vnto me

When

When break of day doth ſpring:
The way to me deſcrye
That I ſhulde walke and go
For I my ſoule on hye
To thee haue lyfted tho.

9 From al my foes me ſaue.
And ſet me free, I praye,
For, Lord, with thee I haue
Stil hid my ſelfe alway.
10 To do thy wil inſtruct
Me Lord my God of might,
Let thy good ſprite conduct
Me to the land of right.

11 To quicken me accorde,
For thy Names ſake alſo:
And for thy Iuſtice, Lord,
Bring out my ſoule from wo.
12 And for thy mercies, ſlay
My foes, and put to ſhame.
My ſoules oppreſſours aye:
For I thy ſeruant am.

PSALME CXLIIII. N.

¶ Dauid praiſeth the Lorde with great affection and humilitie, for his kingdome reſtored, and for his victories obteined: yet calling for helpe, and the deſtructiō of the wicked: promiſing to acknowledge the ſame with ſong of praiſes, and declareth wherein the felicitie of any people conſiſteth.

Sing thꝭ as the 135. pſalme.

1 BLeſt be the Lord my ſtrength that
inſtruct my hand to fight (doth
The Lord that doth my fingers frame
to battel by his might.
2 He is my goodnes, fort, and tower,
deliuerer and ſhield:
In him I truſt, my people he
ſubdues to me to yeld.

3 O Lord, what thing is man, that him
thou holdeſt ſo in price?
Or ſonne of man that vpon him,
thou thinkeſt in ſuche wiſe?
4 Man is hut lyke to vanitie:
ſo paſſe his dayes to end
5 As fleting ſhade: bowe downe, ô Lord,
thy heauens and deſcend,

6 The moũtains touche,& they ſhal ſmoke
caſt foorth thy lightning flame,
And ſcatter them: thyne arrowes ſhoote
conſume them with the ſame:
7 Send downe thý hand euen from aboue
ô Lord deliuer me:
Take me from waters great, from hand
of ſtrangers make me free.

8 Whoſe ſubtile mouth of vanitie,
and fondnes doth entreat:
And their right hand, is a right hand,
of falſhode and deceit.
9 A new ſong I wil ſing, ô God,
and finging wil I be
On viole, and on inſtrument,
ten ſtringed vnto thee.

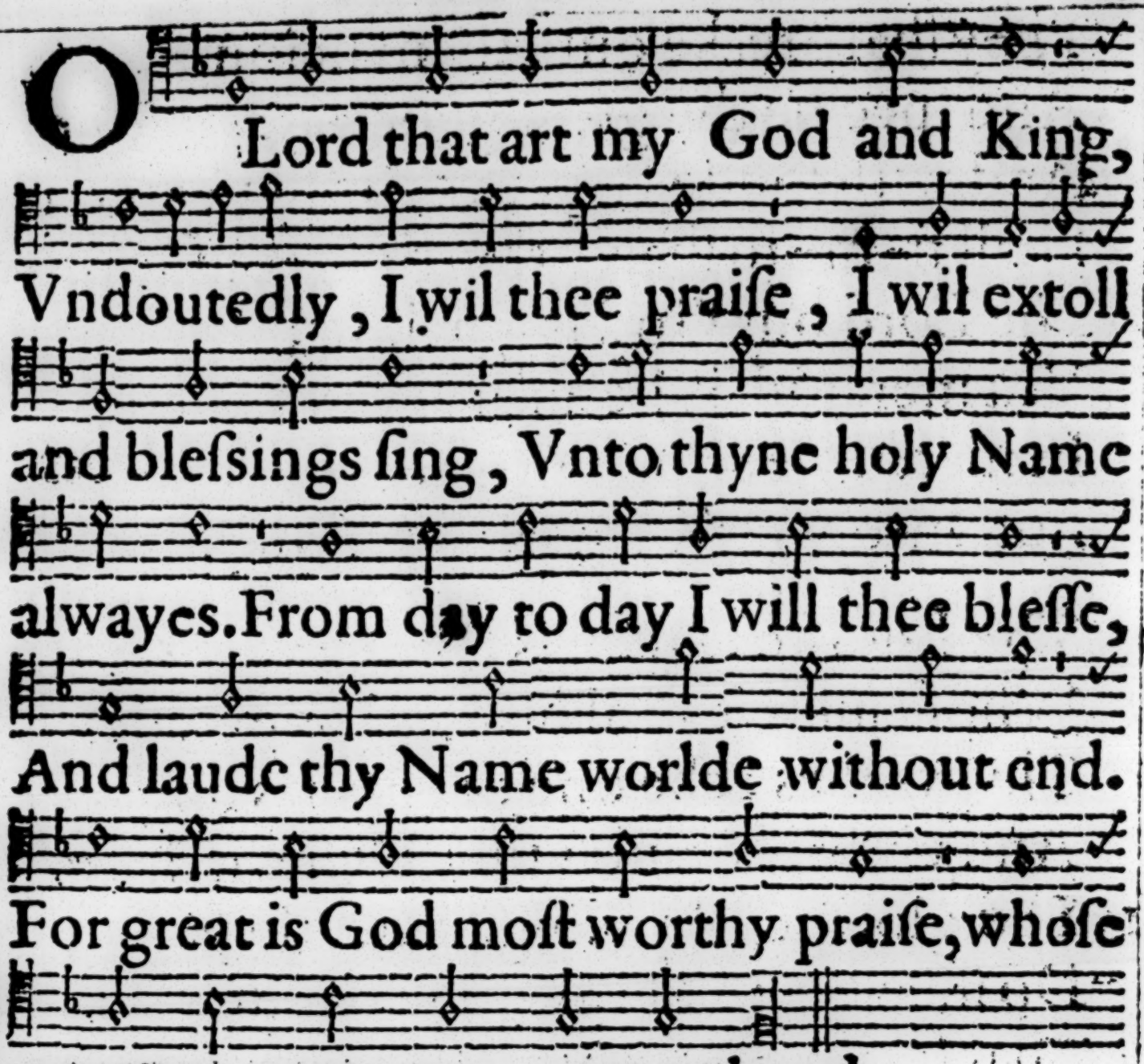
10 Euen he it is that onely giues,
deliuerance to Kings:
Vnto his ſeruant Dauid, help
from hurtful ſworde he brings
11 From ſtrangers hand me ſaue & ſhielde,
whoſe mouth talkes vanitie:
And their right hand, is a right hand,
of guile and ſubtiltie.

12 So that our ſonnes may be as plantes,
whome growing youth doth reare:
Our doughters, carued corner ſtones,
lyke to a palace faire.
13 Our corners full, and plenty may,
with ſundrie ſortes be founde:
Our ſhepe bring thouſands, in our ſtrets
ten thouſandes may abound

14 Our oxen be to labour ſtrong,
that none do vs inuade:
There be no going out, nor crye,
within our ſtretes be made.
14 Thoſe people bleſſed are, that with
ſuche bleſsinges are ſo ſtorde
Yea, bleſſed all the people are,
whoſe God is God the Lord.

PSALME CXLV. I.C.

¶ This Pſalme was compoſed, when the Kingdome of Dauid floriſhed, wherein he deſcribeth the wonderful prouidence of God, aſwel in gouerning man, as in preſeruing al the reſt of his creatures. He praiſeth God for his iuſtice and mercy, but ſpecially for his louing kindnes toward thoſe that cal vpon him, that feare him & loue him, for the which he promiſeth to praiſe him for euer.



O Lord that art my God and King,
Vndoutedly, I wil thee praiſe, I wil extoll
and bleſsings ſing, Vnto thyne holy Name
alwayes. From day to day I will thee bleſſe,
And laude thy Name worlde without end.
For great is God moſt worthy praiſe, whoſe
greatnes none may comprehend.

4 Race ſhal thy workes praiſe vnto race:
And ſo declare thy power, ô Lord,
5 The glorious beautie of thy grace,
And wondrous workes, wil I record.
6 And al men ſhal the power (ô God)
Of all thy feareful Actes declare:
And I to publiſh al abróde.
Thy greatnes at no tyme wil ſpare.

7 They ſhal breake out, to mencion
And ſpecifie thy great goodnes: (one
And with loude voyce their tōgues ech
Shall frame to ſhewe thy righteouſnes.
8 The Lord our God is gracious,
Yea merciful is he alſo:
In mercie he is plentious,
But vnto wrath, and anger, ſlowe.

9 The Lord to al men is bening:
Whoſe mercies, al his workes excede.
10 Thy workes eche one thy praiſes ſing
And eke thy Saintes thee bleſſe in dede.
11 The glorie of thy Kingdome, they
Do ſhewe: and of thy power do tel.
12 That ſo mēs ſōnes his might knowe may
And Kingdome great, that doth excel.

13 Thy kingdome hath no end at all:
Thy lordſhip euer doth remaine.
14 The Lord vpholdeth al that fal
And doth the feble folke ſuſtaine.
15 The eyes of all things, Lord, attend
And on thee waite, that here do liue:
And thou in ſeaſon dewe doſt ſend
Sufficient foode them to relieue.

16 Yee

16 Yea, thou thyne hand doſt open wide,
And euerie thing doſt ſatisfie,
That liue (and on this earth abyde)
Of thy great liberalitie.
17 The Lord is iuſt in his wayes all:
And holy in his workes eche one.
18 At hand, to all that on him call:
In trueth, that cal to him alone.

19 The Lord wil the deſire fulfill
Of ſuch as do him feare and dread:
And he alſo their cry heare will,
And ſaue them in the tyme of need.
20 He doth preſerue them more and leſſe,
That beare to him a louing heart.
But workers al of wickednes
Deſtroye wil he, and cleane ſubuert.

21 My mouth therfore my ſpeach ſhal frame
To ſpeake the praiſes of the Lord:
Al fleſh to bleſſe his holy Name,
For euermore eke ſhall accord.

PSALME CXLVI. I. Hop.

¶ Dauid declareth his great zeale that he hath to praiſe God, and teacheth, not to truſt in man, but onely in

God almightie, which deliuereth the afflicted, defendeth the ſtrangers, comforteth the fatherles, and the widowes, and reigneth for euer.

MY ſoule praiſe thou the Lorde alwayes: My God I wil cõfeſſe; While breath and lyfe prolong my dayes, My tongue no tyme ſhal ceaſſe. Truſt not in worldly princes then, Though they abounde in welth: Nor in the ſonnes of mortal mẽ, in whome there is no health.

4 For why: their breath doth ſone departe
To earth anone they fall:
And then the counſels of their heart
Decay and periſhe all.

5 O happie is that man, I ſay,
Whome Iacobs God doth aide,
And he whoſe hope doth not decay,
But on the Lord is ſtaide,

6 Which made the earth and waters depe
The heuens hye with all
Which doth his worde & promiſe kepe,
In trueth and euer ſhal.
7 With right alwayes doth he procede,
For ſuche as ſuffer wrong:
The poore and hungrie he doth fede,
And lowſe the fetters ſtrong.

8 The lord doth ſend the blynd their ſight
The lame to limmes reſtore:
The Lord, I ſay, doth loue the right,
And iuſt man euermore.
9 He doth defend the Fatherles,
The ſtrangers ſad in heart,
And quite the widow from diſtres,
And ill mens wayes ſubuert.

10 Thy Lord and God eternally,
O Sion, ſtil ſhal reigne:
In tyme of all poſteritie
For euer to remaine.

PSALME CXLVII. N.

¶ The Prophet praiſeth the bountie, wiſedome, power, iuſtice and prouidence of God vpon al his creatures. But ſpecially vpon his Churche, which he gathreth together after their diſperſion, declaring his worde and

iudgemets so vnto them, as he hath done to no other people.

PRaise ye the Lord, for it is good, vnto
our God to sing, For it is pleasant, and to
praise, it is a comely thing, The Lord his
owne Ierusalem, he buildeth vp alone, And
the disperst of Israel doth gather into one.

3 He heales the broken in their heart.
their sore vp doth he binde:
4 He counts the nomber of the starres,
and nameth them in their kynde.
5 Great is the Lord, great is his power,
his wisedome infinite:
6 The Lord releues the meke and throwes
to grounde the wicked wight.

7 Sing vnto the Lord with praise,
vnto the Lord reioyce:
And to our God vpon the harpe,

aduance your ſinging voyce.
8 He couereth with cloudes, and for
the earth prepareth rayne:
And on the mountaines he doth make,
the graſſe to growe agayne.

9 He giueth beaſtes their foode: yea, to
yong rauens when they crye:
10 In ſtrength of horſe, nor in mans legges
no pleaſure taketh he.
11 But in all thoſe that feare the Lord,
the Lord hath his delight:
And ſuche as do attend vpon
his mercies ſhyning light.

12 O praiſe thy Lord Ieruſalem,
thy God ô Sion praiſe:
13 For he the barres hath forged ſtrong,
wherewith thy gate he ſtayes.
14 Thy Children he hath bleſt in thee:
and in thy borders he
Doth ſettle peace, and with the floure,
of wheat he filleth thee.

15 And his Commandement vpon,
the earth he ſendeth out:

And eke his worde with ſpedy courſe,
doth ſwiftly runne about.
16 He giueth ſnowe lyke woll, hore froſt,
lyke aſſhes doth he ſpread,
17 Lyke morſels caſtes his vſe, whereof
the colde who can abyde?
18 He ſendeth foorth his mightie worde,
and melteth them againe:
His wynde he maketh blowe, and then
the waters flowe amayne.
19 The doctrine of his holy worde
to Iacob doth he ſhewe:
His ſtatutes and his Iudgementes he
giues Iſrael to knowe.
20 With eucrie nation hath he not,
ſo dealt, nor they haue knowne
His ſecret Iudgementes, now therefore
praiſe ye the Lord alone.

PSALME CXLVIII. Io. Pullain.

He prouoketh al creatures to praiſe the Lord in heaue in earth, and in al places, ſpecially for the power that he hath giuen to his people Iſrael, whome he hath taken ſo nere vnto him.

Giue

GIue laude vnto the Lord, From heauen
that is ſo hye: praiſe him in dede and word,
Aboue the ſtarry ſkye. And alſo ye, His An-
gels al, Armies royall, Praiſe him with glee.

3 Praiſe him both Moone and Sunne
Which are ſo cleare and bright:
The ſame of you be done,
Ye gliſtring ſtarres of light.
4 And eke no leſſe,
Ye heauens faire,
5 And cloudes of th'aire
His laude expreſſe.

6 For at his worde they were
Al formed as we ſee.
At his voyce did appeare
Al things in their degree,
Which he ſet faſt:
To them he made

A lawe

To them he made
A lawe and trade,
For aye to laſt.

7 Extoll and praiſe Gods Name,
In earth, ye dragons fel:
All depes, do ye the ſame,
For it becomth you wel.
8 Him magnifie,
Fyre, haile, yce, ſnowe,
And ſtormes that blowe
At his decre.

9 The hilles and mountaines all,
And trees that frutefull are:
The Cederes great and tall
his worthy praiſe declare,
Beaſtes and cattel:
10 Yea, birdes flying,
And wormes creping,
That on earth dwel.

11 All Kings both more and leſſe,
With all their pompous traine:
Princes and all Iudges,
That in the worlde remaine,

Exalt his Name.
12 Yong men and maydes,
Olde men and babes,
Do ye the ſame.

13 For his Name ſhal we proue
To be moſte excellent,
Whoſe praiſe is farre aboue
The earth and firmament.
41 For ſure he ſhall
Exalt with bliſſe
The horne of his,
And help them all.

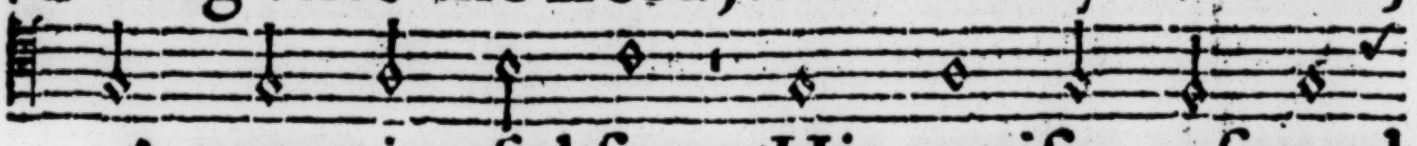
His Saintes all ſhal foorth tel
His praiſe and worthynes:
The children of Iſrael,
Echone both more and leſſe,
And alſo they
That with good wil
His wordes fulfil,
And him obey.

PSALME CXLIX. I.Pul.

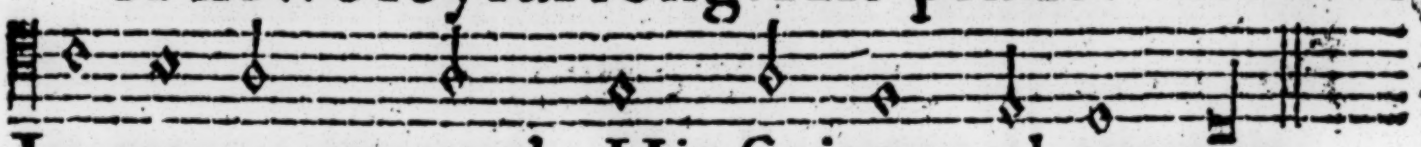
¶ An exhortation to the Churche to praiſe the Lord for his victories and conqueſt, that he giueth his Saintes againſt al mans power.



SIng vnto the Lord, with hearty accorde,



A newe ioyful ſong: His praiſes reſound



In euery ground, His Saintes al among.

2 Let Iſrael reioyce,
And praiſe eke with voyce
His maker louing:
The ſonnes of Sion,
Let them euerie one
Be glade in their King.

3 Let all them aduance
His Name in the dance,
Both now and alwayes
With harpe and tabret,
Euen ſo lykewiſe let
Them vtter his prayſe.

4 The Lords pleaſure is,
In them that are his,
Not willing to ſtart,

But all meanes do ſeke.
To ſuccour the meke,
And humble in heart.

5 The Saintes more and leſſe,
His praiſe ſhal expreſſe,
As is good and right:
Reioycing, I ſay,
Both now and for aye
In their beddes at night.

6 Their throte ſhall braſt out
In euerie route,
In praiſe of their Lord:
And as men moſte bolde,
In hand ſhal they holde
A two edged ſworde.

7 Auenged to be
In euerie degree,
The Heathen vpon:
And for to reproue,
As them doth behoue,
The people echone:

8 To binde ſtrange Kings faſt

In chaines that wil laſt:
Their nobles alſo.
In hard yron bands,
Aſwel feete as handes,
to their grief and wo.

9 That they may in dede
Giue ſentence with ſpede
On them to their paine,
As it writ. Alwayes
Suche honour and praiſe,
His Saintes ſhal obtaine.

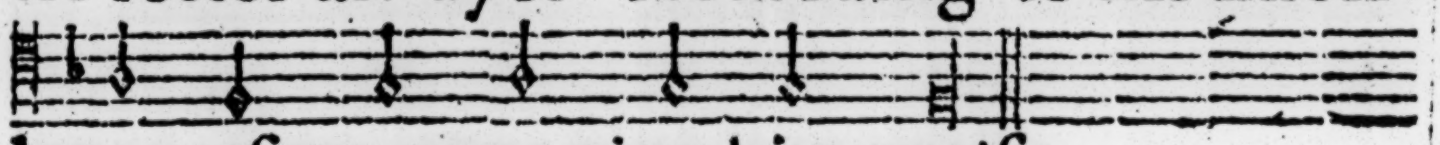
PSALME CL. N.

¶ An exhortation to praiſe the Lord without ceaſe, by al maner of wayes, for all his mightie and wonderfull workes.

YEeld vnto God the mightie lord, praiſe in his Sanctuary: And praiſe him in the firmament that ſhewth his power on hye. Aduāce his Name, and praiſe him in his mightie



tie Actes alwayes: According to his Excel-



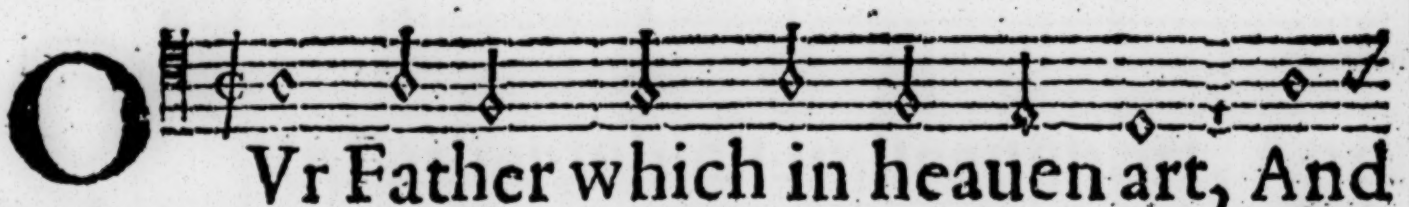
lence of greatnes giue him praiſe.

3 His praiſes with the princely noyſe,
of ſounding trumpettes blowe:
Praiſe him vpon the viole, and
vpon the harpe alſo.
4 Praiſe him with timbrel and with flute,
Organnes and virginalles:
5 With ſounding Cimbals praiſe ye him:
praiſe him with loude Cimbals.

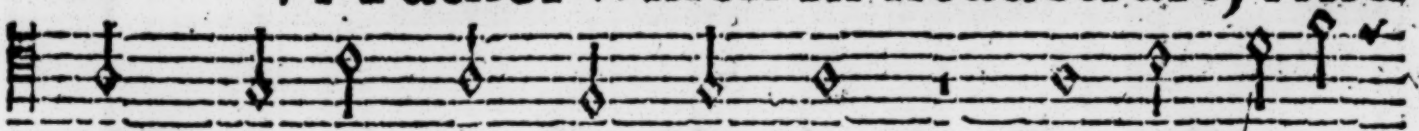
6 What euer hath the benefite,
of breathing, praiſe the Lord:
To praiſe the name of God the Lord,
aggree with one accord.

The end.

THE LORDS PRAYER.



OVr Father which in heauen art, And



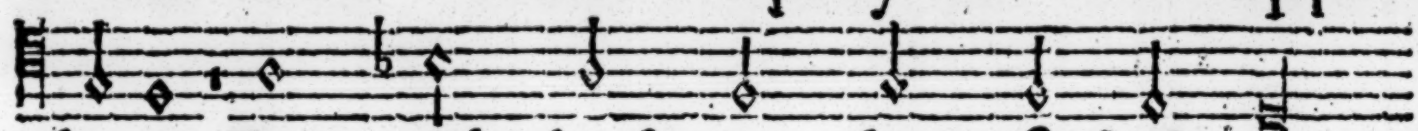
makſte vs al one brotherhod, To call vpon



thee with one heart, Our heauenly Father
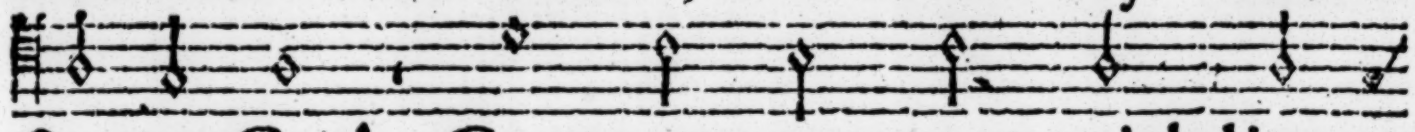


& our God: Grant we pray not with lippes



alone, But with the heart depe ſigh & grone

Thy bleſſed Name be ſanctified:
Thine heaucnlie worde mought vs inflame
In holie life for to abide,
To magnifie thine holie Name:
From all errours defende and kepe
The litle flocke of thy poore ſhepe.

Thy kingdome come euen at this houre
And hence forthe euerlaſtingly:
Thine holie Ghoſt into vs powre,

With

With all his giftes moſte plentcouſly:
From Sathans rage and filthie bande
Defend vs with thy mightie hand.

Thy will be done with diligence,
Lyke as in heauen, in earth alſo:
In trouble grant vs pacience,
And thee to obey in wealth and woo.
Let not fleſh, blood or any ill.
Preuaile againſt thine holie will,

Giue vs this day our daylie bread,
And all other good things of thine.
Kepe vs from warre and from bloodſhed
Alſo from ſickenes, dearth and pine
That we may liue in quietnes
Without al griedie carefulnes.

Forgiue vs our offences all:
Relieue our careful conſcience,
As we forgiue bothe great and ſmall
Which vnto vs haue done offence.
Prepare vs Lord, for to ſerue thee
In perfite loue and vnitie

O Lord into temptation
Lead vs not, when the fiend doth rage:
To withstand his inuasion,
Giue power and strength in euerie age:
Arme and make strong thy feble hoste
With faith and with the holie Ghoste.

O Lord, from il deliuer vs:
The dayes and tymes are dangerous:
Frome euerlasting death saue vs.
And in oure last end comfort vs.
A blessed end to vs bequieth:
Into thine hands our soules receiue.

For thou O Lorde, art King of Kings,
And thou hast power ouer all:
Thy glorie shyneth in all things
In the wide worlde vniuersall,
Amen, let it be done, O Lord,
That we haue prayed with one accorde.

THE X. COMMANDEMENTS of almightie God. Exod. xx.

ATtend my people & giue eare, of ferly
things I will thee tell: Se that my wordes in
mynde thou beare, And to my preceptes
lyſten well.

1 I am thy Souerain Lord and God,
Which haue thee broght from careful thral
And eke reclamde from Pharaos rod,
Make thee no Gods on them to call.

2 Nor facioned forme of any thing,
In Heauen or earth to worſhip it:
For I thy God by reuengyng:
With grieuous plagues this ſinne wil ſmite.

3 Take not in vaine his holy Name,

Abuſe it not after thy will:
For ſo thou might ſoone purchaſe blame
And in his wrath he woulde thee ſpyll,

4 The Lord frō worke the ſeuenth day ceaſt
And brought all things to perfect end,
So thou and thyne that day take reſt,
That to Gods Heſtes ye may attend.

5 Wnto thy Parentes honour giue,
As Gods Commandements do pretend:
That thou lōg dayes and good mayſt liue
In earth, where God a place doth lende.

6 Beware of Murder, and cruel hate,
7 All filthy Fornication feare:
8 See thou ſteale not in any rate,
9 Falſe witnes againſt no man beare.

10 Thy neighbours houſe wiſh not to haue
His wyfe or ought that he calles myne:
His field, his Oxe, his aſſe, his Slaue,
Or any thing whiche is not thyne.

A PRAYER.

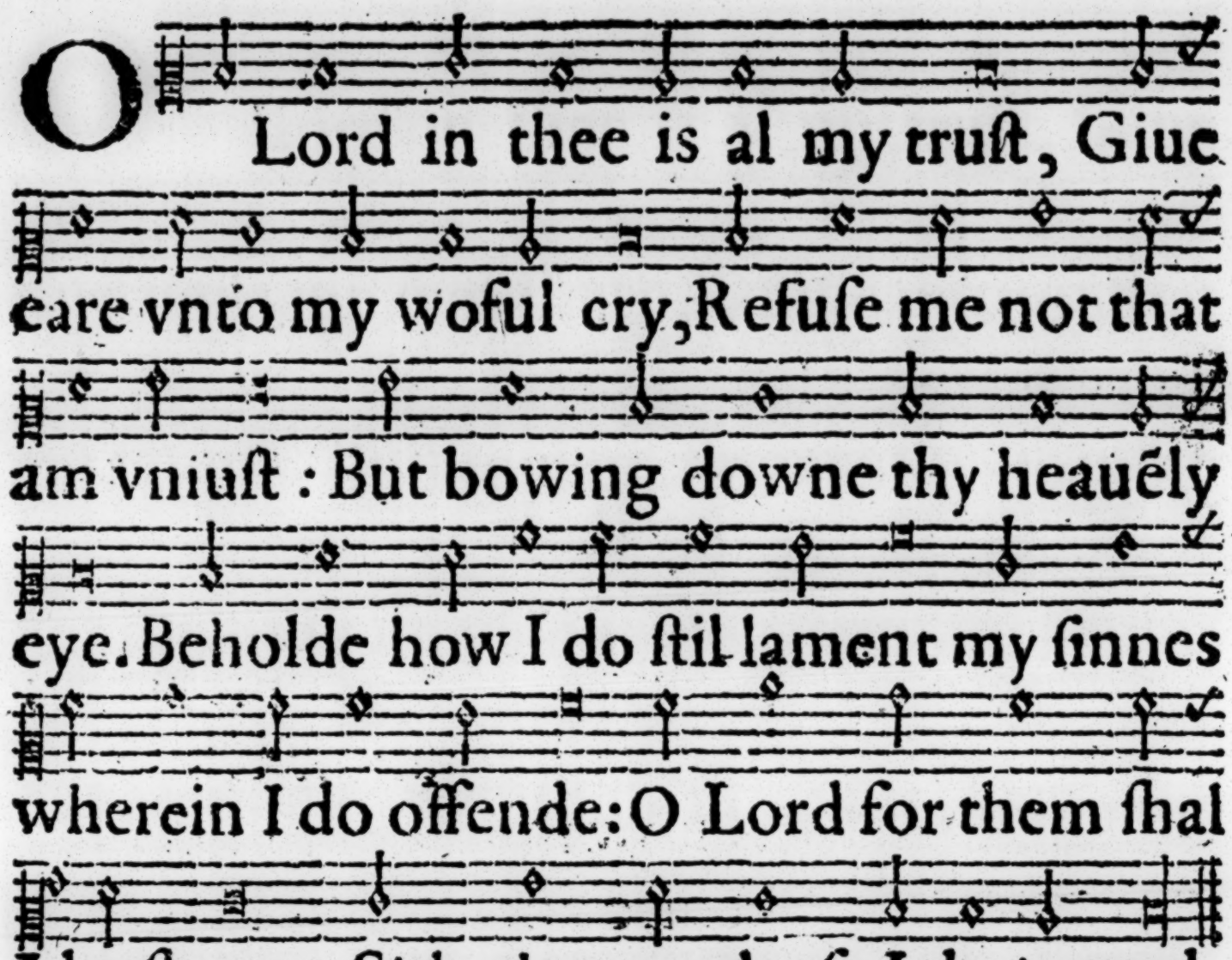
The Spirit of grace graunt vs (O Lord)
To kepe theſe Lawes, our hearts reſtore:
And cauſe vs all with one accorde,
To magnifie thy Name therefore.

For of our ſelues no ſtrength we haue,
To kepe theſe Lawes after thy will:
Thy micht therefoire (O Chriſt) we craue,
That we in thee may them fulfill.

Lord for thy Names ſake, graunt vs this
Thou art our ſtrength oh Sauiour Chriſt:
Of thee to ſpeede, how ſhould we mis,
In whome our treaſure doth conſiſt.

To thee for euermore be prayſe,
With the Father in eche reſpect:
And with thy holy ſprite alwayes.
The comforter of thyne elect.

¶ Through perfect repétance the Synner hath a ſure truſt in God that his ſinnes ſhalbe waſhed away in Chriſtes blood.



O Lord in thee is al my truſt, Giue eare vnto my woful cry, Refuſe me not that am vniuſt: But bowing downe thy heauēly eye. Beholde how I do ſtil lament my ſinnes wherein I do offende: O Lord for them ſhal I be ſhent? Sith thee to pleaſe I do intend.

No no not ſo thy will is bent,
To deale with ſinners in thine ire,
But when in heart they ſhal repent,
Thou grantſt with ſpeede their iuſt deſire
To thee therefore ſtil will I cry
To waſhe away my ſinfull crime:
Thy blood (O Lord) is not yet dry,
But that it may helpe me in tyme.

For why whill, I on earth remaine,
Oppreſt alas with woful grief:
My feble heart plunged in paine,
Doth ſigh and ſew for thy relief,
Swete Chriſt wil thou not then appeare,
To comfort them that comfort laike,
Will thou not bow thyne eare to heare,
Lord Ieſus come and be not ſlaike.

For then ſhal thyne receiue their reſt:
Their Ioye, their bleſſe, their perfite peace
And ſee thy face of treaſure beſt,
O Lord that doth our ioyes increaſe.
Then ſhalt thou geue thoſe noble Crownes
which thine own blood hath dearly boght
Then ſhal thoſe palme and hie renownes:
Be geuen in grace moſte richelie wroght

Then ſhall thy Saints redemed deare.
From baile to bleſſe remoued be:
And ſweteſt Chriſt, thy ſwete voyce heare
Come vnto me Babes come to me
Come règne in Ioyes eternallie,
Come rengne in bleſſe that hath no end,
Come therefore Lord, come Chriſt we pray

Our preſſed grief with ſpeede amend.

Haſt thee O Lord, haſt thee I ſay,
To poure on me the giftes of grace,
That when this life muſt flit away,
In heauen with thee I may haue place.
Where thou dooſt raigne eternally,
with god which once did down the ſend,
Where Angels ſyngs continually,
To thee be praiſe world without end.

A Ta-

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¶This verſe is to be ſong at the end of the cxlviii. Pſalme.

Glore to the Father be
And to the Sonne moſte ſwete
The ſamyne gloire giue we
Vnto the holy Sprete,
As was before,
God create all
Is now and ſhall
For euer more.

The end.

THE
CATECHISME
OR MANER TO TEACHE CHILDREN THE CHRISTIAN RELIGION.

Wherein the Miniſter demandeth the queſtion, and the Childe maketh aunſwer: made by the excellent Doctor and Paſtor in Chriſts Church IOHN CALVIN.

EPHES. 2.

The doctrine of the Apoſtles and Prophetes is the foundation of Chriſts Church.



Printed by Thomas Baſſandine dwelling at the nether Bow.
M. D. LXXV.
CVM PRIVILEGIO.



OF THE ARTI-
CLES OF THE
FAITH:

THE MINISTER.

WHAT is the principal and chief end of mans life?

THE CHILDE.

To knowe God.

Mi. What moueth thee to say so?

Ch. Because he hath created vs, and placed vs in this world to set forth his glorie in vs. And it is good reason that we employ our whole life to his glorie, seing he is the beginning and founteine thereof.

Wherunto man was created and made.

M. What is then the chief felicitie of man?

The greatest felicitie that man can atteine to.

C. Euen the selfe same, I meane to knowe God, and to haue his glorie shewed forth in vs.

M. Why doest thou call this, mans chief felicitie?

C. Because that without it our cõdition or state were more miserable then the state of brute beastes.

M. Hereby then we may euidẽtly se that there can no such miserie come vnto man, as not to liue in the knowledge of God.

C. That is moste certeine.

The true knowledge of God.

M. But what is the true and right knowledge of God?

C. VVhen a man so knoweth God, that he giueth him due honour.

M. VVhiche is the waye to honour God aright?

The right maner to worship God standeth in foure pointes.

C. It is to put oure whole trust and confidence in him: to studie to serue him in obeying his wil: to call vpõ him in our necessities, seking our saluation and all good things at his hand, & finally to acknowledge bothe with heart & mouth that he is the liuely fountaine of al goodnes.

II. Sõday.

M. VVel then, to the end that these things may be discussed in order, and

& declared more at large, whiche is the firſt point?

The firſt point of honorig God

C. To put our whole confidence in God.

M. How may that be?

C. VVhē we haue an aſſured knowledge that he is almightie, & perfectly good.

M. And is that ſufficient?

C. No.

M. Shewe the reaſon.

C. For there is no worthines in vs, why God ſhulde ether ſhewe his power to helpe vs, or vſe his merciful goodnes to ſaue vs.

M. VVhat is then further required?

C. That euery one of vs be fully aſſured in his conſcience, that he is beloued of God, & that he will be bothe his Father and Sauiour.

M. How ſhal we be aſſured hereof?

C. By his owne word, wherin he vttered vnto vs his mercy in Chriſt, & aſſureth vs of his loue towards vs.

M. Then the very grounde to haue

The foundation of our Faith.

sure confidēce in God, is to know him in our Sauiour Christ?

C. Yea truely.

M. Then briefly, what is the effect of this knowledge of God in Christ?

C. It is conteinded in the confession of the Faith, vsed of al Christians, whiche is communely called the Crede of the Apostles: both be-cause it is a briefe gathering of the articles of that Faith, whiche hath bene alwayes cōtinued in Christs Church, and also because it was taken out of the pure doctrine of the Apostles.

M. Rehearse the same.

The Crede of the Apostles.

C. I beleue in God the Father almightie, maker of heauē & earth: And in Jesus Christ his onelye Sonne our Lord: Who was cōceiued by the holy Ghost, borne of the virgine Marie: Suffered vnder Pontius Pilate, was crucified, dead, buried, and descended into

into hel: the rose againe the third day from death: he ascended into heauen, & sitteth at the right hade of God the father almighty: frō thence he will come to iudge the quicke and the dead.

I beleue in the holy Ghost: The holy Church vniuersal, the communion of Saintes: The forgiuenes of sinnes: The rising againe of ỹ bodies; and life euerlasting.

III. Sōday.

M. To the intent that this confessiō maye be more plainely declared, into how many partes shal we deuide it?

C. Into foure principal partes.

The Christian Faith standeth in foure pointes.

M. What be they?

C. The first concerneth God the Father. The second is of his Sonne Iesus Christ, wherein briefly also the whole historie of our redempcion is rehearsed. The third is, touching the holy Ghost. The fourth cōcerneth the Church, and Gods gifts vnto the same.

M. Seing there is but one God, what moueth thee to make rehearsal of the Father, the Sonne, and the holy Ghost, as if there were three?

As concerning the Trinitie.

C. Because that in the substance or nature of God we haue to consider the Father as the foũteine, beginnig & original cause of al thinges: then secõdly his Sonne, who is his euerlasting wisedome; and thirdly the holy Ghost, who is his vertue and power, spred vpon all creatures, and yet neuertheles remaineth alwaies wholly in hĩself.

M. This is then thy meaning, that there is no incõueniẽce at al tó vnderstãd seuerally these thre persõs in the Godhead, who notwithstãdig is one & not thereby diuided?

C. It is euen so.

M. Make rehearsall now of the first parte of the Crede.

The first parte of the belief.

C. **I beleue in God the Father almightie maker of heauẽ & earth.**

M. Wherefore doest thou call him Father?

Father.

C. I call him so, hauing respect to Iesus Christ, who is the euerlasting word, begotten of God before al worlds, who being afterwards opēly shewed vnto the world, was euidētly declared to be his Sōne. Now seing God is oure Sauiour Christs Father, it followeth necessarily, that he is also our Father. The Father

M. What meanest thou by that, thou callest him **almightie?** What is ment by this worde Almightie.

C. I meane not onely that he hath a power which he doeth not exercise, but also that al creatures be ī his hād & vnder his gouernance: that he disposeth al thīgs by his prouidēce: that he ruleth the worlde as it pleaseth him, and guideth al thīgs after his own good pleasure

M. So then by thy saying the power of God is not ydle, but cōtinually exercised, so that nothing is done but by him and by his ordinance? The power of God is not ydle.

C. That is moste true.

A.v, M. where-

IIII. Sōday.

Psalm. 104. Rom. 1.

M. VVherefore is that clause added **Maker of heauen and earth?**

C. Because he hath made him selfe knowen vnto vs by his workes, it is necessary for vs to seke him out in them. For oure capacitie is not able to cōprehend his diuine substāce: therefore he hath made the world as a glasse, wherein we may beholde him, in suche sorte as it is expedient for vs to knowe him.

Heb. 11. A glasse wherin we may se God

M. Doest thou not comprehend all creatures in these two wordes **heauen and earth?**

C. Yes verely: and they may right wel be conteined vnder these two wordes, seing that all things be either heauenly or earthly.

M. And why callest thou God onely **Creator**, seing that to order things & to cōserue them alwayes in their state, is a thing of muche more importāce, then to haue for one time created them?

C. By this worde **Creator** it is not

onely

onely ment that God did once cre ate them, hauing no further regard to them afterwardes: but we ought to vnderſtande that as the worlde was made of him in the beginnig, euen ſo now he doeth cõſerue the ſame, ſo that heauen & earth, with the reſt of the creatures colde not continue in their eſtate, if his power did not preſerue them. Moreouer, ſeing in this maner he doeth mainteine al things, holding them as it were in his hãd, it muſt nedes follow, that he hathe the rule and gouernãce of al. Wherfore in that that he is Creator of heauen and earth, it is he that by his goodnes, power and wiſedome doeth gouerne the whole order of nature. It is he that ſendeth raine & drought, haile, tẽpeſt and faire wether, fertilitie and barennes; dearth and plentie, health, and ſickenes, and to be ſhort, he hath al things at cõmandement, to do him ſeruice at

Cõcerning the prouidence of God.

his

his owne good pleasure.

Cõcerning the deuils.

M. VVhat sayest thou as touching the deuils and wicked persones? be they also subiect to him?

C. Albeit that God doth not guide them with his holy Spirit, yet he doeth brydle them in such sorte, that they be not able to stirre or moue without his permission and appointement: yea, & moreouer he doth compel them to execute his wil, althogh it be against their intent and purpose.

M. To what purpose doeth it serue thee to knowe this?

C. The knowledge hereof doth wõderfully cõfort vs. For we might thinke oure selues in a miserable case, if the deuils & ỹ wicked had power to do any thing cõtrary to Gods wil. And moreouer we colde neuer be quiet in our cõsciences, if we shulde thĩke our selues to be ĩ their dãger. But forsomuch as we know ỹ God bridelcth thẽ fast

The deuil hath no power but of God.

faſt, and chaineth them, as it were in a priſon, in ſuch wiſe that they can do nothing, but as he permitteth, we haue iuſte occaſion, not onely to be quiet in minde, but alſo to recciue moſte cõfortable ioye, ſince God hath promiſed to be our protectour & defendour.

M. Go to then: let vs come to the ſecond parte of our belief.

V. Sõday. The ſecond part of the belief.

C. **And in Jeſus Chriſt his onelye Sonne our Lord.**

M. VVhat is the effect of this parte?

C. It is to acknowledge the Sõne of God to be our Sauiour: & to vnderſtand the meane whereby he hath redemed vs from death, and purchaſſed life vnto vs.

M. VVhat ſignifieth this worde IESVS, by which thou nameſt him? IESVS.

C. It is as much to ſay as Sauiour: & this name was giuen vnto him by the Angel at Gods cõmandemẽt. Matth. 1

M. What? is that of more eſtimaciõ then if that name had bene giuen

vnto

vnto him by men?

C. Yea, a great deale: for ſince Gods pleaſure was that he ſhulde be ſo named, he muſt nedes be our Sauiour in dede.

M. What ſignifieth then this worde, Chriſt?

Chriſt. C. This word Chriſt doeth expreſſe more effectually his office, & doth vs to wit, that he was anointed of the father, King, Prieſt & Prophet.

M. Howe haſt thou the knowledge hereof?

C. By the Scripture, whiche doeth teache vs that anointing did ſerue for theſe three offices, the whiche be alſo attributed vnto him in many places of the ſame.

M. But what maner of oyle was it, wherewith he was anointed?

C. It was no ſuch material oyle, as we vſe, & as did ſerue in olde time, to the ordeining of Kings, Prieſts, & Prophetes, but a farre more excellēt oyle, euē the grace of Gods

holy

holy Spirit, whereof the outward anointing in the olde Testament was a figure.

M. VVhat maner of Kingdome is that, whereof thou speakest?

C. It is Spiritual, and doeth consist in Gods worde, and in his holy Spirit, wherein is conteined both rightcousnes and life euerlasting.

The Kingdome of Christ.

M. And what is his Priesthoode?

C. It is an office & autoritie to present him self before God to obteine grace and fauour for vs, and to pacific his Fathers wrath, by offering an acceptable sacrifice vnto him.

The Priesthood of Christ Heb. 7.8.9. 10.13.

M. VVhy calleste thou hi a Prophet?

C. Because that he came downe into the worlde as a chief ambassadour of God his Father, to declare at large his Fathers wil, & to finish al reuelations & Prophecies.

Wherein Christ was a Prophet. Isa.7. Heb.1

M. Commeth there any profite vnto thee by those names and dignities of Christ?

VI. Sōday.

C. Yea

C. Yea, they altogether belóg to our comfort: for Christ did receiue al these of his Father, to make vs par takers thereof, whereby we might euery one receiue of his fulnes,

Iohan. 1.

M. Declare this thing vnto me more at large,

C. He receiued the holy Ghost ī full perfection, with al the gifts of the same, to bestowe them on vs, and to distribute them vnto euery one of vs, in the measure and quātitie that God knoweth to be moste mete, and so by this meanes we drawe out of hī, as out of a founteine al the spiritual gifts that we haue.

Ephes. 4

Christ is the founteine of all goodnes.

M. To what vse doth the Kingdome of Christ serue vs.

To what vse the kigdome of Christ serueth vs.

C. To set vs in libertie of conscięce to liue godly and holily, that we being enriched with his Spiritual treasures, and armed with his power, may be able to ouercome the deuil, sinne, flesh and the worlde, which

which be pernicious enemies vnto our ſoules.

M. VVhat profite haue we of his Prieſthoode?

C. Firſt, by this meanes he is oure Mediatour to bring vs into the fauour of God his Father: & againe hereby we haue a free entrie to come in & ſhewe our ſelues boldely before God, and to offer vp our ſelues, with al that belongeth vnto vs for a ſacrifice. And in this point we are felowes, after a ſorte of his Prieſthoode.

The profit of Chriſtes Prieſthood Heb. 7.8.9: 10.13. Rom: 12:

M. The vtilitie of his office, in that he is a Prophet, is yet behinde.

C. Since our Lord Ieſus hath receiued this office to become the maſter and teacher of his flocke, the end of this dignitie is, to bring vs to the right knowledge of the Father and of his trueth, ſo that we might become Gods houſholde ſcholers, and of his familie.

Wherefor Chriſt was a Prophet.

M: This is it then that a man maye

briefly gather of thy wordes, that this name Christ doeth include three sundry offices, the whiche God hath giuen vnto his Sonne to the intent to bestowe the frute & profit of the same vpō his elect.

C. It is very true.

VII. Sōday.

M. By what reasō callest thou Christ the onely Sōne of God, since God doth name al vs also his Childrē?

Christ the onely Sōne of God. Iohan. 1 Ephes. 1. Heb. 1.

C. As touching that, that we ar gods children, we are not so of nature, but onely by his Fatherly adoption, & by grace, in that God doth accept vs for his Children: now, our Lord Iesus being begotten of the substance of his Father, & being of the self same nature, maye iustly be called Gods onely Sonne, for that there is none other that is so by nature.

M. This is then thy meaning, that this honour perteineth peculiarly to him alone, as to whome it belōgeth by nature, the whiche not-

withstanding he hath by free gift of his goodnes cõmunicated vnto vs, in that we are his members.

C. It is euen so: and therefore in respect of ỹ his cõmunicating with vs, the Scripture calleth Christ in another place, the first borne among many brethren. Rom.8 Coloss.1

M: Why callest thou him **our Lord?**

C. Because he is appointed of the father to haue lordship ouer vs, and to rule in heauen and earth, & to be the head of men and Angels.

M. VVhat is the meanig of that that foloweth?

C. It declareth after what sorte the Sõne of God was anointed of his Father to become oure Sauiour: that is to say, he toke vpõ him our flesh, and therein fulfilled all thinges necessary for our redẽptiõ, according as they be here rehearsed The anointing of Christ.

M. What meanest thou by these two clauses, **Cõceiued by ỹ holy Goost, borne of the Virgine Marie?**

Christ became very man.
Pſalm.126.
Matth.
Luk.1

C. That he was facioned in the Virgins wombe, taking very ſubſtãce & manhood of her, that he might thereby become the ſeede of Dauid, as the Prophetes had before ſignified: and yet notwithſtãding all this was wroght by the ſecret and marueilous power of the holy Ghoſte, without the company of man.

M. Was it then nedeful that he ſhulde take vpon him our very fleſh?

Rom.5.

C. Yea verily: for it was conueniẽt that mãs diſobediẽce againſt God ſhulde be purged in the nature of man. And moreouer if Chriſt had not bene partaker of our nature, he had not bene a mete Mediator to make vs at one with God his Father.

1.Tim.2.
Heb.4

M. Then this is thy ſaying, that it behoued that Chriſt ſhulde become very man to the ende he might execute the office of a Sauiour, as in our perſone.

C. Yea

C. Yea verily: for we muſt borowe of him al that which is lacking in our ſelues: for this oure defaute colde not otherwiſe be remedied

Christ hath performed that which laked in vs

M. But for what cauſe was this thing wroght by Gods holy Spirit, and not rather by the company of mā according to the order of nature?

C. Becauſe the ſede of man is of it ſelfe all together corrupted with ſinne, it behoued that this conception of Chriſt ſhulde be wroght by the power of the holy Ghoſt, whereby oure Sauiour might be preſerued from all corruption of ſinne, and repleniſhed with al maner of holines.

Chriſt was conceiued by the Spirit of God.

M. So then by theſe ſayings it is euidently declared vnto vs, that he whiche ſhulde purifie and clenſe other from filth or ſinne, muſt be him ſelf free from al ſpottes there of, and euen from his mothers wombe dedicated vnto God in purenes of natur[illegible] ſo that he may

not be giltie of that corruption, wherewith the whole ſtocke of man is infected.

C. I meane ſo.

VIII. Sōday.

M. VVherefore ſpeakeſt thou of his death immediatly after his birth, and leaueſt out the whole hiſtory of his life?

C. Becauſe there is nothing mencio ned or ſpokē of in our Crede, but that which peculiarly belongeth to the ſubſtance of our redēption.

M. Why is it not ſaid plainely in one worde that he dyed, without any ſpeaking of Pontius Pilate, by whoſe iudgement he ſuffred?

C. This was not onely to make the hiſtoric of Chriſts paſſion to haue more euident aſſurance, but alſo to declare vnto vs, that he was cō demned to death by a iudge.

M. How ſo?

C. He dyed to ſuffre the paine that was due vnto vs, that we might be thereby deliuered frō the ſame

Now

Now forsomuch as we were giltie before Gods iudgement as wicked misdoers, Christ to take vpō him our persone, vouchsaued to shewe him selfbefore an earthly iudge, and to be condemned by his mouth, that thereby we might be cleared before the iudgement seate of God.

Christ was cōdemned to cleare vs

M. Notwithstanding Pilate doeth pronounce him innocent, and so by that he doeth not condemne him as worthie of death.

Matth. 27 Luk 23.

C. Pilate did bothe the one and the other: first he was pronounced innocent & iust by the iudges owne mouth, to signifie that he suffered not for his owne desert, but for our trespasses: and yet withal, the same iudge did giuo solēnely the sentence of death against him, to testifie and expresse that he is our true pledge and raunsone, as he who also hathe taken vnto him oure condemnation, to deliuer

Christ was codemned for vs

Christ was oure raunsone.

vs from the same.

M, That is wel said: for if he had bene a sinner in dede he had not bene mete to haue suffered death for the offenses of other: and neuertheles to the ende ꝙ we might be clearely quit by his condemnatiō, it was necessary that he shuld be counted as amōg the wicked.

Isaie 53.

C. So I meane.

IX.

Sōday. Christ toke vpon him self the curse due vnto vs, that we might be free. Galat. 3. Deut. 21.

M. VVhere thou saist, Christ suffred on the crosse, was that kinde of death of more importance, then if he had bene otherwise put to death?

C. Yea verely: and touching that matter, sainct Paul saith that he was hanged on a tre, to the intent that he might take vpon him our curse, & so discharge vs: for that kinde of death was accursed of God.

M. VVhat? is it not a great reproche and dishonour vnto our Lord Iesus, to say that he was accursed,

and

and that before God?

C. No not a whit: for he through his almighty power, by taking the curse from vs vnto him self, did in such sorte make it voide and of none effect, that he him self neuer theles continued still so blessed, that he was able to fulfill vs also with his blessings.

M. Declare that that foloweth.

C. In so much as death was a punish mẽt appointed vnto mã for sinne, therefore our Sauiour Christ did suffer death, and by suffering, ouercame it. And to the intent also to make it the more certeinelye knowen vnto vs, that his death was not coũterfait, it pleased him also to be buried after the commune maner of men.

Christ eué in suffering death vanquished death

M. But it appeared not that any profite cõmeth to vs by this ỹ Christ hath wonne the victorie of death seing that we notwithstãding cease not to dye.

The death of the faithfull is a right passage to life euerlasting.

C. That doeth not hinder: for the death of the faithfull is now nothing els, but a readie passage to a better life.

M. It followeth then necessarily hereof, ỹ we ought in no wise to be afraid of death, as thogh it were a dredefull thing, but rather it behoueth vs willingly to walke the trace of our head and captaine Iesus Christ, who as he perished not by death, so wil he not suffre vs to perish thereby.

C. It is euen so.

M. VVhat is the sense of that clause, **He descended into hel?**

X.

Sōday.

The vnderstanding of this, Christ wēt downe into hel, Act. 2.

C. That Christ did not onely suffre natural death, which is a separation of the soule from the bodie, but also that his soule was in wōderful distres, induring grieuous torments, which sainte Peter calleth the sorrowes of death.

M. For what consideration susteined he those paines, and in what sort?

C. Becau-

C. Becauſe he preſented him ſelfe before the iudgemẽt ſeat of God to ſatisfie for ſinnes, it was neceſſary that he ſhulde feele this horrible torment of conſcience, as if God had vtterly forſakẽ him, yea, as thogh God had bene his extreme enemy, & beig ī this extremity he cryed to his Father, My God, my God, why haſt ỹ forſaken me? Matth. 27 Marc. 15

M. Why? was God then angrie with him?

C. Nay, howbeit it was mete ỹ God ſhulde puniſh him in ſuch ſorte, to performe the wordes of Iſai, that he was beaten with the hande of his Father for our ſinnes, and ỹ he was woũded for our trãſgreſſiõs. Iſaie. 53. 1. Pet. 2.

M. But how colde it be that he was in ſuch dredeful anguiſh, as thogh God had vtterly forſaken him, ſeing he was God him ſelfe?

C. VVe muſte vnderſtande, that he was ī ſuch diſtres onely as touchig his humanitie. And to the intent

that

that he might fele theſe pangs in his manhoode, his Godhead did in the meane time for a litle ſpace kepe it ſelf cloſe, that is to ſay, it did not ſhewe the might thereof.

M. But how cold this be, that Chriſt who is the Saluaciō of the world, colde be vnder ſuch condēnatiō.

C. He was not ſo vnder it, that he ſhulde continue in the ſame: for he hath in ſuch wiſe felt theſe terrours which we haue ſpoken of, that he was not ouercome of the ſame, but hath rather thereby made battel againſt the power of hel to break and deſtroy it.

The difference betwene the anguiſh of Chriſts ſpirit, and the conſcience of the wicked.

M. Hereby then we ſe the differēce betwene that griefe of mynd, whiche Chriſt did ſuffer, & that whiche the impenitent ſinners do abide, whome God doeth puniſh in his terrible wrath: for that very paine which Chriſt ſuſteined for a time, the wicked muſt indure cō tinually: and that which was vn-

to Christ but a pricke, is vnto the wicked in stead of a glaiue to wound them to death.

C. Trueth it is: for ourc Sauiour Christ euen in the middes of his torments, did not cease to put a ful trust enermore in God his Father but the dāned sinners to dispaire: yea they despite God, in so much that they blaspheme his Maiestie.

M. May we now gather by this what profite commeth to the faithfull by the death of Iesus Christ?

II. Sōday.

C. Yea very wel: and first of all, we se that it is a sacrifice wherewith he hath fully satisfied his Fathers iudgemēt in our behalfe: & thereby also he hathe appeased Gods wrath, & hath broght vs into his fauour againe: secondly that his blood is a washing of our soules from al maner of spottes: & finally that he hath so cleane wiped away our sinnes through his death that God wil neuer herafter haue

The profit and vertue of Christs death standeth i thre points.

remem-

remembrance of them, so that the obligation which was against vs, is now cancelled & made voide.

M. Haue we none other profite of his death?

C. Yes verely: that is, if we be true membres of Christ, our olde man is crucified, and our flesh is mortified, to the end that none euil lustes do hereafter beare rule in vs.

M. Expounde the article folowing.

1.Pet.3. C. **He rose the third day from death to life**, wherein he shewed that he had gotte the victorie of death & sinne. For through his resurrection he swalowed vp death, he broke asundre the chaines of the deuill, and finally he destroyed all his power.

The benefite and verrue of Christes resurrection standeth i thre points. Rom.4.6. 1.Cor.15.

M. Tel me how many wayes this resurrectiō of Christ doth profit vs.

C. Thre maner of wayes. The first, that we haue fully obteined to be righteous thereby: secondly, it is a sure gage of oure immortalitie:

thirdly

thirdly, that if we be in dede truely partakers of his resurrectiō, we rise now in this present world into a newe kinde of life, whereby we serue God onely, and lead our liues agreable to his will.

XII. Sōday.

M. Let vs go forwarde to the rest.

C. He ascended vp into heauen.

M. VVent Christ vp into heauen in such sorte that he is no longer in the earth?

Christ ascēded into heauen.

C. Yea: for when he had performed wholy al things that were enioyned him by the commandement of his Father, and had accomplished al that was necessary for our saluation, it was not nedeful that he shulde remaine any longer in the worlde.

M. VVhat profite haue we by his ascension?

C. VVe receiue double profit thereby: for since ꝑ our Sauiour Christ is entred into heauen in oure name, euen in like maner as he came downe frō thēce for our sakes, he hath

The profit of Christes ascension. Christs ascension stāndeth i two points.

hath thereby made an opē entrie into the ſame place for vs, giuing withal an aſſured knowledge, that the gate of heauen is now opē to receiue vs, which was before ſhut through our ſinnes. The ſeconde profite is, that he appeareth in the ſight of God the Father to make interceſſion for vs, and to be oure aduocate to make aunſwer for vs:

Rom.8. Heb.7. 1. Iohan.2.

M. But is our Sauiour Chriſt ſo aſcēded into heauen, that he is no more here with vs?

C. No not ſo: for he him ſelf promiſeth contrarie: that is that he will be preſent with vs vnto the worldes end.

Matth.28.

M. Is it ment of his bodily preſence that he maketh promes ſo to continue with vs?

C. No verely: for it is an other matter to ſpeake of his bodie whiche was taken vp into heauen, and of his power which is ſpred abroade throughout the whole worlde.

Luk 24. Act. 1.

M. De-

M. Declare the meaning of this ſentence, **He ſitteth at the right hãd of God the Father.**

C. The vnderſtãding of that is, that he hathe receiued into his handes the gouernance of heauẽ & earth wherby he is king & ruler ouer al. Matth. 28.

M. What ſignifieth this worde right hãd, & the ſitting at the right hãd?

C. It is a ſimilitude, or a maner of ſpeache borowed of earthly Princes, which are wonte to place on their right ſide ſuche as they ſubſtitute next vnder them, to rule in their Name. To ſit at the right hand of God.

M. Then thou meaneſt nothing els thereby, but that whiche S. Paul ſpeaketh, that he was appointed head of the Church, ſet in auctoritie aboue al powers, and that he hath receiued a name or dignitie paſsing al other. Ephe. 1. Philip. 2.

C. Euen ſo it is.

M. Go forwarde to the reſidue.

C. **Frõ thence he wil come to iudge** XIII. Sonday.

Act.3. the quicke and the dead, that is to
1.cor.15 say, he wil come downe frō hea-
Heb.10. uen, & ſhewe him ſelf viſibly once
1.theſ.4. againe in iudgement, as he was
Act.1. ſene to aſcend.

M. Seing the iudgemēt of God ſhal be in the end of the worlde, how maye that be whiche thou ſayſt, Some ſhalbe aliue and other ſome ſhalbe dead, ſince it is a thing ap-
Heb.9. pointed vnto al men, to die once?

1.cor.15 C. Saint Paul maketh anſwer to this
1.theſ.4. queſtion him ſelf, ſaying that they whiche at that tyme ſhalbe lefte aliue, ſhalbe ſuddenly chāged, to the end that their corruptible nature being aboliſhed, they may be clothed with incorruption.

M. Thy meaning is then, that this change ſhalbe vnto them in ſtead of a death, inſomuch as it ſhal aboliſh their former nature, & make them riſe againe in a newe ſtate.

C. Trueth it is.

M. Do we receiue any comfort by this

this that our Sauiour Christ wil come once to iudge the worlde?

C. Yea verely and that great: for we are taught certeinly, that his comming at that tyme, shalbe onely for our saluation. Hebr. 9.

M. Then there is no cause, why we shulde be afraid of the day of iudgement, or that we shulde trēble therefore.

C. No truely: forsomuche as we shal appeare before none other iudge but hī, who is our aduocat & hath takē vpō him to defend our cause.

Christ shal iudge vs, & answer for vs.

XIIII. Sonday.

M. Let vs now come to ỳ third part.

C. That concerneth our faith in the holy Gost. (uc vs:

The third parte of the Crede. Of the holy Gost & his gifts.

M. And to what purpose doth it ser-

C. It doeth vs to vnderstād, that euē as God hath redemed vs & saued vs in Iesus Christ, euen so it pleased him to make vs partakers of his redēption & saluacion throgh his holy Spirit.

M. How so?

C. In like maner as ỹ blood of Christ is the onely purgation of our soules: euen so the holy Ghost must sprinkle our consciences with the same to make them cleane.

1. Pet. 1. 1. Ioh. 1. Psal. 51.

M. This nedeth a more euident declaration.

C. It is to say, that the Spirit of God, dwellig in our hearts, doth make vs fele the vertue of our Lord Iesus: for it is he that doth opē the eyes of our heart to behold Christes benefites towards vs: he doth seale them in our heartes: and this Spirite doth also regenerate vs, & make vs newe creatures, in suche sort that by his meanes we receiue al those giftes & benefites, which be offred vnto vs in Christ our Sauiour.

Rom. 5.

Ephe. 1.

XV. Sonday. The fourth parte,

M. What foloweth now next?

C. The fourthe parte of our belief, where it is said, **I beleue ỹ there is an holy vniuersal Churche.**

M. What is the Church Vniuersal?

C. It

C. It is the bodie and felowſhip of them that beleue, whome God hath ordeinced & choſen vnto life cuerlaſting.

which is of the church. What the churche is.

M. Is it neceſſarie that we beleue this article?

C. Yea, vnles we mynd to make Chriſtes death of none effect, & make al thoſe thīgs to no purpoſe which we haue rehearſed alreadie: for al Chriſtes doings proue there is a Church.

M. This is then thy ſaying, that all which hitherto hath bene declared, doth touche the cauſe, and ground of our ſaluatiō, inſomuch as God hath receiued vs into his fauour by the meane of our Sauiour Ieſus Chriſt, & hath ſtabliſhed this grace in vs through his holy Spirit: but now the effect that cometh of al this, is declared vnto vs, to giue the more euident aſſurance thereof.

For what purpoſe Chriſt ſuffered death.

C. It is euen ſo.

M. What meaneſt thou by calling the church holy?

C. I cal the church holy in this ſenſe becauſe that thoſe whome God hath choſen, he iuſtifieth and reformeth vnto holynes and innocencie of life to make his glorie to ſhine in them: and alſo our Sauiour Chriſt hathe ſanctifieth his church, which he redemed, to the end it might be glorious & without ſpot.

Rom. 8. Epheſ. 1.

Epheſ. 5.

The meaning of this worde Catholicke

M. What meaneth this worde, Catholike or Vniuerſal?

C. It ſerueth to put vs in remẽbrãce that as there is but one head of the faithful, euẽ ſo it behoueth them to be knit together in one bodie, ſo that there be not diuers Churches but one church onely, diſperſed throgh out the whole worlde.

x. cor. 12 Epheſ. 4.

The cõmunion of the faithful.

M. Declare as touching the commu nion of Saintes.

C. That clauſe is put to for a more plaine declaration of the vnitie of

the

the membres of Christs Church. Moreouer it doth vs to vnderstād that all the benefites that Christ hath giuen to his Church, belōg to the profite and saluatiō of euery faithful persone, for so much as they haue a cōmunitie together

M. But is this holynes of the church now already perfect? XVI. Sonday.

C. No verely: for it is in cōtinual battel so long as it is in this worlde, and laboreth alway vnder imperfection and infirmities, which shal neuer be cleane taken away, vntil it be altogether coupled to her head Christ, by whome it is perfectly sanctified. Ephes. 5.

M. Is there none other way to know this Church, but by faith?

C. Yes verely: there is a Churche which may be sene to the eye, for somuch as God hath giuē sure tokens, by the which we may knowe the same: but here in this place mencion is made proprely of that

Church which he hath choſen by his ſecret election to euerlaſting life: the which can not be perfectly diſcerned by our ſenſes.

M. What is there more? (nes.

C. I beleue the remiſſiõ of our ſin-

Touching the forgiuenes of ſinnes.

M. What is the propre ſignification of this worde Remiſsion.

C. That God doeth frely forgiue all the ſinnes of them, which beleue in hi, in ſuch ſort, that they ſhal neuer be called to any accoũt, to receiue any puniſhment therefore.

M. It is eaſie then to be gathered of this, that we do not merite by our owne ſatiſfactiõ, that God ſhulde pardone our ſinnes.

C. Ye ſay true: our Sauiour Chriſt hath made ſatiſfaction by ſuſteinig the paine due vnto the ſame: for we of our part be not able to make any recõpenſe to God, but of his mere liberalitie we obteine this benefite frely.

M. Wherefore doeſt thou make mẽ-

cion

cion of remiſsió of ſinnes, immediatly after that thou haſt ſpoken of the Church?

C. Becauſe that no man can receiue forgiuenes of his ſinnes, vnles he be ioyned in felowſhip of Gods people, and ſo continue in the vnitie of Chriſtes bodie euen to the end like a tru mẽbre of his church

There is no remiſſion of ſinnes without the bodie of the church. Iſai.46. Ezek.13. Ioel.2. Gen.8. 1.Pet.3.

M. By this ſaying then, without the Church there is nothing but hel, death and damnacion.

C. That is moſt certeine: for all ſuch as do diuide them ſelues from the bodie of Chriſt, to breake the vnitie therof by ſectes, are vtterly deſtitute of al hope to enioye euerlaſting life, whiles they kepe them ſelues ſo diuided.

M. What foloweth more?

XVII. Sonday. Of our reſurrection.

C. **The riſing againe of the bodie, and life euerlaſting.**

M. Whereto ſerueth this article in our belief?

C. To teache that our felicitie conſi-

ſteth not in any thing vpon earth, the which knowledge may ſerue vs for two neceſſarie purpoſes. Firſt, it ſerueth to teache vs to paſſe through this trãſitorie world as throgh a ſtrãge coũtrey, ſetting not by earthlie things. Secõdly it putteth vs in cõfort, that althogh as yet we do not fully enioye the frute of that grace, which our lord God hath frely giuen vs in Chriſt that yet we oght not to be diſcouraged, but paciently to waite for him vnto the time that he ſhal appeare.

M. What ſhalbe the maner of our reſurrection?

C. All they which be dead before that tyme, ſhal then take their owne bodies againe vnto them: howbeit they ſhalbe of another ſorte: that is, they ſhalbe no more ſubiect to death or corrupcion: & yet notwithſtaneing they ſhalbe of the ſelf ſame nature & ſubſtãce as before: and ſuche as ſhal then

1 Cor. 15

re

remaine aliue, God wil raiſe them vp marueilouſly & ſuddēly chāge their bodies, in the twinkeling of an eye as we haue ſaid before.

M. Shal not the wicked be aſwel partakers of this reſurrection, as the faithful?

C. Yes verely: but they ſhal be in condiciō farre vnlike: for the faithful ſhal riſe againe to euerlaſting ioye & ſaluacion, & the other to euerlaſting death, and damnacion Mat. 25. Iohan. 5.

M. Wherfore is there menciō made of life euerlaſting, and not of hel?

C. Becauſe the Crede is a brief ſumme of our faith, conteining, in as fewe wordes as can be, that that belongeth peculiarly to comfort the conſciēces of Gods faithful: therfore gods benefites which he frely beſtoweth vpō his people be rehearſed onely, without any mencion of the wicked, who are cleane ſhut out of his kingdome.

M. Since we haue the fundacion wher-

XVIII Sonday.

whereupon our faith is buylded, we may wel gather hereof, what is the right faith.

What a thing liuely faith is.

C. yea verely: that is to say, it is a sure persuasiō and a stedfast knowledge of Gods tender loue towardes vs, according as he hath plainely vttered in his Gospel, that he wil be both a Father, & a Sauiour vnto vs, through the meanes of Iesus Christ.

M. Doeth faith stand in our power? ether is it a free gift of God?

C. The Scripture teacheth vs, that it is a special gift of the holie Gost, and very experience doth also cō firme the same.

M. How so?

C. For the feblenes of our wittes is suche, that we cā by no meanes attcine vnto the spiritual wisdom of god, the which is reuciled vnto vs by faith: & our hearts are naturally inclined to a certein distrust or at least a vaine trust, ether in

our

our ſelues, or in other creatures: but what time Gods Spirit hath lightened our heartes, & made vs able to vnderſtand Gods wil, (the which thing we can not atteine other wiſe (then doeth he arme vs alſo with a ſtedfaſt cõfidẽce in his goodnes ſealing the promiſes of Saluacion in our hearts.

The holy Ghoſt doeth lighten our mindes.

M. What profit cõmeth to vs throgh this faith, when we haue it?

C. It doeth iuſtifie vs before God, & maketh vs enheritours of cuerlaſting life.

This faith maketh vs ſure of our righteouſnes

M. Is not a mã then iuſtified throgh good workes, if he liue holily, and in the obedience of Gods wil?

C. If anie mã were ſo perfect before God, he might worthely be called righteous: but for ſo muche as we are all wretched ſinners in the ſight of God, we are driuẽ to ſeke elſwhere for a worthines to make anſwer for vs to Gods iudgemẽt.

M. But be all our workes ſo diſpro-

ued

XIX. Sonday.

ued that they can merit nothing at all for vs before God?

C. First, all suche workes as we do of our selues, by our nature, are vtterly corrupt: whereof it followeth necessarily, that they can not please God, but rather do prouoke his wrath, and he condemneth them euerie one.

All mans workes be damnable vntil they be regenerate through Gods spirit.

M. This is then thy saying that vnto the tyme that God hath receiued vs to mercie, and regenerate vs by his Spirit, we can do nothing but sinne: euē as an euil tre can bring forth no frute, but that that is euil.

Matth. 7.

C. Euen so it is: for although our workes make a faire shewe to mās sight, yet they are wicked before God, so long as the heart is noght vnto the which God chefly hath respect.

M. Hereby then thou doest conclude, that it lieth not in our power to preuent God with our merites, and so to prouoke him to loue vs,

vs but muche rather we thereby do ſtirre him to be more & more angrie againſt vs.

C. Yea ſurely & therefore I ſay, that without anie conſideration of our owne workes, he doth receiue vs into his fauour, of his bountiful mercie, through the merites of our Sauiour Chriſt, accounting his righteouſnes to be ours, & for his ſake imputeth not our fautes vnto vs. Tite.3.

M. What meaneſt thou then, that a man is iuſtified by faith?

C. For as much as throgh beleeuing, that is, receiuing with an aſſurance of the heart the promiſes of the Goſpel, we enter into poſſeſsion of this righteouſnes.

M. This is thē thy meaning, that as God doeth offre righteouſnes vnto vs by his Goſpel, ſo the onelie way to receiue it, is faith.

C. So I meane.

M. Wel then, after that God hath once receiued vs into his fauour

XX. Sonday.

The goode workes whiche procede onely of faith.

be not the workes whiche we do by the vertue of his Spirit, acceptable vnto him?

C. Yes verely becauſe he doth of his free goodnes ſo accept them, and not becauſe their worthines doth deſcrue ſo to be eſtemed.

M. How is it that they be not worthie of them ſelues to be accepted ſince they procede of the holye Ghoſte?

C. Becauſe there is mixed ſome filth through the infirmitie of the fleſh: whereby they are defiled.

The way to do good workes whiche pleaſe God.

M. By what meanes then are they made acceptable vnto God?

C. By faith onely, whereby a man is aſſured in his cõſcience, that God wil not ſtreitly examine his works nor trye them by the ſharpe rigor of his iuſtice: but that he wil hide the vnperfectnes & the vncleane ſpottes that be in them, with the purenes of our Sauiour Chriſt, & ſo accounte them as perfect.

M. May

M. May we ſay then that a Chriſtian is iuſtified by his works, after that God hath called him, or that he doeth merit through them Gods fauour to the procurement of life euerlaſting?

C. No verely: but rather it is ſaide that no mā liuing ſhal be iuſtified in Gods ſight: and therefore we muſt praye, that he do not enter into iudgement with vs. Pſal. 143

M. Thou meaneſt not hereby that the good dedes of the faithful are vnprofitable.

C. I meane nothing leſſe: for God promiſeth to rewarde them largely, bothe in this world and in the life to come: & yet this notwithſtanding, thoſe rewardes of God be not giuen for our worthie deſertes, but onely becauſe it pleaſeth God of his goodnes to loue vs frely, and ſo to couer & forget our fautes, that he will neuer call

A right faith is neuer idle.

What it is to beleue in Christ.

them any more to remembrance?

M. May we be iuſt without good workes?

C. That is not poſsible: for to beleue in Chriſt is as muche to ſay, as to receiue Chriſt in ſuche ſort, as he doth giue him ſelfe vnto vs: now this is an euident thing, that Chriſt doeth not onely promes to deliuer vs from death, and to reſtore vnto vs the fauour of God his Father through the onelie merits of his innocencie, but alſo he promiſeth to make vs new creatures by his Spirit, to the end that we ſhuld leade an holie conuerſacion in all good workes, ſo that theſe muſt be ioyned together, except we wolde diuide Chriſt from him ſelfe.

M. Then I ſe, that it is ſo farre from the office of faith to make mē deſpiſers of good dedes, that it is the verie rote, whence all good workes do ſpring.

C. It is moſt certeine: and for this cauſe the doctrine of the Goſpel doeth conſiſt in theſe two pointes faith and repentance. (tãce:

The effect of the Goſpel is faith and repentance.

M. What maner of thing is Repen-

C. It is ỹ hatred of ſinne, & loue of iuſtice procedig of the feare of God which bringeth vs to the forſakig of our ſelues & to the mortifying of our fleſh, that we may giue our ſelues to be gouerned by the Spirit, in the ſeruice of God.

21. Monday. What repentãce is.

M. This then was the ſeconde membre in the diuiſiõ, which we made at the beginning cõcerning a Chriſten mans life.

C. Yea verely: and we haue ſaid alſo that the very right and alowable ſeruice of God doeth conſiſt in obeying his wil.

Wherein the right ſeruing of God ſtandeth

M. Why ſo?

C. Becauſe he wil not be ſerued after our fantaſie, but after his owne pleaſure.

M. What rules hath he giuē vnto vs, to leade our lyfe by?

C. His Law.

The Law hath two partes.

M. What things doeth it conteine?

C. It is diuided into two partes, whe of the first doeth conteine foure commandements: the second cō teineth six, so that there be ten i the whole.

M. Who hathe made this diuisio thereof?

Leu. 19. Deut. 6. Exo. 34. Deu. 10.

C. God him selfe: who also gaue i written in two tables vnto Moses saying, that the whole was redu ced into ten sentences.

M. What is the content of the fir table?

The effect of the first table.

C. It cōteineth the maner of the tru worshipe of God. (table

M. What is conteined in the secon

The effect of the second table.

C. How we ought to behaue our sel ues towardes our neighbours, & what duetie we owe vnto them.

M. Rehearse the first cōmandement

C. Hea

XXII. Sonday. The firſt commã-dement. Exod.20. Deut.5.

C. **Hearken, and take hede Iſrael, I am the Lord thy God, whiche haue brought thee out of the land of Egypt, from the houſe of bondage: thou ſhalt haue none other gods before my face.**

M. Declare the meaning hereof.

C. In the beginning he vſeth, as it were an introductiõ to the whole Law. For he doeth chalenge here vnto him ſelf firſt auctoritie to cõmande, naming him ſelf Euerlaſting, & the Creator of the world: and againe after, he calleth him ſelf our God, to make vs highly to eſteme his doctrine: for if that he be our Sauiour, it is good reaſon that we be alſo his obedient people.

M. But that whiche foloweth after, touching the deliuerance frõ the bõdage of Egypt, is it not referred peculiarly to the people of Iſrael? What ſignifieth the deli-

C. Yes verely, as concerning the bo-

uerance out of Egypt.

die: howbeit it belongeth also indifferently vnto al, in so muche as he hath deliuered our soules from the spiritual captiuitie of sinne, & from the tyrannie of the deuil.

M. Why doeth he make mencio of this in the beginning of his Law?

C. To put vs in remembrance, how greatly we are bound to obey his good pleasure, & what vnkindnes it is to do the contrary.

M. What requireth he in this first commandement?

The summe of the first commandement.

C. To reserue vnto him onely his whole honor, not giuing any part thereof to any other.

M. What is his due honour?

The honor that is due to God alone.

C. To worship hi, to put our whole trust in him, to cal vpon him, and suche other like, which be attributed onely vnto his maiestie.

M. Wherefore saith he, before my face?

C. For so much as he seeth & knoweth al things, & iudgeth the secret

thoghts of mens hearts, he signifi-
eth vnto vs, that he doeth not re-
quire onely that in outwarde pro-
fession, but that vnfainedly from
the bottome of our heartes we do
take him for our onely God.

M. Rehearse the secõd cõmãdemẽt. 23. Mon-
C. **Thou shalt make thee no grauẽ** day.
image, nether any similitude of The 2. cõ
things, that are in heauẽ aboue, mande-
nether ẏ are in the earth beneath mẽt tou-
nor ẏ are in ẏ waters beneath ẏ ching I-
earth: ẏ shalt not bow downe to mages &
them, nether serue them. the wor-
M. Doeth he vtterly forbid the ma- shipping
king of images? of them.
C. No: but he doth forbid expressly
ether to make any image to repre-
sent God, either to worship him
thereby.
M. Wherefore are we forbiddẽ to re
present god in any visible image?
C. Because there is no comparison Deut.4.
betwene him that is an euerlastig Isai.41.

 Act.17.

Rom.6. Spirit, incomprehenſible, and a material bodie, mortal, corruptible and viſible.

M. Thy mind is then that he doeth great diſhonour to Gods maieſtie that goeth about to repreſent him in ſuche ſorte?

C. Yea verely.

M. What maner of adoracio̅ is here condemned?

Of honor forbidde to images. C. We are fobidden here to come before anie image to make our prayers, or to bowe our knee before it, or to make any other ſigne of reuerence, as thogh God did there ſhewe him ſelf by them.

M. This is not then to be taken, as thogh all keruing or painting of images were vtterly prohibited, but alonely to make images, ether to ſeke or to honour God in the̅, or to abuſe them vnto anie kinde of ſuperſtition or idolatrie.

C. It is euen ſo.

M. That

M. For what purpoſe was this commandement giuen?

C. That as in the firſt commandement God ſheweth him ſelf to be him alone, whome we ought to worſhip and honour, euen ſo now he ſheweth the right kinde of worſhip to withdrawe vs from al ſuperſtitious and carnal imaginations.

M. Go forth.

XXIIII. Monday.

C. **He ioineth vnto it a threatning, that he is the Eternal, our God ielous, viſiting the iniquitie of the fathers in their children, vpō the thirde and fourthe generatiō of ſuche as do hate him.**

M. Wherefore doeth he make mencion of his might?

C. To ſignifie, that he is of ſufficient power to mainteine his honour.

M. What meaneth he by ſpeaking of ielouſie?

C. That he can not abide a companiō with him: for euen as he hath

of

of his vnſpeakable goodnes frely giuen him ſelf vnto vs, euen ſo he wil that we become altogether his and this is the chaſtitie of our ſoules, that they be dedicated vnto him, and kept holy for him: as cõtrariwiſe, it is a ſpiritual whoredome, if they be withdrawen frõ him to any kinde of Idolatrie, or ſuperſticion.

Touchig ſpiritual whoredome.

M. How oght this to be taken, that he puniſheth the tranſgreſsions of the fathers in their children?

C. To perce our hearts more depely with the terrour of his wrath, who doeth not onely threatẽ to puniſh the offenders, but alſo their poſteritie after them.

M. What? is not this contrary vnto the righteouſnes of God, to puniſh the one for the others faute?

How God puniſheth the fathers wickednes in the chyld

C. If we conſider the ſtate of mã, the queſtion is ſone anſwered: for we are euerie one of vs by nature vnder

der the curſe of God, ſo that we can not finde faut with God, whē he leaueth vs in this ſtate. And as he ſheweth his fauour towardes his ſeruātes, when he doth bleſſe their poſteritie, ſo doeth he ſhewe his vengeāce towarde the wicked, when he ſuffereth their offſpring to continue in their curſed ſtate.

M. What ſaith he more?

C. To the end he might ſtirre vs alſo with tēder loue, he ſaith morouer that he ſheweth forthe his abundāt mercie vnto the thouſand diſcēt of ſuche as loue him and kepe his commandements.

M. Doeth he meane, that the obedience of a faithful man ſhalbe ſufficient to ſaue his poſteritie, althogh it be wicked?

How God ſheweth mercy to a thouſand generatiōs.

C. No: but that he wil in ſuche ſorte ſhewe forthe his goodnes toward the faithful, that for the fauour he beareth vnto them, he wil alſo be know-

knowen vnto their children, not onely minding to prosper them here in things of this worlde, but to sanctifie them also with the giftes of his Spirit, whereby they may become obedient to his wil

M. But this semeth not alwayes so.

Rom.6. C. No: for as the Lord doth reserue this libertie to him self alwayes, to shewe mercie vnto the childrē of the wicked, so on the other part he hath not so bound his grace to the children of the faithful, but that he may at his pleasure reiect whome he wil: yet notwithstādīg he doeth in suche wise order these things, that all men may easely se, that he hathe not made this louing promes for noght.

M. Wherefore doeth he rehearse here in the promes to a thousand discents, whereas in the threatning he made mencio but of thre or foure?

C. To

C. To ſignifie, that God is alwayes more readie to vſe gentlenes and fauour, then roughnes or rigour, according as he ſaith of him ſelfe, that he is readie to ſhewe mercie, and ſlowe vnto anger. Exod.34. Nom.14. Pſal.103.

M. Let vs come to the thride commandement.

XXV. Sonday.

C. **Thou ſhalt not take the Name of the Lord thy God in vaine.** The 3. Commãdement.

M. What is the vnderſtãding therof

C. He doeth not onely forbid to abuſe and blaſpheme the bleſſed Name of God by periurie, but forbiddeth aswel al vaine and ſupetfluous othes. Of othes

M. May a man then ſweare lawfully at any time?

C. Yea verely, when ther is iuſt occaſion, that is to ſay, to mainteine the trueth, when the tyme ſhal require, & likwiſe to kepe brotherly charitie among vs.

M. Doeth he diſproue no othes, but ſuche

ſuche as are made to the hinderance of Gods honour?

C. In one kind of othe he teacheth vs a general rule, that we neuer vſe the Name of God, but in feare and humblenes, to glorifie his Name. For euen as it is holie, & of moſte worthy price, ſo it behoueth vs to take diligēt hede, that we do not in ſuche ſorte name it, that either we may ſeme to paſſe lightly of it our ſelues, or giue to other occaſion to haue it in ſmale reuerence.

With what reuerence we ſhuld name God.

M. How ſhal this be?

C. If we do nether thinke nor ſpeak of God, nor of his workes, but with all reuerence and honour.

M. What foloweth?

C. A threatning, **that he wil not holde him innocent, that taketh his Name in vaine.**

M. Seing that god pronūceth threatningly in other places in a generalitie, that he wil puniſh al trāſgreſ-

fours, what vehemencie is there beſides in theſe wordes?

C. He doth expreſly declare hereby in how great eſtimation he hathe the honour of his Name, for ſo muche as he ſaith euidently, that he can not abide, that any man do deſpiſe it, to the intent that we might reuerence it the more.

M. Let vs come to the fourthe commandement. 26. Sonday.

C. Remembre to kepe holy ỳ Sabbath day: ſix dayes ſhalt thou labour, & do al thy worke, but the ſeuenth day is the reſt of ỳ Lord thy God: thou ſhalt do no worke in it, nether ỳ, nor thy ſonne, nor thy daughter, nether thy ſeruant nor thyne handmaide, nor thyne oxe, nor aſſe, nether ỳ ſtranger ỳ is wỏin thy gates: for in ſix dayes God made heauẽ and earth, and all that is in them, & the ſeuenth daye he reſted: Wherefore he hath

The 4. commándement.

hath blessed the day of rest, and hath made it holy to him selfe.

M. Doeth God commande to labour six dayes, & rest the seuẽth?

C. No, not precisely: but he doeth giue men leaue to trauel six dayes & maketh a restraint onely of the seuenth, in the which he forbiddeth to labour.

M. Are we then bounde by Gods commandement to refraine one day in the weke from all maner of labour?

C. This commandement hath a certeine special consideration in it: for as touching the obseruation of bodilie rest, it belongeth to the ceremonial law, which was abolished at the comming of Christ.

M. Saist thou then that this commandement belongeth peculiarly vnto the Iewes & that God did giue it onely for the tyme of the olde Testament?

C. Yea

C. Yea verely, as touching the ceremonie thercof.

M. Why thē, is there any other thīg cōteined in it beſides the ceremonie?

C. There be thre conſiderations why this commandement was giuen.

Thre cōſideratiōs for the whiche the Sabbath day was ordeined.

M. What are they?

C. The firſt is, that it might be a figure to repreſent our ſpiritual reſt The ſeconde, for a comelie order to be vſed in the Church, And thirdly, for the refreſhing of ſeruantes.

M. What is ſpiritual reſt?

C. That we ceaſe to do our owne workes, that the Lord may bring forth his workes in vs.

M. How may we thus reſt?

C. By mortifying our fleſh and ſubduing the inordinate affections of our nature, to the end that Gods Spirit may beare rule in vs.

T. Are we bound to this reſt but one day in the weke?

C. Yes, continually: ſo that whē we haue once begonne to entre into it, we muſt go on forwarde whiles our life laſteth.

M. Why is there but one day appointed to repreſēt vnto vs a thing that dureth our whole life?

C. It is not neceſſarie that the figure do reſēble in all pointes the thing it is ordeined to repreſent: it is ſufficiēt if they be like in ſome poīts.

M. Wherefore was the ſeuenth day appointed rather then any other?

The nōbre of 7. C. The nombre of ſeuen doth ſignifie perfectiō in the Scriptur: wherfore the ſeuenth day was moſte mete to ſet out vnto vs a thing that ſhulde ſtil continue: moreouer it putteth vs in remembrance, that our ſpiritual reſt is but begōne in this life, nether ſhal it be perfect vntil we depart this world.

M. What is mēt by that, which our

Lord alledgeth here, saying that it behoueth vs to rest, for somuch as he hath done the same: 27. Sonday.

C. When God had created all his workes in six dayes, he appoited the seuenth to the consideratiõ of his workes. And to the intent we might be ỹ more stirred therto, he setteth forthe his owne exãple vnto vs, because there is nothing so much to be desired, as to become like vnto him.

M. Must we then daily meditate the workes of God? or is it ynough to haue minde of them one day in the weke?

C. Our duetie is to be exercised daily therein: but for our weakenes sake there is one certeine day appointed. And this is that politick ordre, whereof I spake. We are bounde to praise God cõtinually in his workes.

M. What ordre then is to be obserued that day?

C. That the people come together &

As touching politick ordre for dayes.

giue diligēt eare to the worde of God, vſe commune prayers, and make profeſsion of their faith and religion.

M. What meaneſt thou by ſaying, that it was partely ordeined for the eaſe of ſeruantes?

C. That they which be vnder the power of others, might be releaſed ſomewhat of their labours, the which thing alſo ſerueth to the furtherance of the commune welth, for ſo muche as euerie mā hathe iuſt cauſe to be the readier, willingly to trauel the other ſix dayes, when they conſider, that they may take their reſt in the ſeuenth. Coloſ. 2.

M. Let vs now ſe how this commādement belongeth vnto vs.

The ceremoniall Sabbath is ended.

C. As touching the ceremonie therof, it is aboliſhed: for we haue the accompliſhment therof in Chriſt.

M. How ſo?

C. For

C. For our olde man is now crucified by the vertue of his death: and through his resurrectiō we are raised againe into a newnes of life. Rom. 6.

M. What is there then in this commandement, that concerneth vs?

C. We are bounde to obserue the polyticke ordre appointed in the Church, for the hearing of Gods worde, for comming together to make commune prayers, and for the right vse of the Sacraments.

M. And doeth the figure profit vs no more?

C. Yes verely: for it leadeth vs to the trueth of that thing, whereof the Sabbath day is a figure: which is, that we being made the true mēbres of Christ, ought to cease from our owne workes & commit our selues wholly vnto Gods gouernance,

M. Let vs come now to the seconde rable.

28. Sonday.

The 5. commãdement.

C. **Honour thy father & thy mother.**

M. What doest thou meane by this worde, Honour?

What honour is due to our Superiours.

C. That children vse humble obedience towards their father and mother, bearing a reuerẽt minde towarde thẽ, readie to assist & aide them, & willing to do after their commandements, according to their duetie.

M. Procede.

C. God ioyned also a promes to this cõmãdemẽt saying, **that thy dayes may be prolonged vpõ the lãd which the Lord thy God hathe giuen thee.**

M. What is the meaning of this promes?

C. That God wil indue them with a long life, which haue their father and mother in due reuerence.

M. How commeth it to passe, that God promiseth man to prolong his life (as if it were a special benefite) since this life present is so ful of miserie?

C. Thogh our life be neuer ſo ful of wretchednes, yet it is the bleſsing of God vnto the faithful, at the leaſt for this one cauſe, that it is a token of his Fatherlie fauour, in that he nouriſheth them here and preſerueth them. A long lyfe.

M. May a man gather of the contrarie parte, that he, who liueth not manie yeres, is accurſed of God?

C. No, but rather it cometh to paſſe manie times, that our Lord taketh thē ſoneſt of all out of this worlde whome he loueth moſt dearly.

M. In doing thus, it ſemeth that he kepeth not alwayes promes.

C. What promes ſoeuer God maketh vs, touching the benefites of this worlde, we ought to take it with this condiciō, ſo farforthe as it ſhalbe expedient for the health of our ſoule: for it were a contrary ordre, not to haue chief regard of the ſoule. Benefites of this worlde are promiſed with one condiciō.

M. And what is to be ſaid of them

be desobedient vnto father & mother?

The punishmēt of children which disobey their parents.

C. God wil not onely punish them with euerlasting paine in the day of iudgement, but he wil execute his vengeance also on their bodies here in this worlde, either by shortning their life, either punishing them by a shameful death, or some other waise.

M. Doeth not God speake expresly of the land of Canaan in this promes?

C. Yes, as touching the children of Israel: but we must now take it in a more general signification, so that in somuch as the whole earth is the Lords, we oght to acknowledge, that what countrey socuer we do inhabite, God hath giuen vnto vs the same for a dwelling place.

Psal. 24.
Psal. 88.
Psal. 115

M. Is there nothing els to be vnderstand in this commandement?

C. Thogh

C. Thogh no mencion be made in it expreſly but of the father & mo ther, yet we muſt vnderſtand in them al magiſtrates, & ſuperiours: for ſo muche as there is one maner of conſideration of them all.

M. What is that?

C. Becauſe God hathe giuen vnto them preeminence: for there is none autoritie of parentes, of princes, or magiſtrates, or maſtres, nether any other office or title of preeminence, but ſuche as God hath ordeined. Rom. 13.

M. Rehearſe the ſixt commandemēt

C. **Thou ſhalt not kil.** 29. Sonday.

M. Is there nothing forbidden here but open murther?

C. Yes verely: for conſidering that it is God who giueth this in commandement, he doeth not giue vs a Law to reſtreine our outward dedes, but principally to bridle the affections of our minde.

M. Thy meaning is then, that ther is a certeine kinde of murther, lying priuely in the heart, the which is forbidden here of God.

C. It is euen so: for hatred or rācour & all desire to do hurt vnto our neighbour, is murther before God

M. Is it ynough then, if we beare no hatred nor malice towardes any man?

C. No: for in that that God cōdemneth hatred, it is to be vnderstand also, that he requireth of vs to loue all mē vnfeinedly, procuring their welth.

The 7. cō mandement.

M. What is the seuenth cōmādemēt

C. **Thou shalt not cōmit adulterie.**

M. What is the effect of this commandement?

Al whoredome is accursed

C. All whoredome is declared to be accursed of God, & therfore it behoueth vs to refraine frō it except we wil prouok his wrath agaīst vs.

M. Is there none other thing requi-

red

red in this commandement?

C. We muſt alwayes haue regard to the lawmaker, who conſidereth not oncly the outwarde worke, but rather the affectiō of the heart

rh: mide of the lwmaker is to be conſidered.

M. What is here more required?

C. Forſomuche as our bodies,& ſoules are the tēples of the holie Spirit, that we kepe them in al purenes,& therefore we muſt not onely be chaſte as touching the carnal act, but alſo in heart, wordes and behauiour, ſo that there muſt be no parte in vs defiled or vnchaſte.

1. Cor. 3. 2. cor. 6.

M. Go on to the eight commandement.

30. Sonday.

C. Thou ſhalt not ſteale.

The 8. cō manndement.

M. Doeth this commandement forbid onely ſuch robberies, as be puniſhed by commune lawes, either doeth it reache any further?

C. This cōmandement reacherh vnto al vnlawful and deceiuable occupatiōs, wherby we plucke vnto vs a-

vs anye parte of our neighbours ſubſtãce, whether it be by violẽce by fraude or by any other meanes that God hath not alowed by his worde.

M. Is it ynough if a man refraine frõ the dede doing, either is it forbidden alſo to deſire any ſuch thing?

Of inwarde theft.

C. We muſt alwayes haue a conſideration, that God was the maker of this Law, who forſomuch as he is a Spirite, hath not onely regarde to robberies that be cõmitted in dede, but he cõſidereth aſwel our ſecret entrepriſes, our deuiſes, and purpoſes, and the deſires of our mindes, to come by riches throgh our neighbours loſſe.

M. What behoueth it vs then to do?

C. We are bounde to do our endeuour, that euery mã may haue his due and right.

The 9. cõmandemẽt.

M. What is the ninth cõmandemẽt?

C. Thou ſhalt not beare falſe witneſs

nes against thy neighbour.

M. Doeth God forbid in this commaudement open periurie before a iudge onely? either are we charged to make no lie to the disprofit of our neighbours?

C. Vnder one kinde he giueth a generall doctrine: meaning that we may not speake any thing to the reproche of our neighbour falsely and that we may in no wise backbite him or make lies of hī: whereby he might susteine losse in his goods, or be hindered in his good name.

A generall doctrine.

M. Wherefore doeth he speake expresly of open periuries?

C. To the intent that we might the more earnestly detest this vice of backebiting, and lying, signifying vnto vs withal, that whosoeuer doeth accustome himself to speak sclanderously of his neighbour, or to make any lie to his hinderance priuely

After customable sclandering and lying, there followeth shortly opē periurie.

deráce priuely, he wil not be aſhamed ſhortlye after, to forſweare himſelf openly.

M. Be ſclanderous and lying wordes forbidden here alone? either be we alſo reſtreined frō al euil thinking?

That that is ill to be done before men, is il to be thought before God.

C. Aſwel the one as the other, by the reaſon which we haue already alledged: for that that is euil in the doing before men, is as euil to be willed or thoght before God.

M. Declare this in fewe wordes.

C. We are taught by this commāde-mēt not to iudge euil, or to ſpeak any wordes that ſounde to the reproche of others, but rather to haue a good opinion of our neighbours, & to mainteine their good fame, ſo farre forthe as the trueth wil beare vs.

21. Sonday. The 10. cōmandement.

M. Let vs come now to the laſte cōmandement.

C. Thou ſhalt not couet thy neighbours

bours house: nether shalt thou co uet thy neighbours wife, nor his man seruant, nor his maide, nor his ore, nor his asse, nether anye thing that is thy neighbours.

M. Seing the whole Law is spirituall (as thou hast said) and forsomuch as euery one of the other commá-dements were ordeined, aswel to correct the rebellious affectiōs of the heart, as to gouerne the outwarde doings, it appeareth that this cōmandement is superfluous.

C. In the other cōmādemētes God wolde suppresse our wil & affecti-ons, but here in this he vtterly in-hibiteth all euil thoghts, light mo-cions, suddē affection, yea, thogh we neuer fully purpose them, ne-ther consent willingly to do them

M. Saist thou then, that the least mo-ciō or tētacion that can entre into the thoght of a faithful mā is sinne thogh he striue against it, and

wil

will not by any meanes consent vnto it?

C. It is certeine, that al euil thoghts and mocions do procede out of our corrupt nature: whereof I cõclude that the lustes which do kindle or stirre vp mans heart to do amisse, thogh he neuer consent to do the thing, be neuertheles directly against this cõmandement.

Euery euil mocion is a sinne.

M. This is then briefly thy saying, that as euil lustes, whereunto men consent and subiect them selues, are reproued as sinne in the former commandements: euen so by this commandement God requireth of vs suche perfection, that there may not so muche as one euil mocion once enter into oure heartes, the which might prouoke vs to do amisse.

C. Euen so I meane.

M. May we not now make a briefe some of the whole Law?

C. Very

C. Very easely: for the whole Law is comprehended in these two points: ℘ one is, **That we loue God with all our heart, with all our soule, & with our whole minde: the other is, That we loue our neighbour as our selfe.**

The effect of the whole Law. Matt. 22.

M. What is included in the loue of God?

C. To loue him as our God: that we acknowledge & take him for our souereine Lord, Master, Sauiour & Father: so that hereby our duetie is to loue him, to feare him, to honour him, to put our whole trust in him, & to obey him.

M. What doest thou meane by these wordes, **with all our heart, all our soule, & our whole minde?**

To loue God with al our heart.

C. It is that we loue God with suche a zeale & feruent affection, that there may be in vs no desire, no wil no thoght, no indeuour contrarie vnto his loue.

32. Sonday.

M. What is the meaning of the ſecõde point?

C. As we be naturally inclined to loue our ſelues, and as this affectiõ doeth paſſe all the reſt, euen ſo our loue towardes our neighbours ought in ſuche ſorte to beare rule in our hearts, that it ſhulde guide vs altogether, & ſhulde be a line and rule, thereby to order all our thoghts and dedes.

M. And whome meaneſt thou, when thou ſayeſt our neighbours?

C. I do not onely ſignifie oure kinred, friends and ſuche other as be of our familiar acquaintance: but ſuch alſo as be ſtrãgers vnto vs, & more thẽ that, our verie enemies.

M. How are we bounde to them?

C. There is a bonde, whereby God hathe tied all mẽ together, which is holie, & can not be broken by any mans malice.

M. Then thou wilt ſay, if any man hate vs, that cometh of him ſelfe

and yet by the very order which God him ſelf hathe appointed, he ceaſeth not, to continue ſtil our neighbour, and we are bound euē ſo to take him.

C. So I meane.

M. Seing the Law requireth ſuche a perfect ſeruing of God, is not euerie Chriſten man boūde to frame his life after the ſame?

C. Yes truely: but we haue in vs ſo muche weakenes, that there is no man which fully doeth performe all that the Law requireth. No man can fulfil the Law.

M. Why doeth God therfore require of vs ſuch an exquiſite perfectiō as we be not able to reache vnto.

C. God requireth nothing of vs, but that which we are bounde to do. But if we giue diligence to frame our liues to thīs rule ſet forthe in the Law, then albeit we be farre frome atteining vnto the perfection thereof, yet the Lorde will

not lay to our charge our defaut.

M. Speakest thou generally of all mẽ or of the faithful onely?

C. No mã is able to begin to do the least point that the Law requireth vntil he be regenerate throgh the Spirit of God. Moreouer, if it wer possible to find out any man, who were able to performe some parte of that, that the Law demãdeth, it shuld not be ynough to discharge him before God: for the lord pronounceth, that whosoeuer doeth not throughly accomplish euerie point conteined in the Law, is accursed.

Deu. 27. Galat. 3.

33. Sonday.

M. Hereof we must nedes gather, that the Law hathe two distinct offices, acording as there be two sortes of men.

To what vse the Law serueth touching the vnfaithful.

What els? for as touching them that beleue not, it serueth to none other purpose, but to reproue thẽ and to take from them all maner occa-

occasiō to excuse them selues before God: & this is that which S. Paul speaketh, namig it the instrumēt of death and damnacion. But as touching the faithful, it serueth to another vse. 2. Cor. 3

M. To what?

C. First the Law maketh it knowen vnto them, that they can not be iustified by their workes: & so by humbling them, it doeth stirre them to search their saluacion in Christ: Secondly, where as it requireth more then is possible for any man to do, it warneth them to pray vnto God, that he wold giue them strength, & also doeth put them dayly in remēbrāce of their fautes, to beate downe their pride. Thridly, it serueth them in stead of a bridle, to holde them fast in the feare of God.

To what vse the Law serueth as touching the faithful.

M. Then albeit for the time of this transitorie life, we neuer accōplish the Law, yet it is not be thoght a

a vaine thing, that it requireth of vs ſuche a perfection: for therby it ſetteth vp a marke vnto vs, to the end that we euerie one, according to the grace wherewith God hath indued vs, might continually with ſo muche more feruent affection walke towardes it, and ſtudie daily more and to come vnto it.

C. So it is ment.

M. Haue we not a perfect rule of all righteouſnes ſet out in the Law?

Obedience to the Law is Gods onely ſeruice and the ſacrifice that he requireth of vs. 1.Sa.15. Ierem.7

C. Yes, ſo perfect, that God demandeth none other thing of vs, then to folow it: & contrarie wiſe, God diſalloweth and refuſeth whatſoeuer man taketh in hand to do beſides: for obedience is the onelie ſacrifice, which he requireth.

M. To what purpoſe then doeth all thoſe monicions, declarations, exhortations, and commandemētes ſeruc, which the Prophets make & the Apoſtles?

C. They

C. They are nothing els, but expoſi-
cions of the Law, which lead vs to
the obedience of the Law, rather
then drawe vs from it.

M. Yet it ſemeth that the Law doeth
not ſet out euerie mans particular
vocation.

C. Where as the Law of God pre-
ſcribeth that we oght to rẽdre vn-
to euerie man that, that is his due,
we may right wel gather thereof,
what euerie mans duetie is in his
ſtate & calling: further (as we haue
already ſaid) the reſidue of the
Scripture maketh a more particu-
lar & plaine declaration of the ſa-
me: for the ſelfe ſame thigs, which
God hathe in fewe wordes com-
prehended in theſe tables of his
commandemẽtes, other partes of
the Scripture do intreat here and
there more at large.

M. Seing we haue now ſpoken ſuffi-
ciently of the right ſeruing of god
(ỹ is to ſay, of obediẽce to his wil)

34. Sonday. The 3. poĩt touchĩg the

true honoring of God is callig on him in our nede.

which is the ſeconde parte of the honour due vnto him, let vs treat now alſo the thride point.

C. We haue ſaid here before, that the thrid maner of honour which he demãdeth of vs, is to call vpon him, & to ſeke for helpe at his hãd in all our nedes.

M. Doeſt thou meane, that we muſt call vpon him alone?

C. Yea: for he chalengeth this, as a peculiar honour due vnto his diuine maieſtie.

M. Since it is ſo, after what ſort is it lawful for vs to require ſuccour at mans hand?

C. There is great differẽce betwene thoſe two things: for we call vpon the name of God, to proteſt that we loke for no help but at his hãd, hauing our whole affiance in him and in none els: yet in the meane time we ſeke the help of men ſo farre forthe as God giueth vs

leaue

leaue, & as he hath let them meanes to ſuccour vs.

M. Then to demande ſuccour of mẽ is nothing at all contrarie to this, that we are bounde to make our prayer only vnto God for helpe, for ſo muche as we put not our truſt in them, nether ſeke their ſuccour, but ſo farre forthe, as God hath ordeined them miniſters, & beſtowers of his goods to our neceſsitie and comfort.

C. Ye ſay wel: & in very dede, whatſoeuer benefite we receiue at any mans hãd, we are boũde ſo to take it, as if god him ſelfe did delyuer it vnto vs: for the trueth is, that it is he, who ſendeth vs al thoſe thinges by their hands.

M. Is it not then our duetie to giue thankes vnto men for their benefites, ſeing the law of nature ſo teacheth?

C. Yes, and it were for no more, but

for

for that it hathe pleased God to call them to suche honour, as to be the dealers, & distrubuters of his benefites: for God in so doing doeth binde vs vnto them, and wil that we take the same thankfully at their hands.

M. It appeareth by this, that we may not call vpon Angels or Saintes departed, for helpe.

Nether Angels nor saintes departed ar to be called vpon for any help.

C. It is certeine: for touching Saintes departed, god hathe not appointed vnto them any suche office, as to helpe vs. And as concerning his Angels, althogh he doeth vse them as ministers to serue for our health, yet is it not his wil that we shulde call vpon them for helpe, ether haue our refuge vnto them in time of nede.

M. Then whatsoeuer is not agreable to the ordre which God hath set forth vnto vs is repuguant vnto his wil.

C. I meane no leſſe: for if ſo be we be not content with that order which god hathe by his worde ſet forthe vnto vs, it is a moſt certeine token of infidelitie. Moreouer, if in ſtead of ſeking vpon God alone for helpe in all our nedes, we ſhal haue recurſe vnto Angels or any other creatures, putting any part of our cõfidence in them, we commit therein damnable idolatrie by attributing vnto them that thing which oght to be peculiarly reſerued vnto God.

An euident token of infidelitie.

M. Let vs come now to the right maner of prayer vnto god. Is it ynough to pray with the tongue, ether is a feruent minde, and earneſt affection of the heart alſo required?

35. Sonday. Of prayer.

C. The tongue is not alway neceſſarie in praying: but the vnderſtanding & earneſt affectiõ are alwayes neceſſarily required.

We muſt praye with an heartie affection

M. How

M. How proue you that?

C. For ſo muche as God is a Spirit, he requireth alwayes the heart: & as at al other tymes ſo ſpecially in tyme of prayer, whē we ſhewe our ſelues in his preſence, and enter into communication with him: & thereupō he maketh a reſtraint of his promes, ſaying, that he wil be at hand to heare onely all them which cal vpon him in trueth: cōtrarywiſe he pronounceth al them accurſed which pray hypocritically, or without an earneſt affectiō.

Pſal. 145.
Pſal. 29.

They are curſed of God that praye without hearty affection.

M. Then al ſuch prayers as be made onely with the mouth, be vnprofitable and to no vſe.

C. They be not onely vnprofitable, but prouoke God to diſpleaſure.

M. What maner of affection is requi red to mak the prayer acceptable?

To praye for thigs when we fele not

C. We muſte firſt of al haue ſuche a feling of our pouertie and wretchednes, that we may perceiue an earneſt

earneſt vexation & griefe of minde through the lothſomnes of ſinne: we muſt alſo haue a feruent deſire to obteine grace at Gods hande, whiche deſire muſte kindle oure heartes, and ingender in vs a feruent prayer.

the neceſſitie therof is bothe vnprofitable, and alſo offendeth god

M. Do theſe things procede of our nature? ether are they giuen vnto vs by the ſpecial goodnes of god?

C. God muſt worke herein: for we are of our ſelues dul, and without all luſt to prayer: but the Spirit of God doeth ſtirre vp in our hearts ſuche ſighs, as no tongue is able to expreſſe, and indueth our mindes with ſuch a zeale, and feruent affection, as God requireth in prayer.

Rom. 8. Gal. 4.

M. Doeth this doctrine teache vs, that we oght not to diſpoſe, and ſtirre vp our ſelues to prayer?

C. Nothing leſſe: but rather contrarywiſe, ſo oft as we do fele our ſel-

ues colde, & not disposed to prayer, we oght to make our supplication vnto the Lord, that it wolde please him to inflame vs with his Spirit, whereby we may be framed, to prayer, with suche affection of minde as we oght to do.

Gods spirit is our onely schole-master to teache vs to pray.

M. As touching the vse of the tōgue thou doest not count it vtterly vnprofitable in making of prayers.

The tongue serueth to a good vse in the making of our prayers.

C. No: for the wordes, whiche the tongue vttereth, do many times helpe, stirre vp and confirme the minde, so that it is not so easely drawen from God. Moreouer forsomuche as the tongue is created of God for his glorie, aboue all other membres of the bodie, it is reason, that the tōgue be employed by all meanes to that vse: finally the very feruent affection of the heart doeth many times through a vehemēt mocion, enforce the tongne to speake, thogh a mā did not purpose so to do.

M. Since it is as ȳ saist, to what purpose is it to pray in a lāguage that a man doeth not vnderstand?

To praye in a strange language is a mockig of God. 1.cor.14.

C. It is a very mocking of God, and a supersticious hypocrisie.

M. When we make our prayers vnto god, do we it at al aduētures without sure knowledge whether we shal obteine any profite or not: ether ought we to be surelye persuaded that oure prayers will be heard?

36. Sonday. Prayer must procede of a sure confidence in Gods promes.

C. We must haue this euermore as a sure groūd in all our prayers, that they shalbe accepted of god, and that we shal obteine our requeſt, so far forthe as it shalbe expedient and necessary for vs: whereupon saincte Paul saith that the right inuocacion and praying vnto god procedeth of faith. For if we haue not a sure trust in the mercie of god, it is vnpossible to make our prayer vnto him aright. Rom.10.

C. What

Who soeuer doubteth whether God heareth his prayer obteineth nothing. Matt. 12. Marc. 11.

M. What sayest thou then of them which be in doute, whether God wil heare them or not?

C. Their prayers are vtterly voyde seing God hath made no promes to any such prayers: for he sayeth whatsoeuer we shal aske, if we beleue, he wil graunt it vnto vs.

M. It remaineth to knowe by what meanes, and in whose Name we may come by this sure confidēce, to present our selues before god, cōsidering that we are vile sinners and farre vnworthie so to do.

Thre things make vs bolde to aske of God.

1. His promes. Psal. 50. 91. 145. Isa. 30. 65 Iere. 29. Joel. 2. Matth. 6

C. First of all, we haue promises of god, whereupon we must stay our mindes, without hauing any regarde of our owne worthines. Secondly (if we the childrē of god) he doth incourage vs, and push vs forwarde with his holy Spirit, to come to him familiarly as to our father: & ꝑ we shuld not be afraid to come before his glorious Ma-

2. His Spirit. Rom. 8.

ieltie

ſtie(althogh we be but as pore wormes of the earth,& moſt wretched ſinners) he hathe giuē vnto vs our Lord Ieſus to be our Mediator,to the intēt that we by the meane of his merites, hauing recourſe vnto God, might haue an aſſured truſt to finde grace.

The mediatiō of Chriſt his owne Sonne. 1.Tim.2. Heb.4. 1.Ioh.2.

M. Doeſt thou meane it thus, that we may not call vpō God by prayer, vnles it be done in the name of our Sauiour Chriſt?

C. Yea: for we haue an expreſſe cōmādement ſo to do: & in ſo doīg we haue a ſure promes,that throgh his interceſsiō all our requeſts ſhal be granted vnto vs.

We may not pray but in the name af our Sauiour Chriſt. Ioh.14. 1.Ioh.2. Eph.3. Heb.4.

M. It is not thē a fooliſh preſumpciō, to preſēt our ſelues boldly before God, ſince we haue Chriſt for our Aduocate,& ſet him before vs, to the end that God may for his ſake accept bothe vs and our prayers.

Rom.8.

C. No verely: for we make our pray-

C. No verely: for we make our prayers, as it were, by his owne mouth forsomuche as he hī self openeth the way for vs, and maketh our prayers to be heard, yea & intreateth also continually for vs.

37. Sonday.

M. Let vs treat now of the substance of our prayers. Is it lawful for vs to pray for all things that we fantasie, ether is there a certeine rule to praye?

we may not frame our prayers according to our owne fantasie, but as Gods worde teacheth vs, and his holy Spirit directeth vs. Matt. 6.

C. If we shulde folow our owne fantasie in making our prayers, they shulde be very il framed. For we are so blinde, that we are not able to iudge what is mete to be prayed for: moreouer, all our desires are so inordinate, that it is expedient for vs to bridle them.

M. What is then to be done?

C. We must learne of God what is mete to be prayed for, seing he alone knoweth what is necessarie for vs, & ỹ he leadeth vs, as it were

by

by the hand, ſo that we our owne ſelues do nothing but folowe.

M. What inſtruction hathe he giuen vs for prayer?

C. He hathe taught vs ſufficiently how, & wherefore to pray, throghout the whole Scripture, but to the intent to bring vs to one certeine and ſure marke, he hathe ſet forth vnto vs one maner of prayer wherein he hathe briefly comprehended all ſuche pointes as be mete or lawfull for vs to demand.

M. Rehearſe that forme of prayer.

C. It is the very ſame that our Lord Ieſus taught his diſciples to pray. For when they aſked of him how they ſhuld pray, he anſwered that they ſhulde ſay on this wiſe, Matt. 6. Luk 11.

The faithful prayer which the Lord himſelf taught vs.

Our Father which art in heauen, halowed be thy name: Thy kingdom come: Thy wil be done euē in earth as it is ī heauē: Giue vs

this day our dailie breade: And forgiue vs our † dettes, euen as we forgiue our detters: And lead vs not into tentation, but deliuer vs frō euil. For thine is the kingdome, & the power, & the glorie for euer. So be it.

† or sinnes.

M. For the more easie vnderstandīg hereof, tell me how many articles be conteined herein.

The diuisiō of the Lordes prayer.

C. Six: whereof the thre first do concerne the glorie of God, without any considerātiō of our selues: the other thre touche vs properly & concerne our wealth & profit.

M. Why then, ought we to desire any thīg of God, that bringeth no maner of cōmoditie vnto our selues?

C. This is true, that God of his infinit goodnes doeth dispose & ordre all things in suche sorte, that nothīg cā turne to the glorie of his Name which is not also profitable vnto vs: so that whē his Name is sanctified

fied & honored, he maketh it redounde to our ſãctificatiõ: & whẽ his kingdome cõmeth, we ar after a ſort partakers therof, yet notwithſtãding our duetie is at ſuche time as we aſke theſe things, to haue onely regarde to his honour, without any cõſideratiõ to our ſelues, or to our owne commoditie and profite.

M. By thy ſayĩg then, thogh theſe thre firſt peticions are greatly profitable to vs, yet we may not make thẽ for any other purpoſe, but only to deſire to haue God honored.

C. It is euen ſo: and likewiſe, albeit the thre laſt requeſtes be ordeined to praye for things expediẽt & neceſſarie for vs, yet euen in them alſo we ought moſt erneſtly to ſeke Gods honour, ſo that it muſt be the chief end & mark wherunto al our wiſhings & deſires be directed

M. Let vs come now to the expoſici-

38. Sonday.

M. Let vs come now to the expoſicion of it: & befor that we procede any further, wherefore is God named here our Father, rather then by ſome other name?

In what ſenſe we cal God father.

C. Since in time of prayer ſpecially we ought to haue a ſtedfaſt aſſuráce of Gods fauour in our conſciẽces, it pleaſeth God to be called of vs by a name which ſoũdeth nothing but all ſweetenes, bountie & mercifulnes, thereby to driue away all doutfulnes, & feare, and to make vs conceiue a bolde courage to come familiarly into his preſence

M. May we then come boldely and familiarly vnto God, eũe as a childe may vnto his father?

C. Yea, and with a great deale more aſſured cõfidẽce to obteine whatſoeuer we ſhal deſire: for if we being euil, cã not choſe but giue vn to our children breade and meat when they aſke it, how much

Matt. 7.

lef

leſſe can our heauenlie Fathar refuſe to giue vs ſuche things as we haue nede of, ſince he is not onely good, but the very ſouereine goodnes it ſelfe?

M. May we not proue ſufficiently by this, that god is named our Father the ſame thīg which we affirmed, touching Chriſt, that our prayer oght to be grounded vpon ſure truſt in his merites & interceſsiō?

C. Yes certeinly: for God doeth acknowledge vs none otherwiſe to be his children, but onely inſomuche as we be the members of his Sonne Chriſt.

M. Wherfore doeſt thou not rather call God thy Father, then our Father, as it were in commune?

C. Euerie faithful mā may right wel call God his Father particularly: but in this forme of prayer our Sauiour Chriſt doeth teache vs to pray in commune, that we might

Why we call him our father.

remembre thereby the duetie and charitie which we owe to our neighbours in our prayers, and to moniſh vs, not to care onely for our ſelues.

M. What meaneth this clauſe, **which art in heauen?**

C. It is aſmuche to ſay, as to name hī high, mightie, & incomprehēſible.

M. To what purpoſe ſerueth that?

C. That whē we call vpō hī by prayer, we might learne to lift vp our mindes, & to withdrawe our imaginatiō frō thinking any thing of him worldelie or earthlie, & that we ſhuld not meaſure him by our fleſhlie iudgement, and ſo make him ſubiect to our wil or appetite, but rather that we might with all humblencs of mind honor his excellēt maieſtie, & alſo ẏ we might haue occaſiō to put ſo muche the more our truſt aſſuredly in him, cōſidering that he is Lord & Maſter

of

of all.

M. Make an expositiō of the first peticion.

39. Sonday.

C. The Name of God is his honour & renome, wherby he is sanctified & prayſed amōg men: therfore we deſire that his glorie may be aduāced aboue all thīgs & euerie wher.

The firſt petition

M. Doeſt thou meane that this his glorie may ether increaſe or diminiſh?

In what ſenſe we wiſh the ſetting forth of Gods glorie.

C. No verely, in it ſelfe: but the meanīg hereof is that it may be knowen as it oght to be, and that all the works which god doth may appere vnto mē to be glorious euē as they be in very dede, ſo that he might by all meanes be magnified.

M. What doeſt thou meane in the ſecōde requeſt by the kingdome of God?

The ſecond petition. wherein the kingdome of God conſiſteth.

C. This kingdome cōſiſteth principally in two pointes: that is to ſay firſt in that he gouerneth his elect

through his holie Spirit: & againe in that he deſtroyeth the wicked, which wil not become ſubiectes to his kingdom, to the end that it may euidently appeare that there is no power able to withſtand his power.

The kingdome of Chriſt.

M. What vnderſtādeſt thou in praying that this kīgdome may come?

C. That it wolde pleaſe God from day to day to increaſe the nombre of his faithful ſlocke, that he wolde continually more & more beſtowe the giftes of his holie Spirit amōg thē, vntil the time come, whē they ſhalbe fully repleniſhed that he wolde alſo cauſe the light of his trueth more and more to ſhine, & that he wolde in ſuche wiſe make his iuſtice to be knowen, that the deuil and his kingdome of darkenes may come to vtter confuſiō, & that all wickednes may be cleane aboliſhed and rooted out.

M. Is not this requeſt performed daily?

C. It is partely fulfilled: yet we deſire ẏ it may be cõtinually increaſed, and aduãced, vnto ſuche time as it ſhal come to ful perfection: which thing ſhalbe at the day of indgement, what time God alone ſhalbe magnified, & all creatures ſhal be abaſed & ſubiect vnto his maieſtie, and ſo he ſhal be all in all things. 1.cor.15.

The perfect ſtate of chriſts kīgdome

M. In what ſenſe prayeſt thou that Gods wil may be done?

C. That all creatures may be ſubiect to him & obey him, in ſuche ſorte, that whatſoeuer is done, may be pleaſant to him.

M. Doſt thou meane then, that nothing may be done contrary vnto his wil?

C. Our requeſt is not onely that he wold bring al things to paſſe as he hath appointed by his vnſearchable coũſel, but that he wold beate

40. Sonday.

The 3. requeſt touching the accõpliſhment of Gods wil

downe all rebellió, ſo that all wils may obey his wil onely.

M. In ſo doing, do we not vtterly refuſe our owne wils?

C. Yes vtterly: & we pray not onely that he wolde bring to noght ſuche deſires as be againſt his wil, but that he wolde alſo creat in vs new mindes & new heartes, that our owne wil being ſet aparte, his Spirit may worke ſuche a wil in vs as may be in all pointes agreable vnto him.

Regeneration.

M. Wherefore putteſt thou vnto it, In earth, as it is in heauen?

How gods wil is done in heaué

C. Becauſe the Angels which be his heauẽlie creatures, ſtudie nothing but to pleaſe him without any motió to the cõtrarie, we deſire that the like may be done in the earth, & that all men mẽ may be framed vnto a lyke willing obedience.

41. Sonday.

M. Come now to the ſeconde parte: what doeſt thou meane by the dailie

daily bread,which thou aſkeſt?

The 4.petition. what is ment by our daiely bread.

C. That worde conteineth all things whereof we haue nede in this preſent life,not onely as touchīg meat,drinke & clothes, but all maner of things that God knoweth to be expedient for vs in this worlde, whereby we may haue the fruitiō of his benefites in quietnes.

M. Why beggeſt thou of god thy daily nouriſhmēt, ſince he hathe giuē a charge vnto all mē to get their liuīg with the labour of their hāds?

C. Albeit we are cōmāded to labour for our liuing, yet all our labour, diligence & prouiſiō, that we can make, is not able to procure vs a liuing,but the onelie bleſsīg of god vpon our hands & trauel, which proſpereth the thīgs we go ahout in his Name. Moreouer this is to be cōſidered, that it is not meat or drīke that nouriſheth vs,(notwithſtanding we be cōmāded to make

God muſte bleſſe our labours.

proui-

prouiſiõ for thoſe things) but the power of God mainteineth our life, and we vſe them onely as inſtruments.

M. Why calleſt thou it, our bread, ſince we deſire that it may be giuen vs?

C. That commeth of the onelie bountifulnes of god, whoſe pleaſure it was to name it ours, albeit it is nothing at all due vnto vs: & againe by this worde we are put in remembrance not to deſire another mans bread, but that onelie which we ſhal come by, by honeſt and lawful meanes, agreable to gods ordinance.

M. Why ſaiſt thou, this day and dailie?

Wherefore we cal it daily bread.

C. Theſe two words do teache vs to be contẽted, & not to wiſh more then is ſufficiẽt for our neceſsitie.

M. Seing this is a commune prayer belõging indefferẽtly vnto all mẽ how

how is it that the riche (who haue prouided aboundance of goods for a long time) may make this petition for one day?

C. All men bothe riche and poore muſt vndeſtād, that what goods ſoeuer they haue, they can nothīg profit them, but ſo far forthe as it pleaſeth God to giue thē the vſe therof, ſo that when we haue plē-tie, yet we haue nothing, vnles he of his goodnes giue vs alſo the fruition and vſe of the ſame.

M. What is cōteined in the fift requeſt?

C. That it wolde pleaſe god to forgiue vs our dettes.

M. Is there any mā liuing ſo iuſte, ỹ nedeth not to make this requeſt?

C. No ſurely: for our Lord Ieſus preſcribed this forme of prayer to his Apoſtles for the behofe of his whole Church: ſo then whoſoeuer wold exēpt himſelfe frō this,

42. Sonday. The 5. petition. There is none ſo holy that hath not nede to aſke God forgiuenes of his

refuſeth

his sinnes or dettes.

refuseth to be of the companie of Christs flocke: & in very dede the Scripture doeth plaīly testifie, that the moste perfect mā that is, if he wold alledge one point to iustifie him selfe therby before god, shuld be foūde fautie in a thousand: it is mete therfore that euerie mā haue a recourse cōtinually vnto Gods mercie.

Iob. 9.

M. After what sorte thīkest thou that our sinnes be pardoned vs?

C. Euē as the very wordes of Christ do soūde: for as muche as our sinnes be as dettes, wherby we are holden fast boūd vnder the dāger of euerlasting dānacion, we make supplicatiō vnto god, that he wolde of his mere goodnes pardone them.

Here, by dettes ar ment sinnes.

In what sort our sinnes ar forgiuen

M. Thou meanest then, that we obteine forgiuenes of our sinnes by the fre mercie of god onelie.

C. Yea: for we can by no meanes make

make amendes for the leaſt faute that we haue committed, if God did not vſe his boũtiful liberalitie towardes vs, by forgiuing them frely euerie one.

M. What profit commeth to vs by that, that we are pardoned of our ſinnes?

C. By this meanes, we are as acceptable vnto God, as if we were iuſt and innocent, & alſo our cõſciences be ſurely perſuaded of his Fatherlie loue towardes vs, whereby we atteine to euerlaſting life and felicitie.

The frute of remiſſion of ſinnes.

M. When thou makeſt thy prayer, that he wolde pardone vs our dettes euen as we pardone our detters, doſt thou meane hereby that we deſerue to haue our ſinnes forgiueu in that, that we forgiue other men their fautes?

C. No verely: for by that meanes we ſhulde not haue pardone of our

Our ſinnes be pardoned frely.

sinnes frely, nether shulde the remission of them be sufficiently grounded vpon the satisfaction, which was made in the death of Christ, as it ought to be: but in that that we forget the wrongs done vnto vs, we followe his example in gentlenes and meekenes. And now to declare that we are his children, he hathe giuen vs this as a badge to be knowen by, and to certifie our selues that we are so. On the other parte also he doeth vs to wit, that we may loke for nothing of him, but extremitie and rigour, if we be not readie to pardone, & shewe fauour vnto them which be in faute towardes vs.

whome God refuseth to coũt as his children

M. Thou meanest then, that God here refuseth to take them for his children, whiche can not forget wrongs cõmitted against them: & that they shulde not thinke themselues to be partakers of the heauenlie forgiuenes.

C. Yea verely: and alſo to the end that all mē might hauc knowledge that the ſelfe ſame meaſure, which they meate vnto other, ſhal be payed vnto them againe.

M. What is the next petition? 43

C. **Lead vs not into tentacion, but deliuer vs from euil.** (this: Sonday.

M. Makeſt thou but one requeſt of The 6. petition.

C. No for the ſeconde parte doeth expound the firſt. (tion:

M. What is the ſubſtāce of this peti-

C. We deſire that God do not ſuffer vs to fall to wickednes, nether permit vs to be ouercome of the deuil, nor to be led with the noghtie luſtes of our fleſh which continually warre againſt vs: but that he wold giue vnto vs power to withſtand them, holding vs vp with his hand, and keping vs alwayes in his ſauegarde, to be our protectour and guide. Rom.7. Gal.5. 1.Cor.10

M. By what meanes is this broght to paſſe?

C. What time God doeth guide vs by his holie Spirit, thereby causing vs to loue goodnes, and to hate euil, to seke after righteousnes, and to flee from sinne: for by his holie Spirit we ouercome the deuil, sinne and the flesh.

M. Hathe euerie mã nede thus to be guided?

1.Pet.5. C. Yea euery man: for the deuil watcheth cõtinually for vs, euen as a roaring lion readie to deuoure vs: and we on the other parte be so feble and frale, that he wolde out of hand ouercome vs, if God did not bothe strengthen vs, and giue vs the victorie.

What is tentatiõ M. What signifieth this worde, tentacion?

C. The wilie guiles & subtil assautes of the deuil, wherewith he assaulteth vs: forasmuche as we are naturally apt to be deceiued, yea readie to deceiue our selues: and

our

our wil is wholy bent to do euil, Gen.6.8.
no whit to do good.

M. But wherefore requireſt thou of God, that he do not lead vs into tentacion, ſince that is an office belõging peculiarly to the deuil?

C. God of his infinite mercie doeth preſerue his faithful, not ſuffering the deuil to lead them out of the way, nether permitting that ſinne haue the vpper hand of them: ſo likewiſe he doeth not onely giue vp, caſte of & withdraw his grace from ſuche as he wil puniſh, but alſo he deliuereth them to the deuil cõmitting them vnto his tyrãnie: he ſtriketh them with blindenes, & giueth them vp into reprobate mindes, ꝙ they become vtterly ſclaues vnto ſinne & ſubiect to all tẽtacions.

M. What meaneth the clauſe which followeth, **For vnto thee belongeth the kingdome & the power**

and the glorie for euer.

C It putteth vs againe in remembrā-ce, that our prayers be grounded vpō God & vpō his almightie po-wer & goodnes, & not in any thīg that is in vs, ſince we of our ſelues be vnworthie once to open our mouths to call vpon him: againe we are taught hereby to cōclude al our prayers in the praiſing of his power and goodnes.

44 Sonday.

M. Is it not lawful for vs to aſke any other petition or thing, then is here rehearſed?

C. Albeit we are not forbiddē to vſe other wordes, & to frame them al ſo after another ſorte, yet there cā no prayer be acceptable vnto god vnles it be in effect and ſenſe fra-med after this, which is vnto vs, as it were, a perfect rule whereby to pray as we oght to do.

M. It ſemeth now cōuenient time to come to the fourth point touchīg the honour due vnto God.

C. We haue ſaid already, that it cõſiſteth in acknowledging with the heart, and in cõfeſsing with the mouth, that God is the autour of all goodnes, that thereby we may honour him.

The fourthe kinde of honour due to God.

M. Hathe God ſet forthe no rule to teache vs how we ſhulde do this?

C. All the examples in the Scripture of praiſing & thankeſgiuing, ought to be as rules vnto vs.

M. Is there nothing cõteined in the Lords prayer touchĩg this matter?

C. Yes: for in that we pray that his Name may be glorified, we deſire alſo that al his works may be ſene (according as they be in dede) excellẽt & praiſe worthy: in ſuch ſort that if he puniſh vs, we may thereby praiſe the vprightnes of his iudgemẽt: if he pardõ our fautes, we may thereby haue occaſiõ to magnifie his mercie: when he performeth his promes, we may ac-

knowledge him to be the infallible trueth: briefly we require that there be nothig at all done wherin the brightnes of his glorie be not ſhewed forthe vnto vs: and this is to giue vnto him the laude and praiſe of all goodnes.

M. What concluſion may we gather of al that we haue hitherto ſpoké?

C. We may wel conclude of this the ſaying of Chriſt, that this is life euerlaſting, to knowe the verie liuing God & him whome he hathe ſent, our Sauiour Chriſt: to know him, I ſay, to the end to rẽdre due honour vnto him, that thereby he may become vnto vs, not onely a Lord & Maſter, but alſo a Father, and Sauiour: whereby alſo we on the other parte may be his ſeruantes, his childré and a people wholy conſecrated to his glorie.

Ioh. 17. what euerlaſtig lyfe is. Matt. 1.

45 Sonday.

M. What is the meanes to come by a ſtate ſo excellent?

C. He

C. He hathe for the ſame purpoſe left with vs his holie word, which is vnto vs as it were an entrie into the kingdome of heauen.

Euerlaſting life is offered and preſented vnto vs by Gods worde.

M. Where ſhal we ſeke for this his worde?

C. It is conteined in the holie Scripture?

M. How muſt we vſe this worde, to haue this profit by it?

C. We muſt receiue it, being perfectly perſuaded thereof in our conſcience, as of an vndouted trueth ſent downe from heauen, ſubmitting our ſelues vnto it with due obedience, louing it heartely with a feruent and vnfained affection, hauing it ſo printed in our hearts, that we may folowe it & cõforme our liues wholy vnto it.

M. Do all theſe things lie in oure power?

C. No, not one of them al: but God worketh them in our hearts in this

wiſe

wise by his holie Spirit.

M. Is it not required of our parte, that we take paine, and do our diligence bothe to heare & to read this doctrine, which is set forthe vnto vs?

We must giue diligent labour to learne Gods worde.

C. Yes doutles: and first it is requisite that euerie man priuately in his owne house giue him self to the studie of this worde: but principally euery mā is boūd to haunt duely all sermons made inthe Cōgregation, of Christ where this worde is expounded.

M. Thinkest thou then that it is not ynough that euerie man do giue diligēce to reade Gods worde in his owne house, vnles they come also together to heare it preached openly?

C. I think it neceſſarie, if God of his goodnes do prouide ſuche meanes that we may heare it openly.

M. What is the reaſon?

C. Be-

C. Becauſe our Sauiour hathe ſet & eſtabliſhed this ordre in his churche, not to the end that two or thre onely ſhulde obſeruc it, but as a general ordre for all men: and he hathe likewiſe declared that this is the onelie way to buylde his church & to preſerue the ſame let vs therfore euerie one be cõtẽt to haue recourſe to this rule, and not become wiſer, thã our Maſter. Epheſ. 4.

M. Is it then a thing neceſſarie to haue Paſtors and miniſters in the Churches? Paſtors or Miniſters in the churche are neceſſary

C. Yea very neceſſarie: and at their mouthes mẽ are boũd to receiue the worde of the Lord with all hũble obedience: ſo that whoſoeuer doeth ſet light of them and regarde not to heare their ſayings they contemne alſo Ieſus Chriſt and diuide them ſelues from the felowſhip of his flocke. Matt. 10. Luk 10.

M. Is it ſufficient that we haue bene once

once inſtruct by their meanes, e-ther els muſt we heare their do-ctrine continually?

C. It is nothīg if a man beginne wel, vnles he continue ſtil in the ſame: for we muſt kepe vs in Chriſts ſchole, & cōtinue ſtil his ſcholers vnto the end: and for that cauſe he hathe ordeined miniſters in the Church to teache vs continu-ally in his Name.

46. Sonday. Of Sacraments.

M. Is there none other meane beſi-des his worde, whereby God ſhe-weth him ſelfe vnto vs?

C. God hath ioyned the Sacraments with the preaching of his worde.

M. What is a Sacrament?

C. A Sacrament is an outwarde tokē of Gods fauour, which by a viſi-ble ſingne doeth repreſent vnto vs ſpiritual things, to the end that Gods promiſes might take the more depe rote in our hearts, and that we might ſo muche the more

ſurely

ſurely giue credit vnto them.

M. What? is this poſsible, that a viſible & a material ſigne ſhulde haue ſuche vertue to certifie our cõſcience?

C. No, not of it ſelfe, but God hathe ordeined it for ſuche an end.

M. Since it is the propre office of Gods holie Spirit, to ſeale and print the promiſes of god in our heartes, how canſt thou attribute or giue this propertie vnto the Sacraments?

C. There is a great difference betwene the one and the other: for Gods Spirite is he alone, who in very dede is able to touche and moue our heartes, to illuminate our mindes, and to aſſure our cõſciences in ſuch ſorte that al theſe ought to be accounted his onelye workes, ſo that the whole praiſe and glorie hereof oght to be giuẽ vnto him onely: notwithſtãding, it hath

The difference betwene Gods Spirit & his Sacraments.

it hathe pleaſed our Lord to vſe his Sacraments as ſeconde inſtruments thereof, according as it ſemed good vnto him, without diminiſhing any point of the vertue of his Spirit.

M. Thou meaneſt then, that the efficacie of the Sacramẽts doeth not conſiſt in the viſible ſigne, but wholy in the working of the Spirit of God.

C. I meane euen ſo: according as it is Gods pleaſure to work by meanes by him ordeined, without any derogatiõ thereby to his glorious powre.

M. What moued God to inſtitute ſuche inſtruments or meanes?

The Sacraments were ordeined to helpe our infirmitie.

C. He ordeined them to helpe and confort our weakenes: for if we were of a ſpiritual nature, as the Angels are, then we were apt to conſider bothe God and his manifolde graces after a ſpiritual maner

ner alſo, but foraſmuche as we ar clogged with earthly bodies, it was nedeful for vs, that God did inſtitute ſenſible ſignes, to repreſent vnto vs ſpiritual and heauenly things: for otherwiſe we colde not cõprehend them. Moreouer it is neceſſarye for vs, that all our ſenſes be exerciſed in his holy promiſes, that we might be the better ſtabliſhed in the ſame.

M. Since God hath ordeined his Sacramẽts for our neceſſitie, it were a point of arrogancie and preſumption, to thinke that they might be aſwel left of, as vſed. 47. Sonday. The Sacraments are neceſarie.

C. Ye ſay trueth: ſo that whoſoeuer doeth willingly forbeare the vſe of them, eſteming them as things more then nedeth, he dithonoreth Ieſus Chriſt, he refuſeth his grace, and doth quenche his holy ſpirit.

M. But what aſſurance of Gods grace be the Sacraments able to giue, ſeing

ſeing bothe the godly and wicked do receiue them?

C. Albeit the infideles and wicked do make the grace (which is preſented vnto them by the Sacraméts) of none effect, yet it ſoloweth not that their office and propertie is ſuche.

M. How, and when is it, that the Sacraments haue their effect?

C. When a man receiueth them in faith, ſeking onely in them Chriſt and his grace.

Whe the Sacraments do take their effect.

M. What meaneſt thou by ſaying that we may ſeke nothing els but Chriſt in them?

How Chriſt ought to be ſoght in his Sacraments

C. I ſignifie thereby, that we may not occupie our mindes in conſidering the outwarde ſignes, as thogh we wolde ſeke our ſaluaciō in them: nether may we imagine that there is any peculiar vertue incloſed in them, but cōtrary wiſe do take the ſigne for an aide to leade

leade vs straight to Christ, and to seke in him saluacion & all our felicitie.

M. If faith then be required in the ministratiō of them, how are they giuen vnto vs to strengthen vs in the faith, & to assure vs of Gods promises?

C. It is not ynough that faith be once begōne in vs for a time, but it must stil be nourished, & mainteined, so that it may grow daily, and be increased in vs. For the nourishment, strength & increase thereof, God hathe giuen vs the Sacraments, the which thing S. Paule declareth, sayīg, that the vse of them is to seale the promises of God in our hearts. Rom. 4.

The Sacraments be meanes to nourish our faith.

M. But is not this a tokē of infidelitie, when we do not beleue the promises of God, vnles they be cō firmed vnto vs by some visible signe, as an aide ioyned vnto them

Gods children are not fully perfect in this life.

C. It is a token of a weake faith, and yet the faith of all the children of God is such, notwithstāding they cease not therefore to be faithful, albeit they haue not as yet atteined vnto the perfection thereof. For so long as we liue in this worlde, there abideth cōtinually certeine remnants of vnbelefe in our flesh: & therefore we must endeuour by all meanes continually to profit and increase in faith.

48 Sonday.

M. How many Sacraments be there in the Church of Christ?

How many sacrāmēts there be

C. There be but two which be commune vnto all mē, & which Christ him self ordeined for the faithful.

M. What be they?

C. Baptisme and the holy supper.

M. In what pointes do they agree, & wherein differ they, the one from the other?

Of Baptisme.

C. Baptisme is vnto vs an entrie into the Church: for it witnesseth vnto

vs; that where as we were before strãgers from God, he doeth now receiue vs into his familie. The ſupper of the Lord is a teſtimonie vnto vs, that God wil nouriſh and refreſh vs with foode, euen as a good maſter of an houſe ſtudieth to ſuſteine and fede ſuche as be of his houſholde.

M. To the end that we may vnderſtand them bothe ſo muche the better let vs conſider them aparte one after another. Firſt what is the ſignificacion of Baptiſme?

The ſignificatiõ of Baptiſme.

C. It ſtandeth in two pointes: firſt, our Lord repreſenteth vnto vs herein the remiſsion of our ſinnes ſecondly, our regeneration.

Rom. 6. Epheſ. 5.

M. What ſimilitude hathe water with thoſe things, that it may repreſent them?

49 Sonday.

C. Firſt the remiſsion of ſinnes is a maner of waſhing, whereby our ſoules are clenſed from their fil-

The myſterie of the water in Baptiſme.

nes, euen as the filth of our bodie is washed away with water.

M. What saist thou of regeneration?

C. Because the beginning of our regeneration standeth in the mortificatiō of our nature, and the end that we become new creatures throgh ỹ Spirit of God, therefore the water is powred vpō the head to signifie that we are dead or buryed & ỹ in such sorte, ỹ our rising againe into a new life is therewith all figured, in that, that the powring of the water is but a thing of a very short continuance, and not ordeined that we shulde be drowned thereby.

Wherefore the water is powred on the head.

M. Thou meanest not that the water is the washing of our soules.

C. No: for that belongeth to the blood of our Sauiour Christ alone, which was shed ỹ al our filth might be wiped away, and that we might be coūted pure & without

The water doth not clēse vs, but the bloode of christ onely.

spotte

ſpotte euen before God: the which thing then taketh effect in vs, what time our conſciences be ſprinkled therewith by Gods holie Spirit, but the Sacramẽt doeth teſtifie and declare it vnto vs. 1.Ioan.1. 2.Pet.1.

M. Meaneſt thou then that the water ſtandeth in none other ſtead vnto vs but as a figure? The water is not a bare ſigne.

C. It is ſuche a figure as hathe the veritie ioyned vnto it: for God kepeth his promes and deceiueth no man: wherefore it is certeine, that remiſsion of ſinnes, and newnes of life is offred vnto vs in Baptiſme, & that we receiue the ſame there. The promes is ioyned to it.

M. Is this grace receiued indefferẽtly of all men?

C. No: for diuers through their wickednes, cauſe it to ſtand them in no ſtead: neuertheles the Sacramẽt loſeth not his propertie, albeit that none fele the comfort ther-

of, but onely the faithful.

M. What thing is that, whereby our regeneracion is wroght in vs?

Where-by we are rene wed in Spirit.

C. By the death and resurrectiō of our Sauiour Christ: for his death standeth in this stead vnto vs, that by it our olde Adam is crucified, and our sinful nature is, as it were, buryed, so ỹ it, beareth no more rule in vs. As touchīg the newnes of life which is to be obedient to Gods wil, that we obteine by his resurrection.

M. How do we obteine this grace in Baptisme?

C. Because we are there clothed with Christ and indued with his holie Spirit, if so be that we make not our selues vnworthie of his promises, which be there giuen vnto vs.

Where-in the right v-sing of Baptis-me stan-deth.

M. As touching our parte, what is the right vse of Baptisme?

C. The right vse thereof standeth in faith & repentance: that is, in that

we be ſure that we haue our conſciences clenſed in the blood of Chriſt: and in that we bothe fele in our ſelues, and make it knowē to others by our workes, that his Spirit abideth in vs, to mortifie our affections and ſo to make vs readie to do the wil of God.

M. Seing all this is required in the right vſing of Baptiſme, how is it that litle children be baptized? 50 Sonday.

C. I did not meane that faith & repentance oght alwayes to go before the miniſtraciō of this Sacrament: for that is onely requiſite in them that be of age, and diſcretiō, ſo that it is ſufficient, if the litle children ſhew forthe the frutes of Baptiſme, when they are come to ſufficient age to knowe it. The Baptiſme of infantes.

M. How wilt thou proue, that there is no incōuenience in this doing?

C. For in like maner circumciſiō was a Sacrament of repētance, as Mo- Deu. 10. 30. Ier. 4.

Rom. 4. ſes and the Prophetes do witneſſe and alſo a Sacrament of faith, as ſainct Paule teacheth, & yet God did not debarre litle childrē from the receiuing of the ſame.

M. No, but art thou able to proue ſufficiently, that there is as good reaſō that they ſhulde be receiued to Baptiſme as that the other ſhulde be circumciſed?

The promiſes whiche were made to the Ie-wes on-ly are now offered to al mē

C. Yea: for the ſame promiſes which God did make in time paſt to his people of Iſrael, are now extēded vnto all coaſtes of the worlde.

M. And foloweth it therefore, that we muſt vſe alſo the ſigne?

C. Yea, if we wil conſider the thing effectually: for Chriſt hathe not made vs partakers of that gracc, which bolonged in time paſt to the children of Iſrael, to the intēt he wold in vs diminiſh or obſcure it, but rather to ſhewe forthe his goodnes more euidently, and in grea-

greater abundance.

M. Doest thou count then that if we did denie Baptisme to litle children, the grace of God shulde be diminished by the comming of Christ?

C. Yea surely: for we shulde be by that meanes destitute of the expresse signe of Gods boũtiful mercie towardes our children, the which thiug they that were vnder the Law, had: & in very dede this thing serueth highly to our comfort, and to the stablishing of the promes, which hathe bene made vnto vs from the beginning.

M. Thy mynde is then, that forasmuche as it pleased God in olde time to declare him self to be the Sauiour, yea of litle children, and that he thoght it also good to seale his fauorable promes in their bodies by an outwarde Sacrament, that therefore it is very good

good reaſō, that there be no leſſe tokēs of aſſurance after Chriſtes cōming, ſince the ſelf ſame promes cōtinueth ſtil, & is more opēly vttered, aſwel by word as dede.

C. Yea: and moreouer it ſemeth a thing worthie of notable reprehēſion, if men wolde do ſo muche wrong vnto children, as to denie them the ſigne, which is a thing of leſſe price, ſince the vertue and ſubſtance of Baptiſme belongeth vnto them, which is of muche higher eſtimacion.

M. For what conſideration ought we to baptize litle children?

To what purpoſe children are baptized.

C. In token that they are inheriters of the bleſsing of God, which is promiſed to the ſede of the faithful, that when they come to age, they ſhuld be inſtructed what the meaning of Baptiſme is, to profite them ſelues thereby.

51. Sonday.

M. Let vs now ſpeake of the ſupper: and

and firſt what it the ſignificacion thereof?

Of the Lordes Supper.

C. Our Lord did ordeine it to put vs in aſſurance, that by the diſtribucion of his bodie and blood our ſoules are nouriſhed in the hope of life euerlaſting.

M. Why is it that our Lord repreſenteth vnto vs his bodie by the bread, & his blood by the wine?

C. To ſignifie vnto vs, that what propertie the bread hathe towardes our bodies, that is to fead and ſuſteine them in this tranſitorie life, the ſelfſame propertie alſo his bodie hathe touchig our ſoules, that is, to nouriſh them ſpiritually. And in like maner as the wine doeth ſtrengthen, comfort and reioyce man, euen ſo his blood is our ful ioye, our comfort and ſpiritual ſtrength.

Chriſt offereth to vs his bodie by the bread and his blood by the wine.

M. Doeſt thou meane, that we muſt be in dede partakers of the bodie and blood of the Lord?

The onely ſtay of our truſt.

C. I meane ſo: for ſince the whole truſt and aſſurance of our ſaluacion doeth conſiſt in the obedience which he hathe performed vnto God his Father (in that that God doeth accept & take it as if it were ours) we muſt firſt poſſeſſe him, ſeing that his benefites do not belong vnto vs, vntil he haue firſt giuen him ſelf vnto vs.

M. Why? did not Chriſt giue him ſelfe vnto vs what time he gaue him ſelf to be crucified, that therby we might be broght into the fauour of God his Father, and be deliuered from damnacion?

C. Yes: but that doeth not ſuffice vnles we do receiue him with all, in ſuch ſort as we may fele in our cõſciẽces the frute & efficacie of his death & paſsion.

M. Is not faith the readie meanes to receiue Chriſt by?

C. No doute: and not onely in that

we

we beleue that he dyed and roſe againe to deliuer vs from euerlaſting death, and to procure vs alſo euerlaſtig life, but alſo by that he dwelleth in vs, and is ioyned with vs as the head with his members, to the end to make vs partakers of all his graces by the force of this ioyning together.

After what ſort we receiue chriſt.

M. Haue we Chriſt ioyned vnto vs by none other meanes thē by his Supper?

52. Sonday.

C. Yes: for we receiue Chriſt with the fruicion of his benefites, by the preaching of the Goſpel, as S. Paul witneſſeth in that ỹ our lord Ieſus doeth promiſe vs therein, that we are bone of his bones, & fleſh of his fleſh: and againe, that he is the bread of life, which cam downe from heauen to nouriſh our ſoule: and in another place, that we arc one with him, euen as he him ſelf is one with his Father,

1. Cor. 1.

Ephes. 5.

Iohan. 6.

Iohn. 17.

and

and ſuche like.

M. What is there more to be had in the Sacrament: or to what vſe doeth it ſerue vs beſides?

C. This is the difference, that this our ioyning together is more euidently, and plenteouſly ſet forthe vnto vs: for albeit our Sauiour Chriſt be in very dede exhibited vnto vs, bothe by Baptiſme, and by the preaching of his word, yet that is but in a parte, as it were, & not fully.

What doth the ſigne of bread teache vs

M. What is it then briefly, that we haue by this ſigne of bread?

C. That the bodie of our Lord Ieſus for ſomuche as it was once offered vp for vs in ſacrifice, to brig vs into Gods fauour, is now giuē vnto vs, to aſſure vs that we are partakers of this reconciliation.

M. And what haue we by the ſigne of wine?

C. It aſſureth vs that as our Lord Ieſus

ſus did ſhed his blood once on the croſſe for a ful price and ſatiſfactiō of all our ſinnes, euen ſo he now giueth it vnto our ſoule to drinke, whereby we ſhulde not doute to ceiue the frute and benefite thereof.

What is ſignified to vs by the wine

M. By theſe thine anſwers I gather that the Lords Supper doeth direct vs to the death and paſſion of our Sauiour Chriſt, to the intent we may be partakers of the vertue thereof.

C. It doeth ſo: for euē then the onelie & euerlaſting ſacrifice was offered vp for our redempciō. Wherefore there remaineth now nothīg els, but that we ſhulde haue the frutes thereof.

The Lordes Supper is not a ſacrifice propiciatorie. Chriſt alone is the euerlaſting Biſhop. Heb. 5. Matth. 26

M. The Supper then, was it not ordeined to offer vp the bodie and blood of our Sauiour to God his Father?

C. No: for ther is none, but he alone

vnto

vnto whome that office belõgeth for ſo muche as he is the euerlaſting Sacrificer: but the charge that he hathe giuen vnto vs, is ỹ we do receiue his bodie, and not offre it.

53. Sonday.

M. Wherefore be there two ſignes inſtituted?

C. Our Lord did that to helpe our infirmitie, ſignifying that he is aſwel the drinke as the meat of our ſoule, to the end we might be cõtent to ſeke our nouriſhment fully & wholly in him, & no where els.

The ordeining of two ſignes was for our weaknes

M. Doeth the ſecond ſigne which is the cup, belong indefferently vnto all men?

C. Yea, and that by the cõmãdemẽt of our Sauiour Chriſt, contrary whereunto we may in no wiſe do.

M. Receiue we in the Supper onely the tokens of the things afore rehearſed? ether are they effectually in

in dede there giuen vnto vs?

C. For ſo muche as our Sauiour Chriſt is the trueth it ſelfe, it is moſt certeine, that the promiſes which he made at his Supper, be there in dede accompliſhed, and that which is figured by the ſignes is truely performed: ſo then according as he there made promes and as the ſignes do repreſent, there is no dout, but he maketh vs partakers of his verie ſubſtance, to make vs alſo to growe into one life with him.

M. How may this be done, ſeing the bodie of our Sauiour Chriſt is in heauen, and we are here as pilgrimes on the earth? How we receiue Chriſt in the Supper.

C. Verely it commeth to paſſe by the wōdrous & vnſearchable working of his Spirit, who ioyneth caſely together things being farre aſundre in place.

M. Then his bodie is not preſently

included in the bread, nether his blood conteined within the cup.

What is to be done if we wil receiue the ſubſtance of the Sacrament

C. No, but cleane contrary wiſe: if we wil haue the ſubſtance of the Sacrament, we muſt lift vp our hearts into heauen, where our Sauiour Chriſt is in the glorie of his Father, from whēce we haue ſure hope, that he wil come for our redempcion: and therefore we may not ſearche him in theſe corruptible elementes.

M. So then thy iudgement is, that there be two things in this Sacrament: the ſubſtance of bread and wine, which we ſe with the eye, touche with our hand, and taſte with our mouth: and alſo Chriſt, by whome our ſoules are inwardly nouriſhed.

Pledges of our reſurrection.

C. You ſay trueth: and in ſuche ſorte that we haue therewith alſo a ſure token, &, as it were, a pledge of the riſing againe of our bodies, in

ſo

so much as they are already made partakers of the signe of life.

M. How ought this Sacrament to be vsed? 54 Sonday.

C. S. Paule teacheth the right maner of the vsing thereof: which is, that euerie man examine him selfe before that he come vnto it. 1. Cor. 11

M. Wherein ought a man to examine him self?

C. He muste consider whether he be a true membre of Christ.

M. Whereby may a man haue sure knowledge thereof? The sure tokens of a true Christian

C. If he haue true faith & repẽtance, and do loue his neighbour with an vnfained loue, not keping in his heart anie rancour, hatred or debate.

M. But is it requisite to haue a perfect faith and perfect loue?

C. We must nedes haue bothe soũd, right & not counterfaited: but to speake of suche a perfectiõ, as vnto which nothig cã be added, it cã

not be found in mã: alſo this Supper had ben a thīg ordeined in vaine if none were mete to come to it vnles he were throughly perfect.

M. By this ſaying, our imperfection doeth no whit hinder vs from cōming thereunto.

C. Rather contrariwiſe, it ſhulde ſtād vs in no ſtead, if we were not vnperfect: for it is an helpe and ſuccour againſt our infirmitie.

M. Do theſe two ſacramentes ſerue to none other end, but to ſupport and beare vp our imperfection?

C. Yes, they are alſo ſignes and badges of our profeſsion, that is to ſay by thē we proteſt openly þ we are the people of God, & make open profeſsiō of our Chriſten religiō.

M. What ſhal we then iudge of him that refuſeth to vſe them?

C. We oght not to count him a Chriſtē mā: for in ſo doing he refuſeth to confeſſe him ſelfe to be a Chriſtian,

ſtian, and what els, but as it were couertly to refuſe Chriſt?

M. Is it ynough to receiue them bothe once onely in our life time?

C. Baptiſme was ordeined to be receiued but once: wherefore it is not lawful to be baptized againe: but it is otherwiſe to be thoght of the Supper.

M. What is the reaſon thereof?

C. By Baptiſme God doeth bring & receiue vs into his Church: and when he hathe once receiued vs, he declareth alſo to vs by the Supper, that he wil feed vs cõtinually.

M. To whome belongeth the miniſtration of Baptiſme, and of the Lords Supper?

C. Vnto them, who haue the charge to preache openly in the Church: for the preaching of Gods worde, and the miniſtration of the Sacramẽts be things iointly belõging to one kind of office.

How it is that we receiue the Supper oft times, thogh we may be but once baptized

55

Sonday.

To whome the miniſtratiõ of the Sacraments do belong

M. Is there not a profe to be broght for this out of the Scripture?

Matt.28. C. Our Lord giueth ſpecial charge to his Apoſtles, aſwel to baptize as to preache: and as touching the Supper, he giueth them iniunction to folowe his example: now he did the parte of a Miniſter, in that he gaue it to others.

M. The Paſtors, who be the Miniſters of the Sacramẽtes, ought they to receiue indefferently euerie perſone that commeth?

Who ought to be ſhut out frõ the Supper.

C. As touching Baptiſme, foraſmuche as there be none in our time baptized but litle children, there oght to be no choiſe vſed: but as concerning the Supper, the Miniſter muſt refuſe to giue it to them that be vtterly vnworthie.

M. Wherefore?

C. Becauſe that otherwiſe the Supper of the Lord ſhulde be defiled and diſhonored.

M. But

M. But yet our Lord admitted Iudas to the holy Supper, notwithstanding his wickednes.

Wherefore Iudas was admitted

C. Yea: for his wickednes was hitherto hid: and albeit our Lord knewe it right wel, yet was it not notorious and knowen vnto men

M. What way is to be vsed then towardes the hypocrites?

C. The Minister ought not to exclude and shut them out as vnworthie, but he must tary vntil it shal please God to make their close wickednes knowen.

M. What if he him self knowe, or if he be priuely aduertised of any suche?

C. That is not a sufficient cause for him to denie them the Supper, vnles he haue the thing tried by sufficient profe, and therewith the iudgement of the Church.

M. It is then mete to haue a politicke order touching this matter.

C. What els? If the Cogregation be wel ordered, there muſte be certeine appointed to watch, & take diligent hede for ſuche open crimes as may be committed: and they hauing autoritie, oght in the name of the whole Church to inhibite ſuche as be by no meanes mete, nether can be partakers thereof without the diſhonor of God, & the offenſe of the faithful.

The end of the inſtruction of children in the faith.

* *
*

THE MANER TO EXAMINE CHILDREN, before they be admitted to the Supper of the Lord.

The Minister.

IN whome doest thou beleue?

The Childe.

I beleue in God the Father, and in Iesus Christ his Sonne, and in the holie Gost, and loke to be saued by none other meanes.

M. The Father, the Sonne, and the holie Gost, be they any more then one God?

C. No, althogh they be distinct in persones.

M. What is the effect of thy faith?

C. That God the Father of our lord Iesus Christ, (and so by him of vs all) is the beginning and princi-

pal

pal cauſe of all things, the which he gouerneth in ſuche ſorte, that nothing can be done without his ordinanae,and prouidence. Next, that Ieſus Chriſt his Sonne came downe into this worlde, & accõpliſhed all things, which were neceſſarie for our Saluation: and aſcended into heauen, where he ſitteth at the right hand of the Father,that is, that he hath all power in heauen and in earth,and ſhal come againe from thẽce to Iudge the whole worlde. Furthermore that the holie Goſt is very God, becauſe he is the vertue & power of God, and printeth in our hearts the promiſes made vnto vs in Ieſus Chriſt. And finally that the Church is ſanctificd, & deliuered from their ſinnes throgh the mercies of God, and ſhal after this life riſe againe to life euerlaſting.

M. Muſt we ſerue God according

as

as he hathe commanded? or els as mens rtaditions teache vs?

C. We muſt ſerue him as hathe taught vs by his worde and commandemẽts, and not according to the commandementes of men.

M. Canſt thou kepe Gods commandementes of thy ſelfe?

C. No verely.

M. Who then doeth kepe and fulfil them in thee?

C. The holie Goſt.

M. When God then giueth thee his holie Goſt, canſt thou perfectly obſeruc them?

C. No, not ſo,

M. Why? God doeth curſe and reiect all ſuche as do not in euerie point fulfil his commandements.

C. It is true.

M. By what meanes then ſhalt thou be ſaued, and deliuered from the curſe of God?

C. By the death and paſsion of our

Lord

Lord Ieſus Chriſt.

M. How ſo?

C. For becauſe that by his deith he hath reſtored vs to life, and recõciled vs to God his Father

M. To whome doeſt thou make thy prayers?

C. I pray to God in the Name of our Lord Ieſus Chriſt our Aduocate and Mediator, referrig al my prayers to that ſcope, which Chriſt our Sauiour hath left vs a moſte ſufficient and abſolute rule.

M. How many Sacraments ar there in Chriſts Church?

C. Two: Baptiſme, and the Lords Supper.

M. What is ment by Baptiſme?

C. Firſt it ſignifieth that we haue forgiuenes of our ſinnes by the blood of Chriſt. Secondly it ſetteth before our eyes our regenera tion or new ſpiritual birth.

M. What ſignifieth the Supper of the

Lord

Lord?

C. That by the ſpiritual eating and drinking of the bodie and blood of our Lord Ieſus Chriſt our ſoules are nouriſhed vnto life euerlaſting.

M. What do the bread and wine repreſent in the Lords Supper?

C. That as our bodies are nouriſhed therewith, ſo our ſoules are ſuſteined, and nouriſhed with the vertue of Chriſtes bodie and blood: not that they are incloſed in the bread and wine, but we muſt ſeke Chriſt in heauen in the glorie of God his Father.

M. By what meanes may we atteine vnto him there?

C. By faith, which Gods Spirit worketh in our hearts, aſſuring vs of Gods promiſes made to vs in his holie Goſpel.

The end.

A FORME OF PRAYERS to be vſed in priuate houſes euery morning and euening.

Morning prayer.

ALmightie God, and moſt mer-
Dan.9.c. ciful Father, we do not † preſent our ſelues here before thy Maieſtie, truſting in our owne merites or worthines, but in thy manifold mercies, which haſt promiſed to heare
Ioh.16.c. our prayers and † graunt our requeſtes, which we ſhal make to thee in the Name of thy beloued Sonne Ieſus Chriſt our Lord, who hath alſo cõmanded vs to aſſemble our ſelues to gether in his * Name, with ful aſ-
Mat.16.c ſurance that he wil not onely be a-
1.Tim.2. mong vs, but alſo be our † Mediator,
b. & Aduocate towardes thy Maieſtie,
1.Ioh.3.d that we may †. obteine all things which ſhal ſeme expedient to thy bleſſed wil, for our neceſsities. Ther-

fore

fore we beſeche thee, moſt merciful Father, to turne thy louing countenance towardes vs, and † impute not vnto vs our manifolde ſinnes and offenſes, wherby we iuſtly deſerue thy wrath and ſharpe puniſhmēt: but rather receiue vs to thy mercie for Ieſus Chriſt ſake, accepting his death and paſsion as a iuſte † recompenſe for all our offenſes, in whome onely thou art pleaſed, & through whome thou canſt not be offended with vs. And ſeing that of thy great mercies we haue quietlie paſſed this night, graunt, ô heauenlie Father, that we may beſtowe this day wholly in thy ſeruice, ſo that al our † thoughts, wordes and dedes may redounde to the glorie of thy Name, and good enſample to all men: who ſeing our goode workes, maye glorifie thee oure heauenlye Father. And foraſmuche as of thy mere fauoure and loue thou haſt not onely created vs

Pſal. 32.a

1.Ioh.2.a

Col.3.c.

to thine

Gen.2.d. to thine owne † ſimilitude, and likenes, but alſo haſt choſen vs to be heires with thy deare Sõne Ieſus Chriſt, of that immortal kingdome which ỹ preparedſt for vs before the beginning of the worlde, we beſeche thee

Luk 17.a. to† ineraſe our faith and knowledge, and to lighten our hearts with thine holie Spirit, ỹ we may in the meane time liue in Godlie conuerſation &

Gen.5.d. integritie of life, knowing that † idolaters, adulterers, couetous men, contentious perſones, drunkardes, gluttons & ſuche like ſhal not inherit the kingdome of God.

(.) And becauſe thou haſt commanded vs to pray one for another, we do not onely make requeſt, ô lord for our ſelues & them that thou haſt already called to the true vnderſtanding of thine heauenlie wil, but for

Act.10.a. all people and† natiõs of the worlde,

1.Tim.2. who as they knowe by thy wonderful workes, that thou art God ouer

all

all, ſo they may be inſtructed by thine holie Spirit, to beleue in thee their onelie Sauiour & Redemer. But foraſmuche as they can not* beleue except they heare, nor can not heare, but by preaching, & none can preache except they be ſent, therefore, ô Lord, raiſe vp faithful diſtributers of thy myſteries, who ſetting aparte all worldlie reſpectes, may both in their life and doctrine onely ſeke thy glorie. Contrarily confound† Satan, Antichriſt with all hirelings and papiſtes, whome thou haſt already caſt of into a reprobate ſenſe, that they may not by ſects, ſchiſmes, hereſies & errors diſquiet thy litle flocke. And becauſe, ô Lord, we be fallē into the latter dayes, &† dangerous times wherein ignorance hath gotten the vpper hand, and Satan with his miniſters ſeke by all meanes to quēche the light of thy Goſpel, we beſeche thee to mainteine thy cauſe againſt

* 3. Rom. 10.

† Rom. 16. c

† 2. Tim. 3. a

Matt.7.e those † rauening wolues, and ſtrengthen all thy ſeruants whome they kepe in priſon and bondage. Let not thy long ſuffering be an occaſion either to increaſe their tyrannie, or to diſcourage thy children, nether yet let our ſinnes and wickednes be an hinderance to thy mercies; but with ſpede, ô Lord, conſider the great miſeries, and afflictions of thy poore Church which in ſundrie places by the rage of enemies is grieuouſly tormented: and this we confeſſe, ô Lord, to come moſte iuſtely for our ſinnes, which (not withſtanding thy manifolde benefites, whereby thou doeſt daily allure vs to loue thee, & thy ſharpe threatnings, whereby we haue occaſion to feare thee, and ſpedely to repent) yet continue in our owne wickednes & fele not our hearts ſo touched with ỹ diſpleaſure of our ſinnes as we ought to do. Therefore, ô Lord, creat in vs new hearts, that

with

with feruent mindes we may be waile our manifolde ſinnes, and earneſtly repent vs for our former wickednes and vngodlie behauiour towardes thee: and where as we can not of our ſelues purchaſe thy pardone, yet we humble beſeche thee for Ieſus Chriſtes ſake, to ſhewe thy mercies vpon vs, and receiue vs againe to thy fauour. Grant vs, deare Father, theſe our requeſtes, and all other things neceſſarie for vs and thy whole Church, accordig to thy promiſe in Ieſus Chriſt our Lord: In whoſe Name we beſeche thee, as he hathe taught vs, ſaying, Our Father, &c.

Rom. 7. d
1. Cor. 3.
Luk 17. c

A prayer to be ſaid before meales.

ALl things depend vpon thy prouidence, ô Lord, to receiue at thine hands due ſuſtenance in time cõueniẽt. Thou giueſt to thẽ, & they gather it: thou openeſt thine hand

Pſal. 104.

and they are ſatiſfied with all goode things.

O heauenly Father, which art the foũtaine and ful treaſure of al goodnes, we beſeche thee to ſhewe thy
2.Tim.4. mercies vpon vs thy childrẽ, & † ſanctifie theſe giftes which we receiue of thy merciful liberalitie, grãting vs
Tit.2.c. grace to vſe them† ſoberly and purely according to thy bleſſed wil: ſo that hereby we may acknowledge thee to be the auctor and giuer of al good things, and aboue all, that we may remembre continually to ſeeke
Ioh.6.c. thc* ſpiritual foode of thy worde, wherewith our ſoules may be nouriſhed euerlaſtingly, through our Sa-
Ioh.6.c uiour Chriſt, who is the true † bread of life, which came downe from heauen, of whome whoſoeuer eateth, ſhal liue for euer, and reigne with him in glorie, worlde without end.

So be it.

Let

A Thankes giuing after meales.

Let all nations magnifie the Lord: Psal.117.
let all people reioyce, in prayſing
and extolling his great mercies, For
his Fatherlie kindenes is plentifully
ſhewed foorth vpon vs, & the trueth
of his promiſe indureth for euer.

We render thankes vnto thee, ô
Lord God, for the manifolde bene- Col.3.c.
fites, which we continually receiue
at thy boũtiful hande, not onely for
that it hathe pleaſed thee to feed vs
in this preſent life, giuing vnto vs all
things neceſſarie for the ſame, but
eſpecially becauſe thou haſt of thy
free mercies † facioned vs new into Rom.8.c
an aſſured hope of a farre better life, Tit.3.b.
the which thou haſt † declared vnto
vs by thine holie Goſpel. Therefore 2.Tim.1.b
we humbly beſeche thee, ô heauẽlie 1.Joh.2.c
Father, that thou wilt not ſuffer our
affections to be ſo† intangled or roo- 1.Joh.2.c
ted in theſe earthlie and corruptible
thĩgs, but that we may alwayes haue

1.Tim.2 our mides derected to thee on † high
1.cor.1. continually watching for the † com-
ming of our Lord & Sauiour Christ †
Rom. 8. what time he shal appeare for our ful
redemption. To whome with thee
and the holie Gost, be all honour &
glorie, for euer and euer, So be it.

Another thankes giuing before meate.

ETernal and euerlasting God, Father of our Lord Iesus Christ, who of thy moste singulare loue, which thou beareste to mankind, hast appointed to his sustenãce, not onely the frutes of the earth, but also the foules of the ayre & beastes of the earth, and fishes of the sea, and hast commanded thy benefites to be receiued, as from thine handes with thankesgiuing, assuring thy children
Tit.1. Act.10. by the mouth of thine Apostle, that to the cleane all things are cleane, as the creatures, which be sanctified by

the

the worde, and by prayer: graunt vnto vs so moderatly to vse these thy giftes present, that the bodies being refreshed, the soules may be more able to procede in all good workes to the praise of thine holie Name, through Iesus Christ our Lord, So be it. Our Father, which art &c.

Another.

THe eyes of all things do loke vp and trust in the, ô Lord: thou giuest them meate in due season: thou openest thine hand and fillest with thy blessings eueric liuing creature: good Lord, blesse vs and the giftes which we receiue of thy large liberalitie through Iesus Christ our Lord So be it. Our Father, &c. Psal. 109

Another thankesgiuing after meat.

GLorie, praise and honor be vnto thee moste merciful and omni-

potent Father, who of thine infinite goodnes haſt created man to thine owne image and ſimilitude, who alſo haſt fed, & daily fedſt of thy moſte bountifull hand all liuing creatures, graũt vnto vs, that as thou haſt nouriſhed theſe our mortal bodies with corporal foode, ſo thou woldeſt repleniſh our ſoules with the perfect knowledge of the liuelie word of thy beloued Sonne Ieſus, to whome be praiſe glorie and honour for euer, So be it.

God ſaue the Church vniuerſal: God comfort them, that be comfortles: Lord, increaſe our faith: ô Lord, for Chriſt thy Sonnes ſake, be merciful to the commune wealths: where thy Goſpel is truely preached, and harbour graunted to the afflicted mẽbres of Chriſts bodie: & illuminate, according to thy good pleaſure, all nations with the brightnes of thy worde, So be it.

Ano-

Another.

THe God of glorie and peace, who hathe created, & redemed and presently fedde vs be blessed for euer, So be it.

The God of all power, who hath called from death that great Pastor of the shepe, our Lord Iesus, cõfort & defende the flocke which he hath redemed by the blood of the eternal Testament: increase the nombre of true Preachers: represse the rage of obstinat tyrants: mitigate and lighte the hearts of the ignorant: releue the paines of suche as be aflicted, but especially of those that suffre for the testimonie of his trueth: and finally confund Satan by the power of our Lord Iesus Christ, So be it.

Euening prayers.

O Lord God, Father euerlasting and ful of pitie, we acknow-

ledge

Luk 15.d. ledge and confeſſe, that we be not † worthie to lift vp our eyes to heauē, muche leſſe to preſent our ſelues before thy Maieſtie with confidence that thou wilt heare our prayers and graunt our requeſtes, if we conſider our owne deſeruings. For our conſciences do accuſe vs, and our ſinnes witneſſe againſt vs, and we knowe that thou art an vpright iudge, which doeſt not iuſtifie the ſinners and wicked men, but † puniſheſt the fautes of all ſuche as tranſgreſſe thy commandements. Yet moſt merciful Father, ſince it hath pleaſed thee to * command vs to call on thee in all our troubles and aduerſities, promiſing euen then to helpe vs, when we feele our ſelues, as it were, ſwalowed vp of death and † deſperation, we vtterly renoūce all worldlie cōfidēce, & flee to thy ſouereigne boūtie, as our onelie ſtay and refuge, beſechīg thee not to call to † remembrance our manifolde

Exod.2.a

Pſal. 50.c

Pſal. 18.a

Pſal.79.b

folde ſinnes, and wickednes, where-
by we continually prouok thy wrath
& indignation againſt vs: nether our
negligence and vnkindnes, which
haue nether worthely eſtemed, nor
in our liues ſufficiently expreſſed the
ſwete cõfort of thy Goſpel reueiled
vnto vs: but rather to accept the o-
bedience and death of thy Sonne Ie-
ſus Chriſt, who by offering vp his
bodie in † ſacrafice once for all, hath Heb.9.10
made a ſufficient recõpenſe for all
our ſinnes. Haue mercy therefore v-
pon vs ô Lord, and forgiue vs our † Pſal.19.d
offences. Teache vs by thine holie
Spirit, that we may rightly weigh
them, and earneſtly repent for the
ſame: and ſo muche the rather, ô
Lord, becauſe that the * reprobate, & Pſal.58.a
ſuche as thou haſt forſaken, can not
praiſe thee, nor call vpon thy Name,
but the† repẽting héart, the ſorowful Pſal.5.c
minde, the cõſcience oppreſſed, † Pſa.107.a
hungring and thriſting for thy grace

ſhal-

shal euer set foorth thy praise and
Psal. 22.a glorie. And albeit we be but † wor-
mes and dust, yet thou art our Crea-
tor, and we be the worke of thine hã-
2.cor.6.b des : yea, thou art our † Father and
we thy children: thou art our shep-
herd and we thy flocke: thou art our
redemer, and we thy people whome
thou hast bought: thou art our God,
Iere. 10.b
Psal. 6.a. and we thine inheritance. † Correct
vs not therefore in thine angre, ô
Lord nether according to our deser-
tes punish vs, but mercifully chastise
vs with a fatherlie affection: that all
Eze. 18.d the world may knowe, that at what
† time so euer a sinner doeth repent
him of his sinne from the bottom of
his heart, thou wilt put away his wic
kednes out of thy remembrance, as
thou hast promised by thine holie
Prophet.

this mark directeth vs to that parte of (.) Finally, forasmuche as it hath
pleased thee to make the night for
man to rest in, as thou hast ordeined

him

him the day to trauel: graũt, ô deare Father, that we may ſo take our bodelie reſt, that our ſoules may continually * watche for the time that our Lord Ieſus Chriſt ſhal apeare for our deliuerance out of this mortal life, & in the meane ſeaſon that we, not ouercome by any † fantaſies, dreames, or other tentations, may fully ſet our mindes vpon thee, loue thee, feare thee, and reſt in thee: furthermore that our ſlepe be not † exceſsiue or ouermuche after the inſaciable deſires of our fleſh: but onely ſufficient to content our weake nature, that we may be better diſpoſed to liue in all godlie conuerſation to the glorie of thine holie Name, and profit of our brethren. So be it.

the morning prayer, that is for increaſe of the Goſpel, whiche alſo may be ſaid here as tyme ſerueth.

Luk 12.c.

Matt. 6.h

Luk. 21.c

A pray-

A PRAYER MADE AT the first assemblie of the Englisſh Church at Genewa, whē the confeſsion of faith, and whole orders were there red and approued.

1.Kin.8.c O Lord God almightie, and Father moſte merciful, there is † none like thee in heauē nor in earth, which workeſt all things for the glorie of thy Name and the comfort of thine elect: thou dideſt once make man ruler ouer all thy creatures, and Gen.1.d. * placed him in the gardē of all pleaſures, but how ſone, alas did he in his 2.b. felicitie † forget thy goodnes? Thy Gen.3.d. people Iſrael alſo in their welth did euermore runne † aſtray, abuſing thy Exod 23. manifolde mercies, like as all fleſh continually rageth, when it hath gotten libertie and external proſperitie. But ſuche is thy wiſdome adioyned to thy mercies, deare Father, that Eze.18.g. thou † ſekeſt all meanes poſsibly, to bring

bring thy children to the ſure ſenſe, and liuelie feling of thy Fatherlie fauour. And therefore when proſperitie wil ſerue, then ſendeſt thou aduerſitie, graciouſlie † correcting all thy children, whome thou receiueſt into thine houſholde. Wherefore we wretched and miſerable ſinners render vnto thee moſte humble and heartie thankes, that it hath pleaſed thee to cal vs home to thy folde by thy Fatherlie correction at this preſent, where as in our proſperitie and libertie we did neglect thy graces offred vnto vs. For the which negligence and manie other greuous ſinnes, wherof we now accuſe our ſelues before thee, thou mighteſt moſt iuſtely haue giuē vs vp to* reprobate mīdes, & induration of our hearts, as thou haſt done other. But ſuche is thy goodnes, ô Lord, ỹ thou ſemeſt † to forget al our offēces, & haſt called vs of thy good pleſur frō al idolatries

Heb. 12. a
Prou. 7. a
Rom. 12. d
Iſa. 4. d.

into

Into this Citie moſte chriſtianly reformed, to profeſſe thy Name, and to
Matt.5.a. ſuffer ſome † croſſe among thy people for thy trueth and Goſpels ſake:
Luk 24.g. and ſo to be thy † witneſſes with thy
Act.1.a. Prophetes and Apoſtles, yea, with thy dearly beloued Sonne Ieſus Chriſt our head, to whome thou doeſt begin here to facion vs like, that
1.Ioh.3.a in his † glorie we may alſo be like hī when he ſhal appeare. O Lord God,
Pſal. 8.a. what † are we, vpon whome thou ſhuldeſt ſhewe this great mercie? O moſte louing Lord, forgiue vs our vnthankfulnes, and all our ſinnes, for Ieſus Chriſts ſake O heauēlie Father increaſe thine holie Spirit in vs, to
Gal.4.a. teache our hearts to crie † Abba, deare Father, to aſſure vs of our eternal election in Chriſt, to reueile thy wil more and more towardes vs, to confirme vs ſo in thy trueth that we may liue and dye therein: and that by the power of the ſame Spirit we

may †

may boldly giue accountes of our faith to all men with humblenes and meakenes, that † where as they back- bite and ſclãder vs as euil doers they may be aſhamed & once ſtoppe their mouthes, ſeing our good conuerſati- on in Chriſt Ieſus, for whoſe ſake we beſeche thee, ô Lord God, to guide, gouerne and proſper this our inter- priſe in aſſembling our brethren to praiſe thine holie Name: and not onely to be here preſent with vs thy children † according to thy promiſe, but alſo mercifully to aſsiſt thy like perſecuted people our brethren ga- thered in all other places, that they and we, conſenting together in one † Spirit and trueth, may (all worldlie reſpectes ſet a parte) ſeke thy onelie honour, and glorie in all our, and their aſſemblies.

1.Pet.3.c

Mat.18.d

Rom.15.

A COMPLAINT OF THE tyrannie vsed against the Sainctes of God, conteyning a confession of our sinnes, and a prayer for the deliuerance & preseruacion of the Churche, and confusion of the enemies.

ETernal & euerlasting God, Father of our Lord Iesus Christ, who hast commanded vs to pray, & promised to heare vs, euen when we do call from the pit of disperatiō; the miseries of these our most wicked dayes compel vs to powre foorthe before thee the cōplaintes of our wretched hearts oppressed with sorowe. Our eyes do beholde, and our eares do heare the calamities and oppresion which no tōgue cā expresse nether yet, alas, do our dull hearts rightly consider the same. For the heathē are entred into thine inheri-
Psal.79. tance: they haue polluted thy Sāctuarie, prophaned and abolished thy

blessed

bleſſed inſtitutions, moſt cruelly murthered and dayly do murther thy deare children. Thou haſt exalted the arme & force of our enemies: thou haſt expoſed vs to a prey, to ignominie and ſhame before ſuche as perſecute thy trueth. Their wayes do proſper: they glorie in miſchief, and ſpeake proudly againſt the honour of thy Name. Thou goeſt not foorthe as Captaine before our hoſtes. The edge of our ſworde, which ſometimes was moſte ſharpe, is now blunt, and doeth returne without victorie in battel.

It appeareth to our enemies, ô lord that thou haſt brokē that league which of mercie and goodnes thou haſt made with thy Church. For the libertie which they haue to kil thy children like ſhepe, & to ſhed their blood, no man reſiſting, doeth ſo blinde and puffe them with pride, that they aſhame not to affirme,

that thou regardeſt not our intreating. Thy lõg ſuffring and pacience, maketh them bolde from crueltie to procede to the blaſphemie of thy Name. And in the meane ſeaſon, alas, we do not conſider the heauines of our ſinnes, which long haue deſerued at thine hands not onely theſe temporal plagues, but alſo the torments prepared for the inobedient. For we knowīg thy bleſſed wil, haue not applied our diligence to obey the ſame, But haue folowed, for the moſt parte, the vaine conuerſation of the blind worlde: and therefore in very iuſtice haſt thou viſited our vnthankfulnes, But, ô Lord, if thou ſhalt obſerue and kepe in minde for euer the iniquities of thy children,
Pſal. 141 then ſhal no fleſh abide, nor be ſaued in thy preſence. And therefore we conuicted in our owne conſcience, that moſt iuſtely we ſuffer, as puniſhed by thine hand, do neuertheles

call

call for mercie, according to thy promiſe. And firſt we deſire to be corrected with the rodde of thy children by the which we may be broght to a perfect hatred of ſinne, and of our ſelues: and therefore, that it wolde pleaſe thee, for Chriſt Ieſus thy Sonnes ſake, to ſhewe to vs & thy whole Church vniuerſally perſecuted, the ſame fauour and grace, that ſometymes thou didſt, when the chief mẽbres of the ſame for anguiſh & feare, were compelled to cry. Why haue the nacions raged? why hath the people made vprores? & why haue Princes and Kings coniured againſt thine anointed Chriſt Ieſus? Then dideſt thou wonderfully aſsiſt & preſerue thy ſmale, & deſperſed flocke: then didſt thou burſt vp the barres & gates of yron: thẽ dideſt thou ſhake the foundations of ſtrong priſones: then dideſt thou plague the cruel perſecuters, and then gaueſt thou Pſal. 2. Actes 4.

ſome tranquilitie and reſt, after thoſe raging ſtormes and cruel afflictions.

O Lord, thou remaineſt one for euer: we haue offended,& are vnworthie of any deliuerãce: but worthie art thou to be a true & conſtãd God, & worthie is thy deare Sonne Chriſt Ieſus, that thou ſhuldeſt glorifie his Name, and reuenge the blaſphemie ſpokẽ againſt the trueth of his Goſpel,which is by our aduerſaries damned,as a doctrine deceiuable & falſe: yea, the blood of thy Sonne is trodden vnder fete, in that the blood of his membres is ſhed for witneſſing of thy trueth: and therefore,ô Lord, behold not the vnworthynes of vs ẏ call for the redreſſe of theſe enormities, nether let our imperfections ſtop thy mercies frõ vs, but behold ẏ face of thine anointed Chriſt Ieſus, & let ẏ equitie of our cauſe preuaile in thy preſence. Let the blood of thy Saintes, which is ſhed, be opẽly

reuen-

reuenged in the eyes of thy Church, that mortal mẽ may knowe the vanitie of their counsels, & that thy childrẽ may haue a taste of thine eternal goodnes. And seing that from that mã of sinne, that Romaine Antichrist the chief aduersarie to thy deare Sonne doeth all iniquitie spring, & mischiefe procede, let it please thy Fatherlie mercie more & more to reueile his deceit and tyrannie to the worlde, opẽ the eyes of Prices & Magistrats, that clearly they may se how shamefully they haue ben and are abused by his deceiuable wayes how by hĩ they are compelled moste cruelly to sheade the blood of thy Saintes, & by violẽce refuse thy new & eternal Testament: that they in deepe cõsideratiõ of their grieuous offẽces may vnfeinedly lamẽt their horrible defection from Christ Iesus thy Sonne, from hence foorthe studying to promote his glorie in the domi-

nions committed to their charges, that ſo yet once againe may the glorie of thy Goſpel appeare to ỹ world, and ſeing alſo ỹ the chefe ſtrẽght of ỹ odious beaſt cõſiſteth in diſſenſiõ of Princes, let it pleaſe thee, ô Father, whiche haſt claimed to thy ſelf to be called ỹ god of peace, to vnite & knit in perfect loue the hearts of all thoſe, that loke for the life euerlaſting. Let no craft of Satã moue them to warre one againſt another, nether yet to mainteine by their force and ſtrẽgth that kingdome of darkenes: but rather, that godly they may conſpire (illuminated by thy word) to roote out from among them all ſuperſtitiõ with the mainteiners of the ſame.

Theſe thy graces, ô Lord, we vnfainedly deſire to be powred foorth vpon all realmes and nations, but principally according to that duetie, which thou requireſt of vs, we moſt earneſtly require that the hearts of

the

the inhabitants of England and Scotland, whome the malice and craft of Satan and of his ſuppoſtes, of many yeares haue diſſeuered, may cõtinue in that godlie vnitie, which now of late it hath pleaſed thee to giue thẽ, being knit together in the vnitie of thy worde: opẽ their eyes, that clearly they may beholde the bondage & miſerie, which is purpoſed againſt them bothe: & giue vnto them wiſdome to auoide the ſame in ſuche ſort, that in their godly concord thy Name may be glorified and thy diſperſed flocke comforted & relieued.

The commune welthes, ô Lord, where thy Goſpell is truely preached and harbour graũted to the afflicted members of Chriſtes bodie, we cõmend to thy protection and mercie. Be thou vnto them a defence and buckler: be a watchman to their walles, & a perpetual ſauegarde to their cities, that the craftie aſſautes of

their

their enemies repulsed by thy power, thy Gospel may haue free passage from one Nation to another: & let all Preachers and Ministers of the same haue the giftes of thine holie Sprite in suche aboūdance, as thy godly wisdome shal knowe to be expepient for the perfect instruction of that flocke which thou hast redemed with the precious blood of thine only & welbeloued Sonne Iesus Christ purge their heartes from al kinde of superstitiō, from ambition and vaine glorie, by which Satan continually laboreth to stirre vp vngodly contention: and let them so consent in the vnitie of thy trueth, that nether the estimation, which they haue of men, nether the vaine opiniōs, which they haue cōceiued by their writings, preuaile in them against the cleare vnderstanding of thy blessed worde.

And now last, ô Lord, we most hū-

bly

bly beſeche thee, according to the prayer of thy deare Sonne our Lord, Ieſus, ſo to ſanctifie & cõfirme vs in thine eternal veritie, ỹ nether ỹ loue of lyfe tẽporal, nether yet the feare of tormẽts & corperal death, cauſe vs to denie the ſame, when the confeſſion of our faith ſhalbe required of vs: but ſo aſsiſt vs with the power of thy Sprite, that not onely boldely we may cõfeſſe thee, ô Father of mercies, to be ỹ true God alone, & whom thou ſent our Lord Ieſus to be the onely ſauiour of the worlde, but alſo, that cõſtantly we may withſtãd al doctrine repugnig to thine eternal trueth reueiled to vs in thy moſt bleſſed word. Remoue from our hearts the blinde loue of our ſelues, & ſo rule thou all the actiõs of our lyfe, that in vs thy godlie Name may be glorified, thy Church edified, and Satan finally confounded by the powar and meanes of our Lord Ieſus

Chriſt,

Chriſt, to whome with thee and the holie Sprit be all praiſe and glorie before thy Congregations, now and euer, So be it.

Ariſe, ô Lord, and let thyne enemies be aſhamed: let them flee from thy preſence, that hate thy godly Name: let the grones of thy priſoners entre in before the preſence by thy power ſuche as be appointed to death: let not thyne enemies thus triumph to the end but let them vnderſtād, that againſt thee they fight: preſerue and defend the vine, which thy right hand hath planted: and let all nations ſe the glorie of thyne anointed.

Haſten Lord, and tary not.

A GODLY PRAYER TO be ſaid at all times.

HOnour & praiſe be giuē to thee ô Lord God almightie, moſte deare

deare Father of heauen, for all thy mercies and louing kyndnes ſhewed vnto vs, in that it hath pleaſed thy gracious goodnes frely and of thyne owne accorde, to elect and chuſe vs to ſaluation before the beginning of the world: & euen lyke cõtinual thãkes be giuen to thee for creating vs after thyne owne image, for redeming vs with the precious blood of thy deare Sonne, when we were vtterly loſt, for ſanctifyīg vs with thyne holy Spirit in the reuelaciõ & knowledge of thine holy word, for helpīg and ſuccouring vs in all our nedes and neceſsities, for ſauing vs from all dangers of bodie and ſoule, for cõforting vs ſo fatherly in all our tribulacions and perſecutions, for ſparing vs ſo long and giuing vs ſo large a tyme of repentance. Theſe benefites ô moſte merciful Father, lyke as we knowledge to haue reciued them of thyne onely goodnes, euen ſo we be-

feche the, for thy deare Sonne Iesus Christes sake to graunt vs alwayes thyne holie Sprit, wherby we may cõtinually growe in thãkfulnes towardes thee, to be led into all trueth, & comforted in all our aduersities, O Lord, strenthen our faith: kindle it more in feruẽtnes and loue towards thee and our neighbours for thy sake. Suffer vs not, moste deare Father, to receiue thy worde any more in vaine but grant vs alwayes the assistãce of thy grace and holie Sprite, that in heart, worde and dede we may sãctifie & do worship to thy Name. Helpe to amplifie & increase thy kĩgdome, that what soeuer thou sendest, we may be heartly wel content with thy good pleasure and wil: let vs not lacke the thing, ô Father, without the which we can not serue thee, but blesse thou so all the workes of oure handes, that we may haue sufficient, and not to be chargeable, but rather

help-

helpful vnto others: be merciful, ô Lord to our offences: and seing our dette is great, which thou hast forgiuen vs in Iesus Christ, make vs to loue thee and our neighbours so muche the more. Be thou our Father, our Captaine and Defender: in al tentatiõs holde thou vs by thy merciful hand, that we may be deliuered from al inconueniences, and end our liues in the sanctifying & honour of thine holie Name, throgh Iesus Christ our Lord, & onely Sauiour, So be it. Let thy mightie hand and outstretched arme ô Lord, be stil our defence: thy mercie and louing kyndenes in Iesus Christ thy deare Sonne, our saluatiõ, thy true and holie worde, our instruction: thy grace and holie Sprit, our comfort & consolation, vnto the end and in the end, So be it.

O Lord, increase our faith.

A pray-

A PRAYER TO BE SAID of the Childe before he ſtudie his leſſon.

Of the cxix. Pſalme.

Wherein ſhal the Childe addreſſe his way: in guiding him ſelfe according to thy worde. Opē myne eyes and I ſhal knowe the meruciles of thy Law. Giue me vnderſtanding, and I ſhal kepe thy Law; yea, I ſhal kepe it with mine whole heart.

LOrd, which art the fountaine of all wiſdome and knowledge, ſeing it hath pleaſed thee to giue me the meane to be taught in my youth for to learne to guide me godly and honeſtly all the courſe of my life, it may alſo pleaſe thee to lighte myne vnderſtanding (the which of it ſelfe is blind) that it may comprehend & receiue that doctrine and learning whiche ſhalbe taught me: it maye pleaſe thee to ſtrenthen my memo-

rie to kepe it well: it may pleaſe thee alſo to diſpoſe myne heart willinglie to receiue it with ſuche deſire as apperteineth: ſo that by myne ingratitude the occaſion which ỹ giueſt me be not loſt: ỹ I may thus do, it may pleaſe thee to powre vpon me thyne holie Sprit, the Sprit I ſay, of all vnderſtanding, trueth, iudgement, wiſdome and learning, the which may make me able ſo to profite, that the paines that ſhalbe taken in teaching me, be not in vaine. And to what ſtudie ſoeuer I apply my ſelfe make me, ô Lord, to addreſſe it vnto the right end that is to knowe thee in our Lord Ieſus Chriſt, that I may haue ful truſt of ſaluatiõ in thy grace and to ſerue thee vprigtly according to thy pleaſure, ſo that what ſoeuer I learne, it may be vnto me as an inſtrument to help me thereunto. And ſeing thou doſt promiſe, to giue wiſdome to the lytle and humble ones,

and to confunde the proud in the vanitie of their wits, and lykewiſe to make thy ſelfe knowen to them that be of an vpright heart, and alſo to blynde the vngodly and wicked, I beſeche thee to facion me vnto true humilitie, ſo that I may be taught firſt to be obedient vnto thee, and next vnto my ſuperiors, that thou haſt appointed ouer me: further that it may pleaſe thee to diſpoſe mine heart vnfeinedly to ſeke thee and to forſake all euil and filthie luſtes of the fleſh: and that in this ſorte I may now prepare my ſelfe to ſerue thee once in ye eſtat which it ſhal pleaſe thee to appoint for me whē I ſhal come to age.

Out of the 25. Pſalme:

The Lord reueileth his ſecrets vnto them that feare him, and maketh thē to knowe his alliance.

A prayer

A PRAYER TO BE SAID before a man begin his worke.

O Lord God moſte merciful Father and Sauiour, ſeing it hath pleaſed thee to command vs to trauel, that we may relieue our nede, we beſeche thee of thy grace ſo to bleſſe our labour, that thy bleſsing may extend vnto vs, without the which we are not able to continue: and that this great fauour may be a witneſſe vnto vs of thy bountifulnes and aſsiſtance, ſo that thereby we may knowe the fatherlie care that thou haſt ouer vs.

Morouer, ô Lord, we beſeche thee that thou woldeſt ſtrengthen vs with thine holy Sprit, that we may faithfully trauel in our ſtate and vocation without fraude or deceit: and that we may indeuour our ſelues to followe thine holy ordinance, rather

then to seke to satisfie our griedie affection: or desire to gaine. And if it please thee, ô Lord, to prosper our labour, giue vs a mynde also to help thē that haue nede according to that abilitie that thou of thy mercy shalt giue vs: and knowing that all good things come of thee, graunt that we may humble our selues to our neighbours, and not by any meanes lyft our selues vp aboue them, which haue not receiued so liberal a portiō as of thy mercie thou hast giuē vnto vs. And if it please the to tryc and exercise vs by greater pouertie and nede, then our flesh wolde desire: that thou woldst yet, ô Lord, graunt vs grace to knowe that thou wilt nourish vs continually through thy boūtiful liberalitie, that we be not so tempted that we fal into distrust: but that we may paciently waite til thou fill vs, not onely with corporal graces and benefites, but chiefly with

thine

thine heauenlie and ſpiritual treaſu-
res, to the intent that we may alway-
es haue more ample occaſion to giue
thee thãkes, and ſo wholy to reſt vpõ
thy mercies. Heare vs, ô Lord
of mercie, throgh IESVS
Chriſt thy Sonne
oure Lorde.
Amen.

* *
*

The end.

Printed at Edinburgh by Tho-
mas Baſſandine dwelling
at the nether
Bow.

M. D. LXXV.

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